THE

NEW ENGLAND FREEMASON.

Henry Price

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EDITED BY SERENO D. NICKERSON, A. M.

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*Therefore, every scribe * * * * * is like unto a man that is a householder, and bringeth forth out of his treasure things new and old*—.ST. MATTHEW.

Respice, aspice, prospice.—ST. BERNARD.

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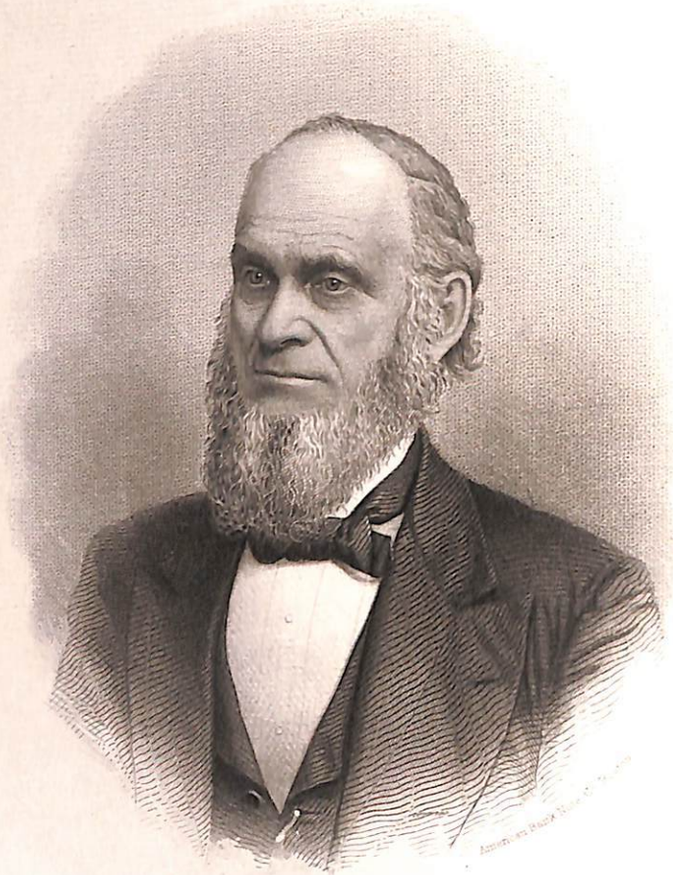


Charles H. Titus.

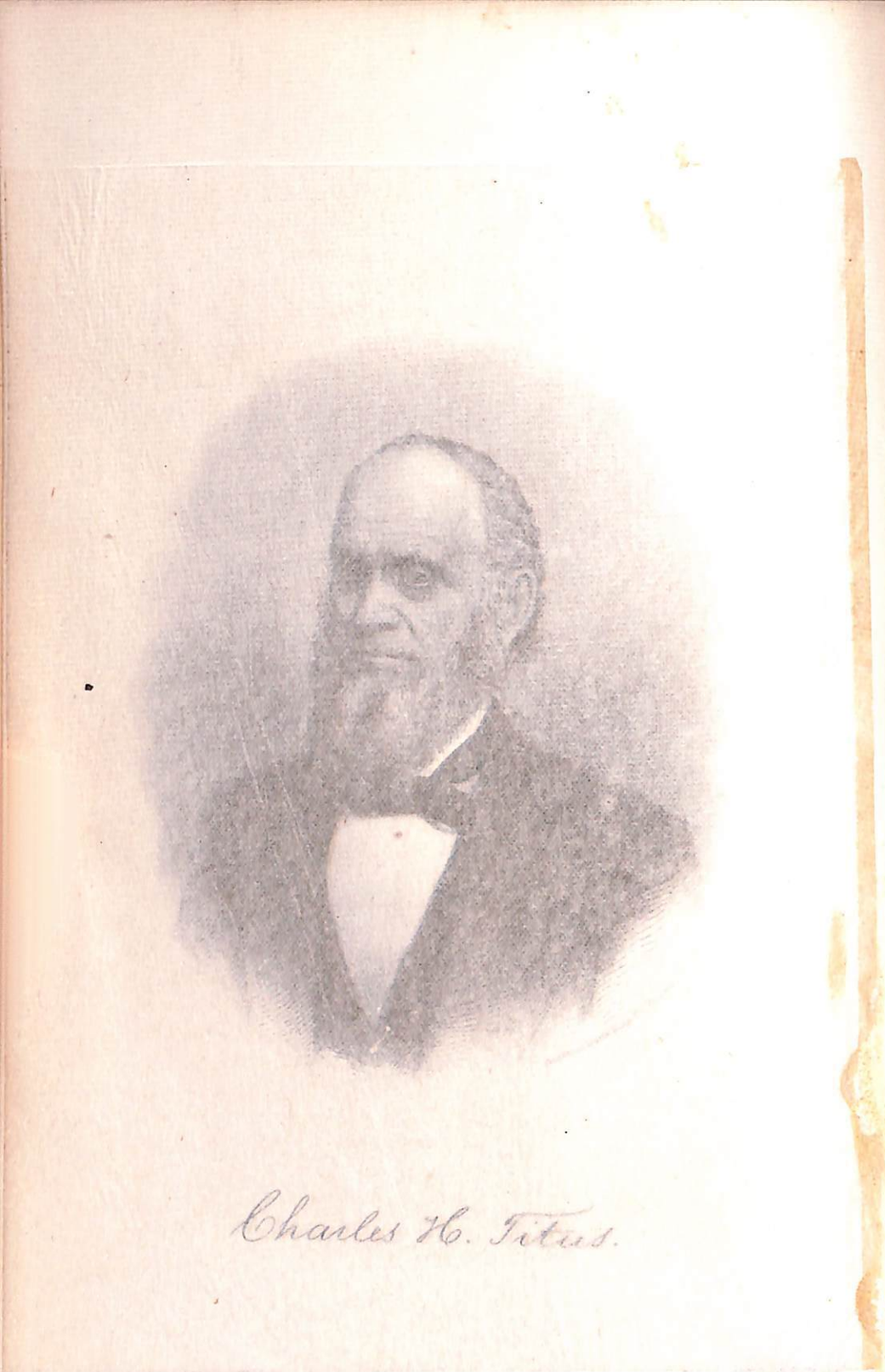
THE

ENGLAND FREEMASON.

BOSTON, JANUARY, 1876. No. I.

...in T. Heard Lodge, Ipswich, Mass.

...ation of the officers of this Lodge occurred on Wednes-
...y instant, and was an occasion of much interest, not only
...es, but to their friends, ladies and gentlemen, who were
...ness the ceremonies. The number of members of the
...nty-five; the number of persons present, including mem-
...t two hundred and twenty-five. The commodious and
...-room was filled to overflowing, so that the ante-rooms,
...tensive, became requisite for the accommodation of a
...large company. The Lodge was opened, without
...ock, P. M., when Wor. E. A. Annable, Past Master of
...dge, of Salem, and Wor. W. F. Annable, Master of
...lso of that city, were introduced; the former as install-
...latter as his Marshal.
...C. Heard, Past Grand Master, then entered the hall,
...ed to the audience by the Master, Wor. Charles W.
...complimentary terms, to which Bro. Heard replied:
...me pleasure to meet my Masonic Brethren inside
...dge, but it is peculiarly gratifying to me to meet
...has conferred upon me a very distinguished honor."
...were then installed by Bro. Annable, viz: W. M.,
...; S. W., Nathaniel Shatswell; J. W., Daniel
...; Treasurer, James W. Bond; Secretary, E. H. Martin; S.
...Webber; J. D., Samuel G. Brackett; Chaplain, John
...; S. D., George Spencer, Jr.; S. S., George H. Green;
...Fields; Tyler, Ezra W. Lord.



Charles H. Titus.

THE

NEW ENGLAND FREEMASON.

VOL. II. BOSTON, JANUARY, 1875. No. I.

John T. Heard Lodge, Ipswich, Mass.

The installation of the officers of this Lodge occurred on Wednesday, the 6th instant, and was an occasion of much interest, not only to its members, but to their friends, ladies and gentlemen, who were invited to witness the ceremonies. The number of members of the Lodge is eighty-five ; the number of persons present, including members, was about two hundred and twenty-five. The commodious and elegant lodge-room was filled to overflowing, so that the ante-rooms, which are extensive, became requisite for the accommodation of a portion of the large company. The Lodge was opened, without form, at 8 o'clock, P. M., when Wor. E. A. Annable, Past Master of Starr King Lodge, of Salem, and Wor. W. F. Annable, Master of Essex Lodge, also of that city, were introduced ; the former as installing officer, the latter as his Marshal.

R. W. John T. Heard, Past Grand Master, then entered the hall, and was presented to the audience by the Master, Wor. Charles W. Bamford, in complimentary terms, to which Bro. Heard replied : " It always affords me pleasure to meet my Masonic Brethren inside or outside of a Lodge, but it is peculiarly gratifying to me to meet the Lodge which has conferred upon me a very distinguished honor."

The officers were then installed by Bro. Annable, viz : W. M., Charles W. Bamford ; S. W., Nathaniel Shatswell ; J. W., Daniel Howe ; Treasurer, James W. Bond ; Secretary, E. H. Martin ; S. D., James N. Webber ; J. D., Samuel G. Brackett ; Chaplain, John A. Newman ; Marshal, George Spencer, Jr. ; S. S., George H. Green ; J. S., Albert P. Hills ; Tyler, Ezra W. Lord.

The installation having been concluded, and the proclamation made that the Lodge was duly organized for the ensuing year, the Master briefly addressed Bro. Heard, and requested him to make some remarks to the Brethren. In reply, he said :

" Worshipful Master :

I need not repeat the expression of pleasure I experience in being present with you to-night. Our installation services, always impressive, have, on this occasion, been conducted in so thoroughly graceful and elegant a manner as must have enlisted the serious attention of those present who are not of the Fraternity. Although the charge to the Secretary was more than usually comprehensive, yet I would add a few remarks to which I would ask the attention of that officer. Of course, I have no official position through which to order or instruct ; yet, perhaps, a word from one who takes the liveliest interest in the welfare of our Institution will not be disregarded. I would therefore charge the Secretary to make his records full and complete, showing all the transactions of his Lodge ; so that, in after years, when the historian or archæologist shall examine them, he will find a reliable response to his inquiry. It is to be presumed that the recording officer, under the direction of the Master, will be discreet in excluding every thing of an esoteric character ; with this qualification, all that transpires at a Lodge-meeting should be faithfully recorded.

During my Masonic experience, embracing a period of thirty years, I have repeatedly been led to consult the records of the Grand Lodge of this jurisdiction, and of many of the older subordinate Lodges belonging to it. To a considerable extent these records are remarkable for elegance, many of them possessing artistic merit ; and generally they appear to faithfully reflect transactions. Though elegant chirography is to be commended, I would not have the securing it interfere with a full, intelligent, and accurate registry of facts. In the course of my examination of records, I have been struck with the fact that our chroniclers, especially those of more than a century ago, have given the names of all Brethren present at Lodge-meetings, of those who were visitors, as well as of the officers and members of the Body convened. I found, from the book of records of the Saint John's Grand Lodge, that Benjamin Franklin was present at a meeting held on the 11th of October, 1754 ; his name standing at the head of the

list of visitors. On turning to his autobiography, it is there mentioned that he was in Boston at that time. Through the same means I learned that the distinguished James Otis was a frequent visitor. It appeared that at one time he was a member of that Grand Lodge, as a Warden of a subordinate Lodge. Many other leading men of that day, whose names I do not recall, have a place in the registry of visitors. The records of the Massachusetts Grand Lodge afford similar mention of distinguished persons, both members and visitors.

I think I have said sufficient to show that I deem it important that Lodge-records should be full and accurate — discreetly so, of course. If others think as I do on this point, may we not hope that all installing officers and Masters of Lodges will instruct Secretaries to perform this part of their work as I have suggested? The labor of writing into the record the names of all Brethren present, in country Lodges, would not be great ; the task would fall on city Lodges, especially those of the metropolis, where the attendance amounts often to three hundred persons. But if the large Lodges would provide a book in which all Brethren should write their names, record themselves, no undue labor would fall upon the Secretaries ; they would have the custody of the registries, and keep them with their record books. These registries should not supersede the giving the names of officers, and, perhaps, of prominent members, as is now done in the minute books.

Worshipful Master and Brethren : I have not come prepared to make an address, nor shall I attempt to make one. Out of respect to the intelligence of this assembly I would not venture to speak on any subject suited to the moment without preparation. I received your kind invitation to visit you to-night only on the evening of the 4th inst. The lapse of time since has hardly admitted of my getting up remarks in form, even if I had supposed such a thing was expected of me. Then the invitation was accompanied by a " Programme," the extent of which clearly indicated to my mind that you would require an entire evening to go through with it, and therefore did not expect me to take a part in your exercises. I came as a listener and observer, not as a speaker.

Before leaving my home this afternoon, however, it occurred to me that I had some extracts from Grand Lodge records which I made in 1869, relating to early Freemasonry in this ancient town. Thinking that they might be interesting to the older members of your Lodge, I

have brought them with me. I did not intend to present them in open Lodge; but will do so, and read them, if your time will permit.

The first Masonic organization in Ipswich was named Unity Lodge. It derived its Charter from Massachusetts Grand Lodge, the first Grand Master of which was General Joseph Warren, of revolutionary fame. The vote in that Body granting the Charter was passed on the 9th of March, 1779. From the records of the Grand Lodge, after the union of the two Grand Lodges I have referred to, it appears "that Unity Lodge was the twelfth in rank, and that its Charter was dated March 8, 1779." During its existence of forty-five years, the period which the extracts cover, it seems at several times to have languished, and been in a "deranged situation," and unable to fulfil its pecuniary obligations to the Grand Lodge. It will be observed that the last extract I present is dated December 27, 1824, about two years before the anti-Masonic excitement commenced. So long a time has now elapsed since I examined the records, that I do not remember whether or not I extended my researches beyond 1824; had they been continued, it seems almost certain that I should have come across evidence of the time when the Lodge ceased to work. It is, however, very probable that it surrendered its Charter to the mother Lodge during the excitement referred to.

THE EXTRACTS FROM THE RECORDS OF MASSACHUSETTS GRAND LODGE ARE AS FOLLOWS:

"March 5, 1779. Joseph Webb, Esq., G M., presiding. The Petition presented from William McKean, Thomas Dodge and others, praying for liberty to hold a Lodge at Ipswich—read and deferred to adjournment. [Bro. Webb was elected G. M. March 8, 1777; was Colonel of the 6th Regiment of the Massachusetts Militia, stationed at West Point during the war.]

"March 9, 1779. Joseph Webb, Esq., G. M., presiding. Committee on the Petition of McKean and others report that they think it for the advantage of Masonry their prayer should be granted. [Charters were at this time £30, but not probably in hard money.]

"*Voted*, That the Petition of William McKean and others be granted.

"September 3, 1779. Joseph Webb, Esq., G. M., in the chair. Bro. McKean, Master of Unity Lodge, at Ipswich, presented a return of the Officers and members:

"William McKean, Master; Thomas Dodge, S. W.; Samuel Eveleth, J. W.; Joshua Fisher, Sec'y; Nathaniel Wade, S. D.; Ishmael Reves, J. D.; Thomas Hodgkins, Steward.

"Thomas McFagan, James Perkins, Aaron Stanford, Jabez Farley, Wallace Rust, Daniel Low, Daniel Giddins, William Chandler, Jr., William Dodge, William Dennis, John Graves, Tyler.

"June 2, 1780. Joseph Webb, Esq., G. M., presiding. This Grand Lodge received a letter from Unity Lodge, inclosing one hundred pounds for the late Grand Master Dr. Warren's children The same being read, thereupon,

"*Voted*, That the Treasurer write to said Lodge, and return them the thanks of the Grand Lodge for the same. [No similar act by any other Lodge is recorded. It is probable that the gift was in the depreciated currency of the period.]

"January 12, 1781. Joseph Webb, Esq., G. M., presiding. Among those present was James Swan, Esq., Proxy for Unity Lodge.

December 24, 1782. Joseph Webb, Esq., G. M., presiding. The Grand Master presented a report of Brother Greenough on the constitution of Unity, Essex and Amity Lodges.

"March 2, 1787. R. W. John Lowell, D. G. M. in the chair. A letter was received and read from John Cutler, S. G. W., and from Unity Lodge.

"June 6, 1788. Dr. John Warren, G. M., in chair. On motion, voted unanimously, that Essex, Amity, United States, Unity, St. Peters and Tyrian Lodges be erased from the Grand Lodge books, agreeably to the Resolution of the last Quarterly Communication.

"*Voted* unanimously, That there be a committee of three (Brothers Edwards, Dexter and Scollay were chosen) to write to the several Lodges, and inform them that they are accordingly erased from the Grand Lodge books.

"*Voted* unanimously, That the further consideration of the delinquent Lodges be referred to the next meeting of the Grand Lodge."

EXTRACTS FROM THE RECORDS OF THE GRAND LODGE AFTER THE UNION.

"December 10, 1792. John Cutler, Esq., G. M. in the chair. In a list of Lodges then 'in commission,' Unity stands fourteenth in rank as to seniority.

"September 9, 1793. John Cutler, Esq., G. M., in the chair. *Voted*, That the Secretary of this Lodge write to the Rev. Mr. Bentley

respecting his business with the Lodges at Newburyport and Ipswich, and to request him to make Report of his doings thereon at the next Quarterly Communication.

"September 8, 1794. John Cutler, Esq., G. M., in the chair. Another letter from Worshipful Nathaniel Wade, Master of the Unity Lodge, in Ipswich, was received and read, wherein they return their thanks for the book of Constitutions presented them through the channel of Brother Bentley, &c., which was also directed to be put on file.

"March 9, 1795. Paul Revere, Esq., G. M , in the chair. *Voted*, That the Most Worshipful Grand Master be requested to direct the Grand Secretary to write to Bro. Bentley for information respecting the doings of the Lodge at Ipswich.

"September 12, 1796. Paul Revere, Esq., G. M., in the chair. A letter received from Rev. Brother Bentley, inclosing one from Brother Nathaniel Wade, Master of Unity Lodge, and referred over to this meeting, was read and, *Voted*. That they lie over to the next Quarterly Communication of the Grand Lodge.

"December 12, 1796. Paul Revere, Esq., G. M., in the chair. A letter received from Nathaniel Wade, Master of Unity Lodge, held in Ipswich, was read and, *Voted*, That said letter be recorded in the Grand Lodge book of Records:

IPSWICH, SEPTEMBER 10, 1796.

WORSHIPFUL AND DEAR BROTHER:—The members of Unity Lodge met the last evening upon the subject of recognizing the Massachusetts Grand Lodge, and voted unanimously to come under this Jurisdiction.

"I am directed through your medium to make the necessary communication to the Grand Lodge upon the subject.

"I am Sir, with great respect and esteem,

"Paul Revere, Esq. Yours,

"Nathaniel Wade."

[Brother Wade was a Colonel in the army of the Revolution, and enjoyed the confidence of Washington in a marked degree.]

"December 12, 1803. Isaiah Thomas, Esq., G. M., in the chair. 'A letter was received through the Right Worshipful Brother Jonathan Gage, from Unity Lodge, at Ipswich, setting forth their deranged situation and inability to comply with the requisitions of the Grand

Lodge, and requesting a remission of their dues, but desiring to retain their Charter until the ensuing Spring, in hopes to obtain an addition of such and so many members as shall enable them still to support their Charter; which request was ordered to lie over accordingly until the time prescribed.

"September 10, 1804. Isaiah Thomas, Esq., G. M., in the chair. By a list of Lodges reported, it appears that Unity Lodge was the twelfth in rank, and that its Charter was dated March 8, 1779.

"December 10, 1804. Isaiah Thomas, Esq., in the chair. A Petition was presented by the R. W. Jonathan Gage, D. D. G. M. for the second Masonic District, from the surviving members of Unity Lodge, at Ipswich, in said District, and read. The Petition set forth the deranged situation of said Lodge, by reason of the very small number of which that Lodge at present consists, owing to a variety of causes, and the impoverished state of their funds, and consequent inability to pay the sums now due from said Lodge to the Grand Lodge; and praying to be released from paying said sums; and to have leave to retain their Charter, and make an attempt to revive said Lodge and place it on a respectable footing, &c.; there being now a fair prospect of success should they have their petition granted; and that it should be their duty, and it would be their desire, in future strictly to conform to all the rules and regulations of the Grand Lodge, and to exert themselves to do what shall be most honorable to the *Craft*.

"*Voted*, That a committee be chosen to consider said Petition, and report this evening.

"The committee reported:

"That the arrearages of Unity Lodge be remitted to the present date, on condition that the said Lodge is regularly organized before and is duly represented in Grand Lodge at the Quarterly Communication in June next.

"December 10, 1810. Dr. Josiah Bartlett, G. M., presiding. A letter was read from Unity Lodge, at Ipswich, representing the impoverished state of their funds, and for a remission of quarterage for several years past.

"On motion, *Voted*, That the prayer of the petitioners cannot be granted.

"December 27, 1824. John Abbot, Esq., G. M., in the chair. Among proxies admitted was 'Thomas Lord, of Boston, for Unity Lodge.'"

In the course of my remarks I have mentioned three Grand Lodges, namely: Saint John's, Massachusetts, and that formed by the union of these two. It may be proper, for the information of those who are not furnished with our history, that I should state, in the briefest way possible, the dates of their origin, respectively; and, also, such other facts connected therewith as the statement may suggest. Saint John's and Massachusetts were Provincial Grand Lodges; the former was organized in Boston, in 1733, under a dispensation issued by the Grand Master of England; the latter was also organized in Boston, in 1769, by authority of a warrant granted by the Grand Master of Scotland. During the Revolutionary war, the former suspended its meetings almost entirely, while the latter did not, or with but few exceptions. On the 14th February, 1777, the Massachusetts Grand Lodge took steps which soon led to its declaring itself an Independent Grand Lodge; that is, independent of the Grand Lodge of Scotland. Still, it continued to be styled as before. After the war, on the 5th of March, 1792, these Grand Lodges united under the name of "The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the Commonwealth of Massachusetts." Since then, the legislative Masonic Body thus formed has been the only supreme authority in this jurisdiction.

Had it not been for the deplorable loss, by fire, of the Masonic Temple in Boston, in 1864, and the consequent destruction of almost every thing in it, we should not now, probably, have to grope about in the manner we have done to find the little which has been told of Unity Lodge. Its Charter, books and files of papers were in the Temple, in possession of the Grand Lodge, and, of course, were all consumed. Could we have had them before us to-night, how much of real enjoyment and satisfaction should we not have experienced in examining them! How much their revelations of transactions and of personal history would have heightened the interest of this occasion! May we not hope that there may yet be found papers of some kind, in possession of some of the families here living, which can give us something more of the life of Unity Lodge than we now possess?

Before I sit down, Worshipful Master, permit me to present to you this work—Masonic Memorials—for your library. It has been but a few weeks in this country. It was compiled and edited by the distinguished English Brother, William James Hughan, who has devoted his great ability in finding out the ancient past of Freemasonry. In

that part of the work which gives the history of the several Grand Lodges in England, will be seen the rise of the Royal Arch Degree.

[The Ipswich *Chronicle*, on the Saturday following the installation, gave a full and interesting account of it. The editor, Edward L. Davenport, Esq., though not a Mason, seems to have well understood the occasion, and has pleasantly described it.]

The End and Aim of Freemasonry.

REMARKS MADE BY REV. JOSHUA YOUNG, GRAND CHAPLAIN OF THE GRAND LODGE OF MASSACHUSETTS, AT THE SEMI-CENTENNIAL CELEBRATION OF THE CONSTITUTION OF MT. HOPE LODGE OF FALL RIVER.

We are here this evening to celebrate the fiftieth anniversary of Mount Hope Lodge.

But what does it signify? What matters it whether Mount Hope Lodge be fifty years old or five years? Has the world been better because of its existence? What if it had never been born? Or, if it were swept from the face of the earth, would it be missed? What has it done in the community where we live, according to its profession as an organization for moral exercises and benevolent objects, whose business it is to foster friendship and do good, that we should hail with pleasure and with pride its having attained to that goodly age whence it can look back over the space of a full half century? A half century of what?

In all that time, what has it done, say for Education, for Religion, for social Virtue, for the education of Society, to make men better, or wiser, or happier?

It is estimated that throughout the United States there are 9,000 Lodges and 500,000 Masons.

These 9,000 Lodges, these half a million Masons, let them gird on their aprons, and seize the tools and mount the staging; and, if good men and true, what a work they might do for society, for the world!

Certain it is, that the identification of Freemasonry and charity forms the popular idea of our Order.

And so the question will be asked, if not by the thoughtful, con-

scientious Mason, by the outside world, by that self-appointed censor of all institutions—Public Sentiment—the question will be asked, is asked, What has Freemasonry to show? What work has it done? What are the visible results to which it can point, and say: "Lo, the fruits! and judge *thou* of the tree, whether it be good or whether it be bad."

When Freemasonry was a corporation, or college of practical artificers, it reared monuments of usefulness in marble, in grand and stately buildings; and the proudest edifices of the old world, its magnificent churches, its vast cathedrals, its massive bridges and aqueducts bear witness still to the architectural genius, the mechanical skill, and, what is far more, to the devotion to beautiful ideals, and the depth of the religious sentiment which inspired the genius and directed the skill of those early years of our ancient Society, when men highest in rank, kings and bishops, knocked at its door and asked leave to enter.

But since the time when the operative character of the Association was dropped, and from a practical art it changed into a social science, where are we to look for its works?

Very easy it is, to be sure, to point to the great and good men who have been from time to time members of the Order; to pronounce that one incomparable name of Washington; to tell of the more than fifty of the fifty-six signers of the Declaration of Independence, (if I have the figures right), who were Masons. Still the question comes back from the critical, on-looking world: "Where are the Hospitals, the Homes for the aged and the infirm, the Asylums for the poor and the orphan, the organized Institutions of charity, which this so-called society of benevolence has founded or endowed, or has the control of?

"After all, have not men sought it rather as a personal pleasure, than patronized it as a public good?"

Brethren, those questions won't do us any harm. Perhaps it will be worth our while to pay more attention to them than we have yet done.

But I have asked them, that I might answer them for an object, and that object is definition.

First, almsgiving is not the most important part of charity. The Christian Paul, chiefest of the apostles, does not even enumerate almsgiving among the attributes of this heavenly virtue. Nay, he discriminates between them: "Though I bestow all my goods to

feed the poor, and have not charity (love), it profiteth me nothing."

Almsgiving is good; let none withhold it, or speak slightingly of it. But there is something better. Alas! the cold charities of the world, the gift that has no *heart* in it! Sympathy is better, *love* is better, true fellow-feeling, the recognition of equality and a common interest. And *this* is *Masonic* charity, that does its silent work, dropping on the sore places in human hearts its healing balm, dropping like the morning dew and the soft rain upon the wilted flower and the sear grass.

Secondly. To found hospitals, to open asylums, to organize public charities like these, is not after the genius of Freemasonry, is not the work which it undertakes to do. Freemasons are, indeed, their friends and patrons, and they are taught to regard the world as the wide field of benevolence. But Freemasonry is not a party or a sect. Nor is it even a society, strictly speaking—a society organized to do this or that specific work; that is, some outward, visible work. Freemasonry is a principle, a spirit, a life, and its nature is to influence the private heart, to act upon the individual soul, *to mould personal character*—to work *on* men and society like leaven. And in this it resembles more nearly than any other human institution all that is most characteristic of the religion of Jesus, and, like our religion, God-given, while systems and dynasties and other institutions innumerable have passed away. Free and Accepted Masonry has withstood the never ceasing tide of changes in the world's affairs, and shows to-day, after ages counted by hundreds, no signs of decrepitude or decay.

I think with amazement of its *vitality*, next to that of the Church of the Living God!

The Masonic Order is a *Brotherhood*. How to be brothers indeed; how, in the midst of diversities of interest, diversities of condition, diversities of opinion and belief, diversities of race and nation, to be brothers still; loving brothers in a world rent by violence, sundered by partition walls, full of intolerance, and party feeling, and sectarian strife and the exclusiveness of caste, and how to do a brother's part—*this* is the science which Freemasonry teaches, *this* the art which Masons practise.

In the Lodge, all distinctions of rank belonging to common life are forgotten. Wealth and poverty, obscurity and eminence, together with all religious and political differences, for the time being cease,

and all are esteemed as Brethren. Brethren we call each other, thereby to indicate that it is our part to cherish an inviolable friendship, and to be always ready to afford one another speedy and effectual aid.

And we hesitate not to affirm that the reach and influence of such an Institution, if it be true and faithful to itself, are as high as heaven, and broad as the earth.

And men may laugh, if they will; men may sneer at our secrets and our mysteries, signs of obligation and modes of recognition, and may make light of our ceremonies and symbols; but the initiated know what grand lessons in virtue and brotherly kindness, in moral integrity before God, in truth and devotion unto death, those signs and symbols teach. So far from being the folly, they are very justly the pride and the boast of our Institution; for, in the words of another, "they speak that universal language"—addressed to the eye, through which is the shortest avenue to the heart—"whose whisper may be heard amid the thunder of war, in the crash of shipwreck and in the war of violence, and whose words, like pentecostal utterances, are intelligible among all people and tongues."

In fine, the object of our Institution—its special object—is to recombine the scattered elements of society, to recall men to a sense of their fraternal relations, to revive the almost extinguished faith in friendship and virtue.

It may, indeed, be said that its sole aim is to promote social harmony; and, viewed in this aspect, there exists not in all the world another institution like it.

"It opens a new Temple and erects a new altar" above all prejudices and dissensions and selfishness; above all distinctions except *moral distinction*—a Temple dedicated to universal friendship, an altar at which all humanity may kneel.

Entering its doors, the true Mason leaves behind him all this world's variances, and there, on the common ground of mutual goodwill, meets his fellow-creatures as brothers seeking refuge together from the strifes and storms of human passion; defence and shelter within an inviolable sanctuary of peace and love.

This is the Masonic ideal, Brethren, however short, practically, we may come of it. This is the grand ideal that wins our respect, that takes captive our heart. Our occupation is to build Temples not made with hands, Temples in human hearts, Temples of manhood, of character; to build a Spiritual Temple, to build it high, to build it broad, its foundations laid in Wisdom, its walls rising in Strength—the *Beauty* of the whole, praise unto God!

Installation of the Grand Master of Ireland.

[FROM THE *London Times* OF JANUARY 7TH.]

On the 6th inst., his Grace, the Duke of Abercorn, was installed Grand Master of the Freemasons of Ireland, an office held for sixty-one years by the late Duke of Leinster. The ceremonial took place in the Masonic Hall, Molesworth-street, and was invested with all the pomp and pageantry which the Order could impart to it. All the Grand Officers, and a numerous host of Masters and Past Masters of Lodges, including many representing the Provinces, were present in full Masonic costume, with the decorations of the several ranks, and formed a brilliant assemblage. On the arrival of his Grace from the Viceregal Lodge, he was conducted by the Deputy Grand Master (Mr. Shekleton) and the Grand Officers to the small Lodge-room, where he was formally installed as Master of the Grand Master's Lodge. They then proceeded to the Grand Lodge-room, where the Lodge was opened in due form, and the Grand Master elect was conducted to the dais, while a Masonic march was played on the organ. After prayer by the Grand Chaplain, His Grace knelt, and the obligation of his office having been administered to him, he was invested by the Deputy Grand Master with the official insignia, and conducted to the throne, while the Duke of Connaught's Grand March was played on the organ. A selection was also sung from a Masonic ode especially composed for the occasion. The Director of the Ceremonies, Mr. St. George, then proclaimed his Grace, amid a flourish of trumpets, declaring with impressive formality all his titles, and last of all that of Grand Master of the Ancient and Honorable Order of Free and Accepted Masons of Ireland. The proclamation was followed by the enthusiastic cheers of the Assembly, and Mr. Shekleton, Deputy Grand Master, on the part of the Order, congratulated his Grace on his acceptance of the office. In the course of his address, he said:—

"It was a matter of great satisfaction to us that your Grace was enabled to accept the office for which you were selected by the numerous and enthusiastic suffrages of your Irish Brethren; selected, not from any political motives—for all who hear me know that when we cross the portals of this building, we Masons discard considerations of party, and remember only that we are members of a Brotherhood, linked together by ties of universal charity and love, knowing no distinction of class or creed—but selected as an Irish nobleman who has been neither ashamed nor afraid to reside among us, and who, both in private life, and while discharging high and responsible functions, has obtained the respect and esteem not merely of those who entertain the same religious and political views as your Grace, but of those who are most diametrically opposed to them. (Loud applause.) To be called upon in such a way as your Grace has been to preside over a society so widely diffused, and so influential as the Masonic Body, is unquestionably an honor of which any one, no matter how exalted in rank, might well be proud. Your Grace has been elected in succession to one whose memory is, and will, I trust, be ever cherished among us—one who, for a period exceeding the span of most men's lives, ruled over our Order with mild and courteous sway. We cannot, in the course of nature, anticipate so prolonged a tenure of office for your Grace, but we most fervently trust that the bond of union which has this day been cemented between your Grace and the Masons of Ireland may not soon be severed; and we can assure your Grace, that though the office of Grand Master is an annually elected one, so long as your Grace is willing to preside over us, you need not apprehend any desire for change on the part of your constituents."

His Grace was saluted according to ancient usage, amid the cheering of the whole Assembly, with great enthusiasm.

The Grand Master, in returning thanks for the honor conferred upon him, expressed his sense of the responsibility which it involved, especially when he recalled the memory of the late Grand Master, to whose loss he referred in terms of the deepest regret, warmly eulogizing his administration of the office, and his distinguished character. His Grace said it would be his earnest desire to follow the example so worthily set by his predecessor, and to use every endeavor in his power to maintain the dignity of the Grand Lodge, and to advance the great and important influence which Freemasonry exercised

towards mankind. His connexion with the Order was of no recent date. It was now forty-three years since he was admitted into the Apollo University Lodge in Oxford, and the course upon which he then entered as a novice culminated in the honor now conferred upon him. His Grace then added:—

"It has not needed that long experience to teach me what you all know, and what has been so well expressed to-night—the great objects of Freemasonry. We know that its objects are not political ("hear, hear"); that they are not confined to any denomination or to any sect (hear, hear); but that, as a widely-spread community for the extension of human sympathy and human brotherhood, it has been the means of embracing myriads of men of all nations and of all creeds in one common bond of amity. ("hear, hear," and applause.) Brethren, it is not necessary for me in this place to remind you that the name of your illustrious patron, the Prince of Wales ("hear, hear," and applause), is a sure guarantee that loyalty to the Sovereign is our true and sterling watchword (cheers); and we have the experience of 3,000 years to know that charity to mankind, and love to the brethren are, and have been, the leading and guiding principles of our noble Craft, and the great and ultimate aims of our Association. ("hear, hear," and applause.) Brethren, I thank you again most truly and most gratefully for the honor you have conferred upon me, as well as for the most cordial and flattering reception which you have given me." (Loud and prolonged cheering.)

His Grace reinstated Mr. Shekleton as Deputy Grand Master; and the Marquis of Headfort, having been installed Senior Grand Warden, and Lord Dunboyne Junior Grand Warden, the Grand Lodge was closed with the usual forms.

A Candid Opinion from One of the Uninitiated.

Through the kindness of our friend Mr. Anderson, of the Masonic Publishing Company, we were lately presented with a large book entitled, "Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry," prepared for the Supreme Council of the Thirty-

third Degree for the Southern Jurisdiction of the United States, and published by its authority.

This book was not given us with any idea of furthering its sale, as we doubt whether most of our readers could buy one if they wished to, it being published for the use of Masons exclusively. Neither is it any defence of Masonry, but only a series of instructions to the various degrees of that Order. The reason of its being presented to us was thus stated by Mr. Anderson, "You have often enquired about the actual meaning of our great Society. Now here is a book which will, if studied, give you a better idea of the thing than any other volume; it is authority. You may publish your views upon it with this proviso, that you previously read it *thoroughly.*"

Taking the book on these terms, we have spent our odd hours for the past month in poring over its 860 great pages.

We are not Masons and never expect to be. The church is our Catherine de Borar, and we intend no other alliance. But we have long felt anxious to know what the Fraternity *meant.* We have heard it abused without measure. Some of our exchanges now lying on our table speak of it as the Synagogue of Satan, and we remember the bitterness excited against it in the public mind when Wm. H. Seward first sprang into notice. But that we knew to be all froth. The father of the writer has been a Mason for half a century, and his uncle was Grand Master in Ohio for years. The character of these men satisfied us that the Order was not unchristian. And then, over in Morristown, New Jersey, is the very room still existing where George Washington became an initiate of the Fraternity;* that satisfied us as to the charge of its being un-American.

But on the other hand, the arguments commonly used in its favor were provokingly mysterious and inconclusive. The fact of its charities to the sick, and its advocacy of good morals never explained to us its existence; the Order of Odd Fellows was founded on the one, and the Order of the Sons of Temperance on the other, but both have risen and fallen in our own day. We knew there was something more than this in a Fraternity which, avoiding rather than seeking the popular favor, which, hardly taking the trouble to reply to its defamers, is building at this day the costliest temples in the land, and which, reaching back into the ages, antedates every empire and dynasty and institution on the earth, excepting alone the imperishable Church of God.

* The writer is in error. Washington was made a Mason in Fredericksburg Lodge, of Fredericksburg, Va.—Ed.

We sorely longed to understand all this, and not until we read this work, *Morals and Dogma,* did we get the clue. And only premising further that we in no manner propose to tell what the book says, but only what it suggested to us, we will open the subject.

Beginning at the birth of Jesus Christ, we find that the first official act of earthly homage He received was rendered by three men who came from no one knows where and returned none know whither, and who left for record only the fact that they were "Magi." Remembering also the divinations of the Magicians at the Court of Pharaoh in opposition to Moses, and also the record of St. John the Evangelist as to their doctrines as set forth by the Gnostics and the Essenes, we find that all through the history of man there has been alongside of the sacred fold another institution occasionally flashing out in startling boldness, and then receding into the dark. The first establishment on record of this strange organization seems to have been in Egypt in the time of the Pharaohs, when we find that Joseph married a daughter of one of these Magi. They were the ones who built the pyramids and the venerable ruins on the banks and the islands of the Nile. The long passages of the huge structure of Cheops are the entry ways of the Initiates, and the vast corridors of Philae are the courts for the services of the Magian priesthood. These buildings were simply Masonic temples, erected for the rites which for thousands of years went by the name of "the Mysteries." Whether these Mysteries originated in Egypt or in Chaldea is a question; but it is clear that from Egypt they gradually spread throughout the world. Modified by the habits of the different nations among whom they were introduced, they became in Greece the mysteries of Ceres, established 1,400 years before Christ, in Rome of Bona Dea, the Good Goddess, in Gaul the School of Mars, and in Sicily the Academy of Sciences. We find them among the sacred retreats of Persia, and the Pagodas of India; they gave direction to the minds of our Scandinavian ancestors, and their temples—rough copies of Philae—are still seen as the Druidical remains of the Ancient Britons.

What were these Mysteries? That question can be fully answered only by those who have attained the highest degrees of Masonry, and probably not fully even by them. The clearest knowledge we have

of them is derived from the "Kabala," preserved by the priesthood of Israel, and contained in the Yetsairah, the Sohar and the Talmud. The Kabalistic doctrine was the doctrine of the Egyptian priests, the Persian Magi and the Savans of Eleusis. It has toned the thought of more human beings than the Bible itself. Well may we ask, what were the "Mysteries?"

Were we to answer in a word, we should say they were the science of Natural Religion. And to the uninformed it is startling how much of truth was discovered from nature by these heathens who had not the benefit of direct revelation. St. Paul says: "The invisible things of God are clearly seen from the creation of the world, being understood by the things that are made, even His eternal power and Godhead." We have no doubt that by His Spirit the Almighty himself instructed these his benighted children by means of the earth, the air and the sky. One thing is certain—there were men in Ancient Egypt and Greece who knew more of true religion than the proud doctors of Papal Rome, and there were Druid priests who understood divine things better than their British successors, Spencer and Tyndall.

The fundamental truth of the Mysteries was the existence of One, all-wise, all-powerful, everywhere present God, Architect, Creator and Preserver of all things, by whose universal law of harmony all things roll on. In the midst of the idolatry of the Pagans there were those everywhere teaching one absolute Deity, above all matter, above all chances and fate. Further, they taught an emanation from the First Cause called the Word, the First Begotten, an incarnate intelligence who revealed to man what had been communicated to him by the Eternal. Connected with this truth there came down from Ancient Egypt the strange story of this heavenly being as a demi-God, called Osiris, who as the benefactor of men and author of our choicest blessings was opposed and finally slain by Tryhon, his antagonist, the malignant source of evil. In Persia these opposing forces were known as Ormuzd and Ahriman, ever contending over the welfare of man. The murder of Hiram, his burial and his being raised again by the Master are symbols of the death and resurrection of the Redeemer. That shadowy visions of the atonement were vouchsafed to these heathens is proved by the fact that the Indians, Egyptians and Arabians venerated the sign of the cross thousands of years before the coming of Christ. Everywhere it was a sacred symbol. It is found upon the pagoda at Benares, on the temple of Serapis at Alexandria, and on the Druidical remains in Ireland. Even more wonderful were the inklings given of the doctrines of the Trinity. The Egyptians, Chaldeans, Phœnicians and Persians all worshiped their gods in the form of a Triad; and more ancient still, we find the Brahmins teaching of the eternal Supreme Essence, revealing himself first as Brahma, the creating power, then as Vishnu, the preserving power, and lastly as Siva, the destroying and renovating power.

Coming next to the precepts relating to man, we find the Mysteries teaching that matter was the principal of all the passions that trouble the reason and stain the soul, and that the highest duty of man is to subjugate the human within us to the divine, to put the appetites under the moral sense. As symbols of this duty, fastings, macerations and expiations were required of the initiates, and it is a suggestive fact that these rites, first instituted only as signs of the moral purity required, in time came to be regarded as actually producing that purity. We see, therefore, that sacramentalism is an error dating back of Christianity.

As an encouragement in this warfare with the evil nature, the Mysteries are very positive as to the immortality of the soul. Life rising out of death was symbolized in a thousand ingenious ways: such as the evergreen myrtle of the Mystæ, and of the grave of Polydorus, in the deadly but self-renewing serpent, the moth emerging from the worm, the phenomena of germination, the settings and risings of the sun and stars, and in sleep the "minor mystery of death." Thus through their scientific theories the ancients were taught that this earth was not the home of the soul, but its place of exile; that Heaven was its first birth-place and its final residence; that man was not a terrestrial plant, that his roots were in Heaven; that the soul had now lost its wings and was clogged with matter; but that extricated, it would at last take its upward flight. When we bear in mind that there was also symbolized a Liberator and Savior who should mediate and intercede for the spirit going through its cavern of trial, we may realize how much of consolation was enjoyed by even those who never heard of the Son of Man.

It is a profound fact that even the spiritual regeneration of man was typified in the ancient Mysteries by the second birth of Dionusos, and indicated by the application of water in baptism. And still further did they grope their way in the line of eternal truth, by proclaiming that the happiness of Heaven was in store for the good alone,

and that for the incorrigibly vicious there was reserved the prison of Tartarus, round whose triple walls surged the fiery waves of Phlegethon, and in whose awful abyss the furies lashed the guilty with their snakes.

It is evident that as wickedness grew rife upon the earth these Mysteries became corrupted and misunderstood; but it is also true that they have ever continued a restraining and humanizing influence.

While Cæsars and tyrants were usurping the rights of the people, in recesses which no Cæsar could penetrate were taught the natural freedom and dignity of man. Ages before a republic was dreamed of, Masonry was writing upon its walls, "Liberty, Equality and Fraternity." While the world was prostrate before the Emperors, Eleusis closed its gates against Nero, and Masonic priests told Constantine that they had no expiation that could clear him from the murder of his wife. The secret Lodges did not have the light of Scripture, but through their traditions of Hercules and Osiris, of Mithras and Ormuzd, with their scheme of truth wrought out with the Compass and the Square, the Level and the Plumb, they were proving the wrong of all this brutality and oppression around them, and that, whatever might be the insolence of wealth and power outside, within the mystic fold all were Brethren pledged to each other's defence and support.

We cannot but thank God that through all the cruelties and bloodshed that war has produced, there has existed an Institution which, overlooking these national disputes, has enjoined the duty of man helping his brother man, standing by him when persecuted, giving him a decent burial after death, and shielding his widow and orphans from privation.

Masonry is not a religion, and its gleams of heavenly truth were seen only through a fog of symbols and myths; but with rare fidelity it has preserved some things of the highest importance to religion—one is the right of each individual to his own religious belief. It has existed in Pagan, Jewish, Moslem and Papal countries; some of its members worship the Sun and others the Shekinah; some fall before the Crescent and others before the Cross; but it has taught them all to respect and tolerate each other. Holding itself aloof from the separate creeds, it has held fast to the principle broader than any of them, that man is sovereign over his own mind, and must deal in

charity with the opinions and judgment of his fellow. As the Pope is now excommunicating the members of this Fraternity, it is well to recall the fact that, while Rome was singing Te Deums for the massacre of St. Bartholomew, Masonry was asserting the right of every man to think for himself; and when the Bastile and the Inquisition were filled with the prisoners of the Church, and the Papal Nuncio and Cardinal De La Roche were kneeling on either side the royal prostitute, Madam Du Barri, Masonic Lodges were proscribed by Louis the XV. and by Clement the XII. for maintaining the inviolability of private judgment.

As we glance back over the history of this Institution, so old and yet so strong, so widely spread and yet so mysterious, we cannot but feel that God has been in it for the good of our race, and that even yet He may design to teach us through it some important lessons. If, forgetting the history of Sodom and Gomorrah, and the pure teachings of Jesus, the Church shall ever get so low as to support its ministers in vice, there will still be an Order which will inculcate morality from the very principles of nature. If the Church shall ever desire to be united and shall look around for the means to attain it, it may learn something from an Institution which, by practising charity and toleration, has preserved its integrity since the sands of Egypt were burdened with the pyramids.

We do not look upon the Fraternity as a rival of the Church. It has never opposed the Church. The Church can never be hurt by an Order which teaches natural religion, morality and brotherly love. As the Church has declined, Masonry has advanced; as true Christian piety has increased, Masonry has receded. The two institutions have never collided. From the time the Knights Templars aided in the rescue of Jerusalem, the Church has never attempted to do any really noble thing without having the secret Order at its side. The time will come when Masonry will be superseded by the Church; but it will be only when the principles of Gospel holiness shall universally prevail. Till then we need not oppose it. Our opposition is useless. An Institution so venerable as to be hinted at in the Prophecy of Ezekiel and in the dark sayings of the Apocalypse—an Institution allowed by Divine Providence to send the first representatives to the God incarnate in Bethlehem, has, we may be sure, some mission to fulfil—some reason for existence which will be told in that day when the occult shall be manifest—when God shall justify His ways to man.—G. E. Thrall, Editor of *The Church Union.*

A New Chapter in Masonic History.

BY THE EDITOR.

We have received the Proceedings of the Grand Lodge of Ohio for the year 1874. They are comprised in a handsomely printed pamphlet of 204 pages. Some 50 pages are occupied with the Report of the Committee on Foreign Correspondence. The Grand Lodge was so well pleased with the production of the Committee that "the Grand Secretary was authorized to have two thousand copies of matter selected from the same (deemed of more general interest), and printed in pamphlet form, for the use of the Grand Lodge, and to distribute the same." Much of the "matter selected" will undoubtedly be "deemed of more general interest," than that usually found in such publications, albeit they are rather apt to make us open our eyes. But there is one subject treated at considerable length, in which our readers are always interested, and upon which they are ever seeking more light, that is, the early history of Masonry in New England. Upon this theme the writer of the Ohio Report descants at some length, and with great unction. We have read this portion attentively, and laid the book down with grave doubt whether the author intended to give us a chapter of veritable history, or a scene from an unpublished Masonic novel; if the former, he was certainly "indebted to his imagination for his facts," and if the latter, the same faculty has been given "ample room, and verge enough." In either case it is an amusing tale, and we will let the writer tell it in his own words.

"We leave Old England, with its prospective monarch now Grand Master of Masons, with Queen Victoria, the mother, as patron of the Templars, and revert to the days of King William and Mary; to the days of Queen Anne, and to that of the first two of the King Georges; to introduce a character of interest in the history of Masonry in the American Colonies.

"OUR MASONIC 'BROTHER JONATHAN.'

"'Breathes there a man with soul so dead,
Who never to himself has said, . . .
This is my own, my native land!'

"Whatever was done in England in the revival of Masonry, as alleged, in the year 1717, there was preparing in the American Colonies a race of energetic worthies, ready to take part in war or peace, with the bravest and best of Old England's men of strength. With the opportunities came the men.

"One of the ablest classes which graduated in Colonial times from the newly established Harvard University, contained twelve highly accomplished young gentlemen. We name three of them, who have made a name for themselves; and, as we believe, one of them has made his name a synonym for his country. Each of these Boston boys became the agent of the Colony of Massachusetts Bay, near the Court of Great Britain. Whatever had relation to progress, improvement, it became an opportunity of these three men to profit by, and to benefit their native city, and be representative men as Americans in the city of London. These worthy three were Jeremiah Dummer, Jonathan Belcher and Edmund Quincy.

"Andrew Belcher was the richest merchant of Boston in 1699, when his son Jonathan graduated. He assented to the desire of his handsome and intelligent son to travel in Europe, to increase his commercial correspondence and expand his mind.

"In the Spring of 1700, in his twentieth year, young Jonathan bade good-bye to his indulgent parents, and the ambitious youth sailed for the port of Liverpool. On reaching London, his social position and graces gave him *entree* into the refined society of the city and the universities, and to the Court of King William III.

"This monarch had been privately initiated into Masonry by the venerable architect, Sir Christopher Wren, and became enthusiastic in what now was termed the 'Royal Art,' so much so as to preside in a Lodge specially erected for him in the regal apartments of Hampton Court, where he and his favorites spent many festive hours.

"Young Yankee and Old Architect affiliated admirably; Young Curious and Old Curiosity became consorts at once.

"King William spent four months in Holland, from July to October, in 1700, and Jonathan was a card among the burgomasters, or as a gallant among the frauleins. The Electress lived in retirement at Hernhausen, cultivating philosophy and her garden. When young, she was sprightly and intellectual, and had been an admirer and correspondent of Des Cartes. Now a widow, she showed kindly attentions to the young American. As a true Yankee, the Bostonian wanted to see everything, know everybody and everything. Witty and brave, wealthy and learned, the most handsome and best-dressed

man of his time, he was at home at Court or in the counting-house, with collegians or with fair ladies, or with princes in the chase.

"Nearly of the same age of the young Elector of Hanover, who was now his companion, and afterwards King George II. of England, the young American was on fine footing with the father, soon to become King George I. of England.

"The titled sought converse with the eloquent provincial, and nobles of the realm detailed to their friends the delight they experienced in the company of the distinguished stranger from America.

"Six years were spent in travels, the most impressive of the experiences of which were those at Holland, and in fraternal relations with the young Elector of Hanover, and in England while with Christopher Wren, the great architect of St. Paul's, and the most prominent of the leaders in Masonry in that great capital.

"The young merchant qualified himself in the then rude Masonic rituals, and rapturously relished the conversation and teachings in architecture rehearsed by Sir Christopher, as they made personal inspection of the great works which sprung up under the skillful hand of that master architect, in rebuilding London after the great fire.

"In 1701, the British Parliament passed the Act of Succession, vesting the right to the throne in the Electress Sophia and her heirs, being Protestants, after the Princess Anne and her children. Anne's only child, the Duke of Gloucester, a lad of only eleven years, died the year before, and it was through the Electress Sophia that, on the death of Anne, the house of Brunswick was to come to the British throne.

"In 1702, the year Jonathan became a Mason, the King, having fallen from a horse in Bush Park, died, and the Court were in mourning. Of those in the funeral array, none attracted more attention, as, clothed with a Masonic collar and jewel, he left Kensington palace for the sepulture of royalty in the chapel of Henry VII.—Westminster. The people eagerly pointed out the American: 'That is Bro. Jonathan, so familiarly called by the old King.'

"The aged Christopher Wren never attracted so much attention as on the funeral occasion of King William, who had received the Masonic degrees at his hand.

"So strong was the impression made on the mind of the Electress Sophia, that she caused a gold medal to be struck and placed on the neck of 'Brother Jonathan,' who, more than ever—now connected

with the sorrows of the royal family—was the center of popular interest. The youthful Electress Sophia, a sister of George II., afterward married Frederick William, and became the mother of Frederick the Great of Prussia, who was a patron of Masons.

"Queen Anne coming to the throne, our hero again returned to the counting-house, and to honorable position as a representative to the Colonial Council House in Boston. He boasted and talked of what was great and good and progressive in the great English capital and on the Continent. He worked and worried, as a member of the Board, to initiate and carry forward enterprises for the improvement of his native town, the city of Boston, and was the most popular man of his day.

"It does not transpire what this cultured Mason did in the planting of the then Royal Art of Masonry at his home. It is fair to presume that a Lodge was working there long before 1733. The historian Drake speaks of there being Masonry in Boston in 1730. The Lodges attended most of the armies at that time. At Boston was the Royal Exchange, No. 186.

"In 1728, Jonathan, cherished by the Colonists as a man of influence and second of our trio of Harvard graduates, was sent to London to represent the Colony of Massachusetts Bay and New Hampshire as their resident agent. He was cordially embraced at the Court of Westminster by his quondam companion, the Elector of Hanover, now King George II.

"Let us revert to the status of Masonry in the interval of the absence of Bro. Jonathan. The fatal effects of the fire in London had been effaced. Immense piles of buildings had been erected on principles of the most perfected knowledge of architecture. The capstone of St. Paul's was finished in 1708, and in its place. The operative Masons had been greeted and rewarded. As a monument of the great fire of 1666, and of the rebuilding of London, a Doric column, two hundred and two feet high, designed by Sir Christopher Wren, was erected, embellished with emblematic figures in basso relievo—the noblest column in the world. The figure of Time elevating a woman in distress, may it not be suggested, was the hint of Webb's 'Time and the Virgin Weeping.' Now came the new era of Masonry: figuratively, the time when the veil of the Temple was rent and an entire revolution took place.

"It is painful to have to unread and disbelieve so much written as to the revival of Masonry in 1717, during the time our 'Bro. Jona-

than' was away from England in his native Boston. Evil counsellors had poisoned the ear of the monarch as to the great operative Masons. The veteran architect, Sir Christopher Wren, fell under the displeasure of the ambitious courtiers, and he was displaced from the clerkship of his majesty's works and John Mercer appointed; and in 1718 his high office of Surveyor-General and Chief Architect, to which he was appointed in 1667, holding it near half a century, and in the Masonic Fraternity from his adoption therein in the old St. Paul's, in the year 1691. Benson was appointed, who was satirized in the 'Dunciad.' It is feared Brother Masons conspired against him.

"George I., who had been made a Mason by this 'English Vitruvius,' now turns the old man from office.

* * * * * * * *

"It was in 1729 that the Elector of Hanover became George I., on the throne of England; and our hero, from being a provincial agent is, in 1730, sent back to New England, succeeding William Burnet, son of Bishop Burnet, as Governor of Massachusetts Bay and New Hampshire.

"The youths of eleven years' intimacy, now in power, aided each other, no doubt, in the introduction of Masonry.

"The governor's speech on his reception at Boston, with his new honors, was truly fraternal. He said: 'ye are my brethren; ye are my bones and my flesh.' 'Yes, Bro. Jonathan,' was the general response; and a native New Englander became known, far and near, as 'Bro. Jonathan.'

* * * * * * * *

"May we not add, as a probability, Masonry was introduced by Governor Belcher himself, which continued in this informal manner until the 30th of April, 1733, when Grand Master Lord Viscount Montague gave a deputation to Henry Price as 'Provincial Grand Master of Masons in North America,' who at once appointed Andrew, the son of Gov. Belcher, then Register of Probate (his first-born, just at his majority), as his first deputy; and the Governor appointed Grand Master Price cornet to his troop, the Governor's body-guard.

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"There was honorable Masonic recognition given to Bro. Jonathan in 1741, when he was succeeded in office by Governor Shirley. St. John's Lodge appointed a committee to wait on him with a vote of thanks and address. He was toasted with three times three. He

was addressed as Right Worshipful Brother, as if he had held Masonic trust himself. In his response he said: 'It is now thirty-nine years since I was admitted into the Ancient and Honorable Society of Free and Accepted Masons, to whom I have been a faithful brother and a well-wisher to the art of Masonry. I shall ever maintain a strict friendship for the whole Fraternity, and will be glad when it may fall in my power to do them any service.'

"He became Governor of New Jersey in 1747—was patron and protector to the College of Princeton, which honors his name. He died in 1757, aged seventy-six.

"We trust the Masonic Fraternity may participate in abundance the good fortune invoked on Bro. Jonathan by his dying father, who called him to his dying bedside and took him by the hand, saying: 'Son, you may expect me to bless you in a better manner and style than I am able to do; for God did not put it into your grandfather's power to give me the education he enabled me to give you. But remember my last words to you are: May the blessing of the God of Abraham, and the God of Isaac, and the God of Jacob rest upon you and your seed forever. Amen. Farewell.' Neither the patriarchs nor apostles could have done it better."

Now this is a very good *story* but very poor *history*. We do not recollect ever to have seen such a curious jumble of fact and fancy presented with such gravity and with such an air of probability. Most readers will devour this feast of fat things with avidity; they will take it all for law and gospel; as Rufus Choate used to say, "they will swallow the whole—hook, line, bob and sinker." But the knowing ones will not even nibble at it. While Brother Jacob Norton, *et id genus omue*, will apply to it his favorite phrase—"bosh!" We do not know that we can thank our friend for teaching us that word for he has used it so freely in relation to every thing and every body that Masons are wont, and desire, to think great and good, true and sacred, that the comparison waxes "odorous." Therefore, for fear of giving offence we will use that "sweet discourse," if at all, only in a Pickwickian sense. We must, however, venture to point out some of the most serious inaccuracies of this glowing narrative.

We know of no authority for the assertion that King William III. "had been privately initiated into Masonry by the venerable architect, Sir Christopher Wren; or for the statement that the "young Yankee and Old Architect" "became consorts at once." Both may

be true, but we must have good vouchers before we will credit either. Give us chapter and verse, or we must be unbelievers. Equally apochryphal, or, perhaps we should say, equally imaginative, is the glowing description of young Belcher's reception and treatment in England and Hanover. What title can this boy, just out of college, show to the epithets "brave" and "learned," when he had never smelled powder and had hardly got beyond the rudiments? How could he be "at home" "in the counting-house" or "in the chase," when he had hardly been inside of the one, and had never seen the other? He was undoubtedly "witty" and "wealthy," one of the "most handsome and best-dressed" men of his time, capital company for "collegians" or "fair ladies;" but he was no such magnus Apollo as he is here represented. What evidence is there that "the young merchant"—as he afterwards became—"qualified himself in the then rude Masonic rituals"? If this is anything more than guess-work we should be glad to know from what source the information was obtained.

But when we come to the description of young Belcher's appearance at the funeral of King William, we find the writer's imagination running riot.

The King died on the 8th of March, 1702, and our essayist informs us that the young Yankee appeared in the funeral procession "clothed with a Masonic collar and jewel," and, as we should expect, "attracted more attention" than any one else. Now we suppose the man himself is the best authority as to the time when he was made a Mason; indeed, we never heard of any other evidence on this point than he has furnished by his own mouth.

It appears from the Records of the First Lodge in Boston, that, on the 25th of September, 1741, a Committee of that Lodge "waited upon the Honorable Mr. Belcher" "with acknowledgments from the Lodge of past favors, and to return thanks, &c." In his reply, Governor Belcher said:—"It is now thirty-seven years since I was admitted into the Ancient and Honorable Society of Free and Accepted Masons."*

According to Brother Belcher's own account, therefore, he was not made a Mason until 1704, and of course could not have appeared in the King's funeral procession in 1702, "clothed with a Masonic

* See New England Freemason, Vol. 1., p. 67.

collar and jewel," and of course the people could not have cried out on that occasion, "That is Bro. Jonathan, so familiarly called by the old King." Our exuberant historian avoids this awkward anachronism by making a slight change in Governor Belcher's reply as given above, and which he quotes; he substitutes "thirty-nine" for "thirty-seven." Now a difference of two years is no great matter, but it often destroys the point of a good story.

Fearing that the narrative about the King's funeral might not prove conclusive of the correctness of our biographer's theory that Bro. Belcher had "made his name a synonym for his country," he proceeds to clinch it by another little anecdote. He informs us that "The Governor's speech on his reception at Boston, with his new honors, was truly fraternal. He said: 'Ye are my brethren; ye are my bones and my flesh;'" and to this, we are gravely informed, there was the general response—"Yes, Bro. Jonathan;" "and a native New Englander became known far and near as 'Bro. Jonathan.'" Now it is true that the Governor, in his first address to the Assembly of Massachusetts, delivered September 9, 1730, used these words: "Pleasing is the sight while I behold and say, *ye are my brethren: ye are my bones and my flesh;* and I have no interest separate from your true and real interest."*

So far our historian is right; and it also appears that, in reply to the address of welcome from the merchants of Boston, the Governor calls them "my Brethren." But the strictest search has been made, and no intelligence can be obtained of any such comprehensive and expressive reply as "Yes, Bro. Jonathan," from anybody, on any occasion. The Assembly replied in the most dignified and respectful manner, commencing with "Your Excellency"; and the merchants were equally formal. We, therefore, strongly suspect that the Brother Jonathan part of this narrative originated in the fertile brain of the narrator.

The commonly received version of the origin of the phrase "Bro. Jonathan" we believe to be the correct one. Jonathan Trumbull was born in Lebanon, Conn., in 1710, and died Aug. 17, 1785. He graduated at Harvard College in 1727. He was chosen Governor of Connecticut in 1769, and was re-elected to that office for fourteen consecutive years. He was a man of great integrity, and co-operated

* New England Weekly Journal, Sept. 14, 1730.

with vigor in securing the independence of the Colonies. Washington relied on him, says Sparks, "as one of his main pillars of support," and was accustomed to consult him in emergencies; in such cases it was Washington's habit to say—"Let us hear what Bro. Jonathan says."

From the "Life of Trumbull," by Isaac W. Stuart, we extract the followiug statement on this subject:—

"But the confidence in Trumbull's prudence was not confined to the bosoms of his own immediate constituents. It extended over the Union. It was specially manifested by Congress, whose consultations with him, in one form and another—either as a Body, or through correspondence by Members—was almost habitual. It was manifested by Executive Magistrates, and Councils, and Committees of surrounding States, that sought steadily his advice. But more than all, it was shown by the Father of his Country—the immortal Washington—who never failed—it may almost with exactness be said—upon every occasion of emergency during the entire war of the Revolution, to lean for counsel upon Trumbull's sagacious mind as strongly as he leaned for material co-operation upon Trumbull's stalwart arm.

"So frequently did the Commander-in-chief appeal to the latter for his deliberation and judgment, that—not only when any conjuncture of difficulty or peril arose, but even often when matters not involving peril, but simply facts and circumstances hard of solution, were under his consideration—he was in the habit of remarking—"*We must consult Brother Jonathan*"—a phrase which his intimate relations of friendship with the Governor of Connecticut fully warranted, as well as the fact—probably well known to Washington—that "Brother Jonathan" was the title of familiar but respectful endearment by which Trumbull was often designated in his own neighborhood and home, among a large circle of relatives, friends and acquaintances, generally.

"From the marquee and council-rooms of the Commander-in-chief, the phrase "*we must consult Brother Jonathan*" passed out to the soldiery. And gradually spreading from mouth to mouth, as occasions of doubt and perplexity, and finally even of slight embarrassments arose, soon became a popular and universal phrase in the whole American army—in use to unravel the threads of almost every entanglement—solve every scruple—unriddle every enigma—settle every confusion—smooth every anxiety—and untie even—as a kind of *pis-aller*, as a catch-phrase of wand-like power—every little Gordian knot of social converse.

"From the camp the expression passed to adjacent neighborhoods—from adjacent neighborhoods to States—and both in this way, and through the medium of returning soldiery, became propagated through the country at large—until finally, syncopated in part, it was universally appropriated, through its two emphatic, closing words "Brother Jonathan," as a sobriquet, current to the present day—and which will continue current, probably, through ages yet to come—for that mightiest of all Republics that ever flung its standard to the breezes of Heaven—THE UNITED STATES OF AMERICA!

"So it happens, that a Governor of Connecticut—and this the one we commemorate—by force of an exalted virtue, signally developed in himself, has enstamped his own name upon half the Continent of the New World! In his name a colossal nation has been baptized. The Kingdoms of the world—Principalities and Powers—now consult BROTHER JONATHAN!"

The Biographer appends a note from the Hartford *Courant* of December 12, 1846, giving a similar explanation of the origin of this phrase. The editor says it was communicated by one of the most intelligent gentlemen and sterling Whigs in Connecticut, then upwards of eighty years of age, who was an active participator in the scenes of the Revolution. His story is as follows:

"When General Washington, after being appointed commander of the army of the Revolution, came to Massachusetts to organize it and make preparations for the defence of the country, he found a great destitution of ammunition, and other means necessary to meet the powerful foe he had to contend with; and great difficulty to obtain them. If attacked in such condition, the cause at once might be hopeless. On one occasion, at that anxious period, a consultation of the officers and others was had, when it seemed no way could be devised to make such preparation as was necessary. His Excellency, Jonathan Trumbull the elder, was then Governor of the State of Connecticut, on whose judgment and aid the General placed the

greatest reliance, and remarked, 'We must consult Brother Jonathan on the subject.' The General did so, and the Governor was successful in supplying many of the wants of the army. When difficulties afterwards arose, and the army was spread over the country, it became a by word, '*We must consult Brother Jonathan.*' The term *Yankee* is still applied to a portion, but '*Brother Jonathan*' has now become a designation of the whole country, as John Bull has for England."

This report of the Committee on Foreign Communications contains other curiosities which require examination quite as much as that we have selected. But we must content ourselves with entering a decided protest against such careless writing of Masonic history, especially if it is to have the sanction of Grand Lodges. It can be productive of no good; on the contrary, its influence must be evil, and that continually. This ingenious fable, with all its minute details and its skillful intermixture of learned and truthful historical incidents, has been scattered broadcast. Most of its readers will believe every syllable of it, because it is in print, and because it comes from the Grand Lodge of Ohio. It will be copied into Masonic periodicals and other publications. It will be rehearsed by Masonic orators. Frequent repetition will make it familiar, and establish its credibility. After a time some future Jacob Norton or Joseph Robbins, chopping around with his little hatchet, will meet with this rotten branch, and will gain great credit with a certain class for exposing it. Observing the ingenuity and skill with which he has "pricked this bubble," and, above all, that he has reason and justice on his side, the same class will think him equally wise and truthful when he next shows them a so-called "bubble"; and gradually there will come to be a considerable number of Brethren, who do not think much for themselves, who will join in the cry of "bosh! bosh!" whenever any Masonic tradition is alluded to, or whenever the name of a great and good Mason is mentioned. Because one little twig is found to be false-hearted, they would tear up the noble old tree by the roots. We would not tie the hands or stop the mouths of these perturbed spirits, if we could; but we would not furnish them with aid and comfort in the shape of material for the exercise of their peculiar talents. In short, "an honest tale speeds best." Let us have no others.

Printing the Records of the Grand Lodge of Massachusetts.

[EXTRACT FROM THE ANNUAL ADDRESS OF THE GRAND MASTER, DEC. 9, 1874.]

Several of the younger Grand Lodges of the United States, finding their published Proceedings to be out of print and in great demand, have caused them to be reprinted, and are thus enabled to furnish unbroken series of their publications, which are eagerly sought, for the libraries of Grand Bodies as well as those of individual Brethren. The Proceedings of Grand Lodges whose Records go back to the last century are demanded with still greater earnestness. The Grand Lodge of Connecticut completed in 1861 the reprinting of its Records from 1789 to 1854. The Grand Lodge of Florida reprinted its Proceedings from 1830 to 1859 in the latter year. During the present year the Grand Lodge of Illinois has reprinted its Proceedings from 1840 to 1860. In 1861 the Grand Lodge of Indiana reprinted its Proceedings from 1817 to 1845. Those of the Grand Lodge of Iowa from 1844 to 1858 were reprinted in the latter year. In 1872 the Grand Lodge of Maine reprinted its Proceedings from 1820 to 1847. The Grand Lodge of Nebraska reprinted its Proceedings in 1867 from 1857. In 1869 the Grand Lodge of New Hampshire completed the reprinting of its Proceedings from 1789 to 1856 inclusive. In 1870 the Grand Lodge of New Jersey reprinted its Proceedings from 1786 to 1857. In 1857 the Grand Lodge of Ohio reprinted its Proceedings from 1808. In 1873 the Grand Lodge of Tennessee reprinted its Proceedings from 1813 to 1847. In 1860 the Grand Lodge of Texas reprinted its Proceedings from 1837 to 1857. The Grand Lodge of Virginia has during the present year reprinted its Proceedings from 1777 to 1823. At its last Annual Communication, the Grand Lodge of New York authorized the printing of its Proceedings to 1852 by Kane Lodge, at the expense of the latter. To that excellent Lodge and its industrious and enthusiastic Past Master, Brother Robert H. Thomas, the Fraternity are greatly indebted for the reprinting, at their own charge, of numerous Proceedings of Masonic Bodies which we could not otherwise have obtained.

For years the appeals to our Grand Masters and Grand Secretaries have been frequent and earnest for the printing of the Proceedings of this Grand Lodge. These appeals have come from many of the other jurisdictions as well as our own, and it has for years been the hope of each Grand Master in succession, that this important work might be accomplished under his administration. On the occasion of his first installation, in December, 1856, R. W. John T. Heard referred to the subject in the following language: "I would bring to your consideration the expediency of printing the Records of the Grand Lodge, including those of St. John's and Massachusetts Grand Lodges. This might be done in a manner similar to that adopted for the publication of the Colonial Records under authority of the State government. The work should be given to a competent and discreet editor, and would be one of rare interest and usefulness. Thus the foundation of the history of our Order would be preserved, affording exact data, and rich material for him who should undertake to write it." At the Quarterly Communication in September, 1857, the committee on the Grand Master's Address recommended that the further consideration of this subject be indefinitely postponed, and their report was adopted. The principal reasons urged against the proposition were, the great expense, which the poverty of our Treasury would not warrant, and the danger that the information afforded might be used to our injury in some future anti-Masonic persecution.

At the Annual Communication in December following, Grand Master Heard replied to the arguments of the committee in the most convincing terms. As that Address is now out of print, and the considerations presented have even more force at the present time, I quote all that relates to this subject:

"On the expediency of printing our Records, to which I invited your attention in December last, the committee to whom my address was referred have reported adversely They object to the measure, *first*, because the advantages would be disproportioned to the cost; *secondly*, because the Records are not intended for public inspection, would not interest the general reader, and, being in the hands of our enemies, might be used to our hurt; *thirdly*, that our Treasury is not in a condition to respond to so large a draft as would be required to complete a work of this magnitude; and, *fourthly*, that 'our funds are sacredly dedicated to the poor and indigent, and cannot rightfully be applied to any purpose which has not this object distinctly

in view.' The objections of the committee have received my respectful consideration, but have failed to convince me that the printing of our Records is improper or inexpedient. As I still view the work proposed as one calculated to benefit our Order, I beg to notice the reasons contained in the report of the committee unfavorable thereto.

"It is said that the advantages would be disproportioned to the cost: what would be the advantages? The diffusion among the Fraternity of the knowledge of the origin and early career of Freemasonry in America, of much of its history here for a century and a quarter, and of the evidences of steady persistence in maintaining and carrying out, in adversity and prosperity, our benevolent principles, by noble men whose deeds and names ought not to be forgotten, are among some of the benefits which will be secured by the publication suggested. Freemasonry in Massachusetts has a brilliant and instructive history; and the examples it affords ought to be carried into every Lodge in our Commonwealth. Not a mere transcript of the Records is what I would recommend, for much that is in them would be useless. The Records alone would not give all the material, but there should be interwoven into them valuable documents which are upon our files, something of cotemporaneous history and of biographical interest. The biographies of Price, Warren and Cutler, which are a part of the appendix to our new edition of the Constitutions, and for which we are indebted to the labors of our learned Brother Charles W. Moore, show what may be produced, from our Records and other materials now accessible to us, by skillful hands. But the foundation of these valuable personal histories was obtained from the Records; and had these not been preserved, nearly all that we now know of the Masonic relations of these Grand Masters could not have been written. Let the cumbrous manuscript volumes which contain the Proceedings of this Grand Lodge be now destroyed, a full, authentic and faithful account of our Institution in Massachusetts and in America can never be given. This consideration alone would point to the measure of printing, as recommended, as an advantage which no intelligent Mason would disregard. Did the abstract of our Proceedings, now published annually and embracing nearly all that would interest the Masonic reader, go back to 1733, the present question of printing would not probably exist. But unfortunately, until within a few years it has not given our transactions with that

fullness which a proper knowledge of them required. In the edition of our Constitutions published in 1798, is a meagre historical record of St. John's Grand Lodge, Massachusetts Grand Lodge, and of the United Grand Lodges, which reflects so little of what we feel assured must have been the character and influence of our Society during the important period to which it relates, that I may, without injustice, pronounce it as unworthy to be called its history. From 1798 to 1830, there is, in printed form, scarcely a trace of the doings of our Brethren to be found. Subsequently, we begin to see detached accounts of Lodges and of this Body in Brother Moore's Magazine; but we look in vain for any connected and regular recital of their Proceedings. Now, the printing of our Records will supply many of these deficiencies, and give us, in a convenient form, the means of obtaining a better knowledge than we now have of the acts of our predecessors. Advantages so great would justify much cost to secure them. The committee do not, however, estimate the cost; nor do I deem it important that they did not. From about ninety Lodges and over five thousand Masons in this jurisdiction, a subscription list would be formed adequate to sustain the work without help from the Treasury of the Grand Lodge. As a private undertaking, it would, most probably, be amply remunerative, especially as then efforts would be made to increase the subscriptions beyond our jurisdiction.

"It is objected that 'the Records are not intended for public inspection, would not interest the general reader, and, being in the hands of our enemies, might be used to our hurt.' In the enunciation of these sentiments, the committee appears to have been controlled by fears similar to those which actuated our English Brethren to destroy valuable records lest they might be seen by the uninitiated. In 1718, it was proposed to compile for publication the history, charges, regulations, &c., of England, and the Grand Master 'desired any Brethren to bring to the Grand Lodge any old writing and records concerning Masons and Masonry, in order to show the usages of ancient times;' and it is related that in 1719, 'at some private Lodges, several very valuable manuscripts (for they had nothing yet in print) concerning the Fraternity, their Lodges, Regulations, Charges, Secrets and Usages, (particularly one writ by Mr. Nicholas Stone, the Warden of Inigo Jones,) were too hastily burnt by some scrupulous Brothers, that those papers might not fall into strange

hands.' It is lamentable that our trans-Atlantic Brethren had so little confidence in the discernment and prudence of their Grand Lodge; for had it been otherwise, much of the history of our Order would have been preserved that is now irrecoverably lost. Let us profit by this untoward example, and not neglect that which our successors could rightly claim of us as our duty. I propose not to invade the arcana of Freemasonry, nor to place ourselves in the slightest degree in the power of our enemies, if we have any; on the contrary, I advocate the doing of that which will, while we preserve our mysteries intact, cement together and strengthen the Fraternity, and render us impregnable against the assaults of adversaries. I recommend that 'the work should be given to a competent and discreet editor;' and if entrusted to such a person—a Brother selected by authority of this Grand Lodge—there can be no doubt that our interests and safety will be scrupulously regarded and protected.

"Again, the committee object that the means in our Treasury will not warrant so great an outlay as the work proposed would require. There having been no estimate made as to the expenditure requisite, it is difficult to determine this point, even if the whole of it were to be defrayed from our funds and no part of it to be contributed by subscribers. But I will venture to predict that the receipt of the Treasury for the present year, beyond the amount of our current expenses, will more than equal the entire cost of publication; and should doubts be entertained as to the suitableness of an appropriation for such a purpose, I would ask whether it would not be as productive of good to the Institution as rich regalia and costly pageants? I do not disparage the application of our money for decoration and reasonable Masonic display; but wish to direct attention to a comparison of the advantages to be derived from them with those to be realized from an authentic exposition of the labors of the Craft during a most interesting period of its existence.

"The last objection of the committee is that which declares that our funds are sacredly dedicated to the poor and indigent. To this proposition I beg to dissent most emphatically. Having already expressed my views as to the nature and objects of our Institution, I will only observe here, that, though it is benevolent in its intentions, and seeks to ensure morality among its members, its high object or distinguishing characteristic is to cultivate the social virtues and bring mankind together in the bonds of brotherhood. Everything

that will tend to increase its social condition should be made subservient to that end. If, therefore, the opening of the pages of our past, and presenting the virtues thereon recorded, as examples to our Brethren of to-day and their successors, will contribute to that cementation which will unite them 'into one sacred band or society of friends and Brothers,' any means that we can command, to effect an object so desirable, will not be misapplied."

The argument of Brother Heard seems conclusive; but no action was taken by the Grand Lodge. Probably its poverty, but not its will, consented to adhere to the previous conclusion. But our financial condition is gradually growing stronger. We no longer need to feel any anxiety as to the payment of principal or interest of our debt, and the time is rapidly approaching when we may feel warranted in appropriating such sums as may be necessary for purposes legitimately requiring the care and attention of the Grand Lodge, and not immediately connected with its pressing necessities and liabilities. Prominent among these objects is, in my judgment, the maintenance of the claim of Massachusetts to have been the fountain head from which sprang the Masonry of this country, after the re-organization in England in 1717. This claim has recently been attacked from various quarters; in some cases by young Brethren whom a "little knowledge" has led to hasty and unwarranted conclusions, and in other cases by some who are from inclination, habit and very nature unbelievers and destructives. The most effectual answer to these assailants, and the only one consistent with our dignity, is the production of such evidence as may be afforded by our records and archives. In the hands of a competent committee the result cannot fail to be a valuable contribution to the Masonic history of the country, and one which the Fraternity has a right to expect from us at the earliest period possible. I trust you may deem the subject entitled to immediate action on your part.

[On motion of Past Grand Master W. S. Gardner, the recommendation of the Grand Master was referred to the Board of Directors, with full powers.—Ed.]

[OBITUARY.]

James Downing.

Another of the fathers in Masonry has been called away from his earthly labors—one who, through the dark days of fanaticism and persecution, was "faithful found among the faithful few."

Worshipful Brother James Downing was born in Dracut, Massachusetts, October 20th, 1795, and his death occurred January 25th, 1875, at his residence in the Readville District of the town of Hyde Park. For nearly fifty years he was engaged in the cotton manufacturing business, and such was his capacity and integrity, that he became widely known and universally respected and honored.

He was raised to the Sublime Degree of Master Mason, December 30, 1819, in Constellation Lodge, of Dedham. In December, 1825, he was elected its *Right* Worshipful Master, which position he also occupied in the years 1832 and 1833. The few aged survivors bear testimony to the ability and faithfulness with which he discharged the responsible duties of the office. He was interested in the formation of Hyde Park Lodge in 1866, and became one of its members. At the time of his death he was an honorary member of the new Constellation Lodge organized in Dedham in 1871. His kind and genial disposition, his well-ordered life and his constant practice of the greatest of the Masonic virtues, *Charity*, will impart a lasting fragrance to his memory. His funeral was held on the afternoon of January 28th, at the Congregational Church in Dedham, of which he was for many years a consistent member. Hyde Park and Constellation Lodges united in the services, and an appropriate memorial address was delivered by Worshipful Brother Sylvanus Cobb, Jr.

H. S. B.

Editorial Miscellany.

A Costly Masonic Magazine.—At Raleigh, N. C., in January, 1865, was issued the first number of the *Key-Stone*: A Monthly Masonic Magazine, published by Wm. B. Smith & Co. It contained 32 pages, 10x5, of the thinnest, poorest and brownest paper ever printed on. The following was the Prospectus:

"The Key-Stone.—A Monthly Masonic Magazine. The only Masonic publication in the South. It is devoted to the interest of the Ancient and Honorable Fraternity of Free and Accepted Masons. It has engaged upon its Editorial Staff, and in writing for it, a large number of the Brightest Lights and ablest expounders of Masonic Jurisprudence in the Confederacy, and is filled with the very cream of Masonic and Eclectic Literature. It is the same size and contains the same number of pages as other Masonic Magazines published in the United States before the war, is printed upon clear, white paper, and stitched and trimmed in handsome covers. Terms: One copy six months, $10.00. Twelve copies six months, $100 00. Single copies, $2.00."

In the second number, dated February, 1865, the publishers informed their readers that they had hoped they would be able to publish the *Key-Stone* at $10.00 for six months. "But we find, with a recent increase in the price of paper and every other article in our line, that it cannot be done without a downright loss to us. We shall, therefore, on and after February 1st, 1865, charge the following rates, and all subscriptions received after that date will be credited accordingly:

Terms:	One subscription six months,	$15.00.
	Twelve subscriptions six months,	150.00.
	Single copies,	2.50.

Number 4 of volume 1 bears date December, 1865, and in it the editor announces the close of the first and current volume. He says that "soon after the March number was published, our office was destroyed by the war. We have labored hard and incessantly to resume the publication before this, but so many and such immense obstacles set themselves between us and our desires, that we could not make an issue sooner; and in order to commence the next volume with the new year, as a matter of great convenience with subscribers, and in accordance with our original designs, we close this volume with the present issue."

Our file lacks the March number of that year, but the difference between the issues for February and December is very marked. The latter is printed upon a larger sheet and the paper is white and clear. Our last number is that of March, 1867, Vol. 4, No. 3. We propose to bind covers and all, as an interesting relic of those troublous times.

A General Lover of the Arts and Sciences.—We learn from *La Chaine d'Union* that Lord Lindsay, Provincial Grand Master of the Grand Lodge of Scotland for West Aberdeenshire, arrived at Port Louis, Isle of France, on Sunday, the 1st of November last, in the yacht Venus, which he had fitted out expressly, and at his own expense, for the purpose of observing the Transit of Venus. For this expedition he is said to have expended $160,000, being the same amount as was appropriated by the French Government for that object. His Lordship caused a telescope to be constructed, so powerful as to make the moon appear not more than thirty leagues from the earth. This, with all the other necessary instruments, was transported to the Isle of France, where they arrived two months before Lord Lindsay, in charge of his astronomer. As the Transit of Venus took place on the 8th of December, ample time was afforded for the preparations required.

A strong desire was felt by the Brethren of the two Lodges there to give their distinguished visitor a reception, such as was accorded to the Duke of Edinburgh, in 1870, to Brother Robert Heuve, Grand Master *ad interim* of all the Lodges of India, in 1845, and in 1813 to Lord Moira, Pro. Grand Master of the Grand Lodge of England, who, assisted by all the Masons, and in the presence of all the clergy, and an immense assemblage of the people, laid with Masonic ceremonies the corner-stone for the rebuilding of the Catholic cathedral on the 19th of August. Efforts were made to arrange a plan for such a reception, but at last accounts they had been frustrated by scruples as to the propriety of the Lodges acting officially together. The most friendly relations are said to subsist between the individual Brethren of the two Lodges; but, some time since, a difficulty sprang up which was referred for decision to the two Grand Bodies. The Grand Lodge of Scotland rendered its opinion promptly, but, as no answer had been returned by the Grand Orient of France, the Brethren working under the latter authority declined to act officially with the Representatives of the other Lodge. Two weeks after his Lordship's arrival, the point of etiquette remained unsettled, and he was busily engaged in observing the unbroken order and harmony which pervade the spacious firmament on high, apparently concerning himself very little about the "tempest in a teapot" which so seriously agitated the breasts of the Mauritians. Not being accustomed to enjoy a "sensation" more than once in a lifetime, they were probably disposed to make the most of this opportunity.

Brother D. Murray Lyon, in his interesting and valuable History of the Lodge of Edinburgh, gives the following account of this Masonic astronomer:

The Right Hon. Lord Lindsay, 31°, son of the Earl of Crawfurd and Balcarres, was initiated in the Lodge Isaac Newton, Cambridge. His Lordship joined the Lodge of Edinburgh in 1870. He is Senior Grand Warden of the

United Grand Lodge of England, and Provincial Grand Master of West Aberdeenshire. His Lordship has a very extensive knowledge of the Craft, and has made himself acquainted with its workings throughout the world. Lord Lindsay, some years ago, travelled through Russia, and while on his way down the Volga exhausted his supply of the coin of the country. The master of the steamboat refused to recognize English gold, and put his Lordship and his servant on the desert bank of the river. His Lordship had a revolver, with which he shot a partridge; and, having a few fishing-hooks, he took some worsted from his socks, with which he caught some fish, on which he and his servant maintained themselves for ten days. During that time more than one steamer passed them, but would not take them aboard. At last another steamer came, and a Jew, who was a passenger, observed his Lordship make a peculiar appeal. Through him his Lordship and servant were taken aboard, and their charges advanced to the end of their journey. A similar incident occurred to Gen. James Lindsay, of Balcarres, his Lordship's grandfather. While a prisoner in the hands of the Turks, in the north of Africa, he made a Masonic sign to an old man who was about the fortress in which he was detained. This man thereupon put him in a way to escape, and on his leaving the fortress met him and placed him in a boat in which he escaped to Gibraltar.

An Historical Blunder.—We have received a note from a reader of our Magazine, calling attention to a statement on p. 275 of Vol. 1, to the effect that Gen. Lafayette took part in the battle of Bunker Hill. Our correspondent desires to know whether we intended to state it as an historical fact. The item referred to occurs in the translation of an extract from Clavel's History of Freemasonry. In our introduction to the extract, we remarked that the work contained much that was curious and interesting, although some of its historical statements were not entirely accurate. This general caution we thought sufficient, without attempting to correct such errors as would be observed by any one who knew anything about American or Masonic history. No *Yankee*, certainly, could make the mistake of supposing that Gen. Lafayette was present at that, the first battle of the Revolution. To our mind, a foreigner's views of our affairs and history are particularly amusing and interesting, on account of the gross blunders he makes in regard to facts—such as we would not excuse in a native *infant*—and the gravity with which he frequently argues from his false premises. We do not propose in all cases to correct such palpable errors, because we take it for granted that, if a man is a reader of the New England Freemason, he *knows something*, or, at all events, if he perseveres in his laudable practice, he will become entitled to that faint praise.

Grand Lodge of Wyoming Territory.—Representatives of the four Lodges assembled in Laramie, on the 16th ult., and unanimously resolved that the interest and prosperity of Masonry in the Territory demanded the

organization of a Grand Lodge. Accordingly, after some necessary preliminaries, the delegates proceeded to elect Grand Officers. Edgar P. Snow was chosen Grand Master, and J. H. Jeffrey, Recording Grand Secretary. The officers, elected and appointed, were duly installed, and a Constitution and By-Laws were adopted. The Grand Lodge is to consist of the Masters, Wardens and actual Past Masters of all Lodges in the Jurisdiction. Actual Past Masters only are to be eligible to the offices of Grand Master, Deputy Grand Master, or Grand Warden. The Deputy Grand Master is elected. The Lodges are to be re-chartered, and numbered in accordance with the date of their old charters. Cheyenne Lodge will be No. 1; South Pass Lodge, No. 2; Laramie Lodge, No. 3, and Evanston Lodge No 4. The next meeting of the Grand Lodge is to be held in Laramie City, on the second Tuesday of October, 1875.

Grand Lodge of the Indian Territory.—On the 5th of Oct. last a convention of representatives of subordinate Lodges met at Caddo, Choctaw Nation, for the purpose of organizing a Grand Lodge for the Indian Territory. Three Lodges were represented, a Constitution was adopted, and the following Grand Officers elected: Grand Master, Deputy Grand Master, Grand Lecturer, Grand Orator, Grand Senior Warden, Grand Junior Warden, Grand Treasurer and Secretary. We are at a loss to understand where the Brethren found a precedent for such an order of rank. Perhaps they thought that their new Grand Lodge ought to strike out a path of its own, and go in Indian file. The Grand Officers were installed on the following morning at 8½ o'clock, and the public were invited to attend. *After* the installation, the Grand Lodge was opened with prayer by the Grand Chaplain. A code of By-Laws was adopted for the government of the Grand Lodge, and also a uniform code for the government of subordinate Lodges. A resolution was adopted requesting the Grand Treasurer to ask of a certain subordinate Lodge the loan of one hundred dollars, to be applied to the purchase of a seal for the Grand Lodge, and to meet the necessary expenses of the session. The subordinate Lodges were *invited* to send in their charters, and have them enrolled and numbered as members of the Grand Lodge. "The M. W. Grand Master proceeded to the exemplification of the work, etc., in the Master's degree, which was satisfactory." The Grand Lodge was then closed in Ample Form until the first annual meeting, to be held on the first Tuesday of September, 1875.

Granville McPherson, Grand Master, and R. J. Jones, Recording Grand Secretary, both of Caddo, Choctaw Nation, I. T.

King Kalakaua.—The King of the Sandwich Islands visited Columbian Lodge, of Boston, at its Stated Communication on the 7th inst. A son of a Past Master of that Lodge has been for some years a resident of the Sandwich Islands, and is a Past Master of one of the Lodges there. It was therefore thought peculiarly proper for Columbian Lodge to extend to his Majesty

special Masonic courtesies and hospitalities, on the occasion of his recent visit to our city. The King was accompanied by Gov. Kapena and Lieut. Com. Totten.

The Corinthian Hall was of course crowded. Among the distinguished visitors present were Past Grand Masters Lewis, Heard and Coolidge, several of the District Deputy Grand Masters, and Brother Charles Bradlaugh, the English reform lecturer. The third degree was exemplified by W. Brother William J. Stevens, Master of the Lodge, assisted by his officers, and the visiting Brethren expressed great gratification with the exhibition of work. When it was concluded, the company, numbering some three hundred, repaired to the banqueting hall, where a most abundant and elaborate supper had been provided by Brother J. B. Smith. The substantials having been disposed of, brief but animated speeches followed in rapid succession from the King, Governor Kapena, Lieut. Commander Totten, the Past Grand Masters, Brothers Bradlaugh and Smith, and others. The wine was abundant, the company was in a lively mood, and the speakers were brilliant. The King enjoyed it all in the highest degree, declaring just before he left the table that he was "red hot"—or, as we say Masonically, "well ignited." We think it will be long before he forgets his visit to Columbian Lodge.

There are three Lodges in the Sandwich Islands : *Le Progres de l' Oceanic*, established in 1843, under the jurisdiction of the Supreme Council of France ; the Hawaian Lodge of Honolulu, and the Wailukee Lodge of Mani. The last two are under the jurisdiction of the Grand Lodge of California. The two first named occupy a hall in common at Honolulu, the capital of the Islands. The Hawaian Lodge has a good library, the use of which is freely allowed to the other Lodge. These three Lodges number among their members natives, Americans, Englishmen and Germans, between whom the most friendly relations subsist. The Fraternity exercises a powerful influence in that community. It is said that four-fifths of the better class of the male population of Honolulu belong to one Lodge or the other. The King has long been an active member of the Lodge *Le Progres de l'Oceanic*, and is very regular and constant in his attendance upon its Communications. His brother, Prince William Pitt Leleihoku, was recently raised to the sublime degree of Master Mason in the Hawaian Lodge.

Dr. John Flint.—The death of this excellent Brother occurred on the 8th inst., at his residence in Boston, after an illness of about four weeks, terminating in Bright's disease of the kidneys. He was born in Leicester, Mass., in 1803, and educated at the Academy in that town. In 1826, he received the degree of M. D. at Harvard University. In 1829 he joined the Massachusetts Medical Society and commenced practice in Boston, where he has continued ever since. He was for many years a very faithful and efficient member of the Board of Overseers of Public Institutions of the city of Boston, and had held other responsible positions in public life. But he was best known as the kind-hearted, genial and devoted physician. Although he never aspired

great professional eminence or distinction, he enjoyed the unbounded love and confidence of a large circle of clients, who had been cheered in sickness and sorrow by his kindly look, his sweet smile and gentle voice. His presence in a sick chamber was like a ray of sunshine in a dark room, and seemed rather that of the sympathetic friend than of the paid physician. His loss will be sincerely mourned by a large circle of friends who had learned to love him for his modest virtues. He was a devoted and zealous Mason, having been initiated in St. John's Lodge and serving as its Master in 1839. He was Junior Grand Warden in 1857. His funeral took place on the 12th inst., the Masonic Fraternity being represented by delegations from St. John's and Winslow Lewis Lodges, St. Paul's Royal Arch Chapter, Boston Council of Royal and Select Masters, Boston Commandery of Knights Templars, and the Grand Commandery of Massachusetts and Rhode Island. The remains were interred at Forest Hills Cemetery.

Death of the Grand Master of Canada.—M. W. William Mercer Wilson, died on the 16th inst., in his sixty-second year, and was buried on the 20th in St. John's Cemetery, near Simcoe. He officiated at the funeral of the Recording Grand Secretary, Brother Thomas Bird Harris, only five months ago, and was then apparently in excellent health. He was born in Scotland, in 1813, the year of the union of the two Grand Lodges in England. He came to Canada in 1832, was initiated in St. John's Lodge, of Simcoe, in 1840, and became its Master in 1842. He was very active in the establishment of the Grand Lodge of Canada in 1855, and was the first Grand Master. He was re-elected for several years in succession, retiring in 1860. In 1866 he was again elected, and served two years. In 1873 he was once more elected, and finally at the Annual Communication in July last. He was a most indefatigable laborer in the cause of Masonry, and was regarded as the Father of the Craft in the Dominion. At the time of his death, he was Judge of the County Court.

Captain Edmund Burke.—Captain Edmund Burke, who died in Somerville, Mass., Dec. 20th, had been for many years engaged in the trade with the Azores, and had made upwards of fifty voyages from Boston to Fayal; his record being remarkably free from disasters, while the regularity and speed of the passages testified to his efficiency as a skilful navigator. An incident of his seafaring life, which gained him great credit at the time, was the saving of some three hundred and six persons from the British ship Gratitude, on the first of January, 1866, which vessel was discovered at sea in a sinking condition. They were rescued from the unfortunate vessel after great difficulty, and safely transferred to the barque Fredonia, commanded by Captain Burke. In the performance of this noble work Captain Burke was obliged to throw overboard nearly the whole of his cargo of fruit, in order to make room for the men, women and children, just saved from the sinking wreck.

The survivors were brought to Boston, and its citizens soon after united in presenting to Captain Burke a purse of $5000 as a testimonial of his gallant conduct on the occasion. The British Government also gave him a gold chronometer, and the other officers and crew of the Fredonia likewise received a gift of money.

During the secession war, Captain Burke narrowly escaped capture on several occasions, while the rebel cruisers were hovering on the track to the Western Islands. The wrath of Semmes of the Alabama had been greatly excited in consequence of Mr. Dabney's refusal to furnish coal for the blockade runners at Fayal; and as the latter gentleman was the owner of the Fredonia, the rebel Semmes declared that he would destroy that vessel if it took six months to accomplish it. On one occasion he waited off Fayal to intercept her; but Captain Burke, taking advantage of a stormy night, ran in by him and reached the harbor in safety. Semmes waited outside three days after this successful feat, before he learned that the Fredonia had escaped.

Captain Burke was a very popular commander, and the many invalids and pleasure travellers whom he has transported to and from the Azores will remember the uniform kindness and courtesy they received from him on their ocean voyage. He was a member of John Abbot Lodge, of Somerville.

Crumbs from the Editor's Table.

At the Eighth Annual Convocation of the Grand Chapter of Nebraska, January 5th, 1875, the following officers were elected and installed: Charles F. Goodman, of Omaha, G. High Priest; Alfred G. Hastings, of Lincoln, Dep. G. H. P.; Edwin F. Warren, of Nebraska City, G. King; John G. Davis, of Beatrice, G. Scribe; William R. Bowen, of Omaha, G. Secretary.

At the Third Annual Conclave of the G. Commandery of Nebraska, the following officers were elected and installed: Rolland H. Oakley, of Lincoln, G. Commander; Charles F. Catline, of Omaha, Dep. G. C.; James W. Moore, of Nebraska City, G. Gen.; Daniel H. Wheeler, of Plattsmouth, G. Capt. Gen.; William R. Bowen, of Omaha, G. Rec.

The Grand Lodge of Kentucky has recently lost all its printed Proceedings. They had been kept in a large room, and no one knows what has become of them, only that within a fortnight they disappeared. The quantity was several tons. They were probably stolen by boys and sold for paper stock.

Speaking of a sick friend, a wag remarked that he feared recovery was impossible, since the patient's constitution was all gone. "Humph!" said one of the company, "if his constitution is all gone, I don't see how he lives at all." "Oh!" replied the other, "he lives on the By-Laws."

The New Temple in New York is to be dedicated on the 2d of June next. This date has probably been selected to accommodate the large number of Brethren who will be in attendance on the Annual Communication, which occurs on the 1st of June. Great preparations are being made for a magnificent ceremony and the hospitable entertainment of visiting Brethren from all parts of the world. Grand Master Thorne is incessantly occupied with the superintendence of the arrangements.

Brother F. L. Wilkes Macdonald, who has been a member of the Lodge Vicit Vim Virtus, of Harlem, Holland, since the 20th of March, 1833, and Master since the 19th of April, 1848, celebrated the twenty-fifth anniversary of his election to the chair on the 26th of June, 1873.

Brother Robert Burns, the great national poet of Scotland, was born January 25th, 1759, and died July 21st, 1796. Unfortunately, he failed to practise that truly Masonic virtue, Temperance.

The Grand Lodge of Ohio has decided that "it is un-Masonic for any Lodge of Masons to attend the funeral of a Brother when the same is not under the control of, and conducted by, a Lodge of Master Masons."

In the Recently Published Reprint of the Proceedings of the Grand Lodge of Virginia, from 1777 to 1823, a wood-cut is given of what they supposed was the first Masonic Hall built in this country. It was erected in Richmond, in 1783, and is still used by the craft. But the Philadelphia Brethren claim that one was built in their city in 1754. We wonder what they will claim next.

The *Voice of Masonry* has been very much enlarged and improved, and is now jointly edited by Brothers J. W. Brown and Albert G. Mackey.

The Prince of Wales received the 33d degree on the 12th of December last, and was declared Patron of the A. & A. Rite.

The Grand Lodge of Texas was organized in 1837 by twenty-seven Brethren (Gen. Samuel Houston among the number), all of whom are now dead. Thirty-five Grand Masters have occupied the Chair, and twenty-one survive.

M. W. Elwood E. Thorne, Grand Master of Masons in New York, held a reception on New Year's Day, at his residence, No. 133 West 22d street, New York City.

The Total Cost of the Philadelphia Masonic Temple, including the land, was $1,569,092.61.

Brother John W. Simons, Past Grand Master and Present Grand Treasurer of the Grand Lodge of New York, was married, on the 13th inst., to Mrs. Henrietta Henry, and the happy couple have since been the subject of many jocose and complimentary notices. His Brethren of the Masonic Press seem determined that he shall never hear the last of it.

A Startling Death occurred in St. Luke's Lodge, Ipswich, England, recently. Brother Stephen Burdett King had just been installed as W. Master, and, while proceeding to appoint and invest his officers, was suddenly seized with faintness, and died within fifteen minutes, of heart disease. The sad occurrence cast great gloom over the assembled Brethren.

Rev. Fred. Koemer, of St. Paul's Lutheran Church, Brooklyn, N. Y., refused to administer the communion to Mr. Wredin, because he was a Mason. The latter insisted that Masonry did not interfere with his duties as a member of the church. A meeting of the congregation was called, and it was decided that the minister must administer the Sacrament to any member of the church without reference to his society relations. The pastor declined to conform to this decision, and the church-members held another meeting, at which they resolved to dispense with his services.

Brother John W. Paxton, Grand Master of Tennessee in 1867–70, died suddenly at Knoxville, on December 9th.

At a recent communication of Carleton Union Lodge, of Carleton, St. John, New Brunswick, three generations of one family were represented: Mr. James Wetmore, his son Stephen P. Wetmore, and grandson Edwin Wetmore. The two latter are Past Masters of Carleton Union Lodge. The patriarch is in his ninety-fourth year, and is hale and hearty, although slightly deaf. He was made a Mason in 1806, in West Chester Lodge, of Pelham, New York.

The Portrait of R. W. Charles H. Titus, Recording Grand Secretary of the Grand Lodge of Massachusetts, which we have the pleasure of presenting in this number, will, we trust, atone in some measure for the lateness of our issue for January. Although we are deprived of his active co-operation, we are glad to have the light of his countenance shine upon us in the commencement of our second volume. Our readers will find in the Proceedings of the Grand Lodge of Massachusetts for December, 1873, an interesting biographical sketch of Brother Titus, which he is too modest to allow us to reprint.

THE

NEW ENGLAND FREEMASON.

Vol. II. Boston, February, 1875. No. II.

Old London Taverns Identified with Masonry.

In my former communication under this title, which was published in the December number, I inadvertently omitted one tavern, which the Grand Lodge of England signalized by one of its sessions. This meeting was distinguished by the prominent persons who were present, and the unusual importance of its transactions. The record is so quaint and curious that I give the whole, as reported in Entick's Constitutions, edition of 1756:

"GRAND LODGE in *ample* Form at the *Rose Tavern* in *St. Mary-le-Bonne*, on Friday, 14 May, 1731.

Present,

The Right Honourable, the Lord Lovell, Grand Master.
Thomas Batson, Esq., Deputy Grand Master.
George Douglas, M. D., } Grand Wardens.
James Chambers, Esq., }
His Grace, the Duke of Norfolk,
The Right Honourable, the Earl of Inchiquin,
The Right Honourable, the Lord Colerane,
The Reverend Doctor Desaguliers,
George Payne, Esq.,
Formerly Grand Masters.
Martin Folkes, Esq., President of the R. S.,
Alexander Chokre, Esq.,
Nathaniel Blakerby, Esq.,
Formerly Deputy Grand Masters.

William Burdon, Esq., formerly Grand Warden. And the Masters and Wardens of thirty-seven Lodges.

"LOVELL, *Grand Master*, moved, that the *Lodge* should now return Thanks to kind Brother NORFOLK for his *noble* Presents to the *Fraternity;* which was forthwith done in solemn Form, and receiv'd by the *Duke* with Brotherly Affection.

"The *Treasurer*, Brother NATHANIEL BLAKERBY, Esq., passed his Accounts with general Satisfaction. Several Motions were made by the Brethren in relation to the *general Charity*, which promised great Relief to distressed Brethren. And in order to come at a more certain Knowledge of the Necessities and Merit of such poor Brethren as should apply for the said Charity, it was resolved, that all Persons who had served the Office of *Grand Master*, or of *Deputy Grand Master*, should always be Members of the *Committee of Charity*.

"It was also resolved, that the said Committee should be restrain'd from giving more than five Pounds to any one Petitioner for Charity.

"To ease the Grand *Secretary* of the extraordinary and almost impracticable Labour of Writing the *Minutes* of the *Quarterly Communications*, to be sent to every Lodge, it was proposed to have the said Minutes for the future etch'd.

"After these Regulations were settled, a *Collection* was made from the several *Lodges* then present, for the *general Charity*.

"His *Royal Highness*, FRANCIS, Duke of Lorrain, (now *Grand Duke* of *Tuscany* and EMPEROR of *Germany*,) at the *Hague*, was made an *Enter'd Prentice* and *Fellow Craft*, by Virtue of a *Deputation* for a *Lodge* there, consisting of the Rev. Dr. DESAGULIERS, *Master*,

John Stanhope, Esq., } Wardens,
Jn. Holtzendorff, Esq., }

and the other Brethren, viz: PHILIP STANHOPE, Earl of *Chesterfield*, Lord Ambassador, *Jeremiah Strickland*, Esq., Nephew to the then Bishop of Namur, Mr. *Benjamin Hadley*, and a *Dutch Brother*.

"Our said *Royal* Brother LORRAIN coming to *England* this year, *Grand Master* LOVELL formed an Occasional *Lodge* at Houghton Hall, Sir *Robert Walpole's* House in *Norfolk*, and made Brother LORRAIN and Brother THOMAS PELHAM, Duke of *Newcastle*, MASTER MASONS. And ever since, both in the *Grand Lodge* and in particular *Lodges*, the Fraternity joyfully remember His *Imperial Majesty* that now reigns, in the proper Manner."

In the "History of Clubs and Club Life in London," London, 1872, we find the following notice of the Rose Tavern and its surroundings:

"Bowling-greens were also among the celebrities of Marylebone; where, says the grave John Locke ('Diary,' 1679), a curious stranger 'may see several persons of quality bowling, two or three times a week, all the summer.' The bowling-green of the Rose of Normandy Tavern and Gaming-house in High-street is supposed to be that referred to in Lady Mary Wortley Montagu's memorable line; and it is one of the scenes of Captain Macheath's debaucheries, in Gay's *Beggar's Opera*.

"The Rose was built some 230 years ago, and was the oldest house in Marylebone parish; it was originally a detached building, used as a house of entertainment in connection with the bowling-green at the back; and in 1659 the place was described as a square brick wall, set with fruit-trees, gravel walks, and the bowling-green; 'all except the first, double set with quickset hedges, full-grown, and kept in excellent order, and indented like town walls.' In a map of the Duke of Portland's estate, of 1708, there are shown two bowling-greens, one near the top of High-street, and abutting on the grounds of the Old Manor House; the other at the back of this house: in connection with the latter was the Rose Tavern, once much frequented by persons of the first rank, but latterly in much disrepute, and supposed to be referred to by Pennant, who, when speaking of the Duke of Buckingham's minute description of the house, afterwards the Queen's Palace, says: 'He has omitted his constant visits to the noted Gaming-house at Marybone, the place of assemblage of all the infamous sharpers of the time,' to whom his Grace always gave a dinner at the conclusion of the season; and his parting toast was, 'May as many of us as remain unhanged next spring meet here again!'

"These Bowling-greens were afterwards incorporated with the well-known Marylebone Gardens, upon the site of which are now built Beaumont-street, part of Devonshire-street, and Devonshire place. The principal entrance was in High-street. Pepys was here in 1688: 'Then we abroad to Marrowbone, and there walked in the Gardens: the first time I was ever there, and a pretty place it is.' In the *London Gazette*, 1691, we read of 'Long's Bowling-green at the Rose, at Marylebone, half a mile distant from London.' The Gardens were at first opened gratis to all classes; after the addition

of the bowling-greens, the company became more select, by one shilling entrance money being charged, an equivalent being allowed in viands."

In the former article I stated that "on the 16th February, 1766, an occasional Grand Lodge was held at the Horn Tavern, in New Palace yard." In the "Curiosities of London," 1868, it is related that "The Horn Tavern, now Anderton's Hotel, No. 164, was famous in 1604." From the lines which follow, and which are quoted from the "History of Clubs and Club Life in London," it would seem that the tavern depended on local support, if we may judge by the line, "The Townsman to the Horn."

The following list of taverns is given by Thomas Heywood, the author of the fine old play of "*A Woman* killed with Kindness." Heywood, who wrote in 1608, is telling us what particular houses are frequented by particular classes of people:

"The Gentry to the King's Head,
The nobles to the Crown,
The Knights unto the Golden Fleece,
And to the Plough the Clown.
The churchman to the Mitre,
The shepherd to the Star,
The gardener hies him to the Rose,
To the Drum the man-of-war;
To the Fathers, ladies, you; the Globe
The seaman doth not scorn;
The usurer to the Devil, and
The townsman to the Horn.
The huntsman to the White Hart,
To the Ship the merchants go;
But you who do the Muses love,
The sign called River Po.
The banqueront to the World's End,
The fool to the Fortune Pie,
Unto the Mouth the oyster-wife,
The fiddler to the Pie,
* * * * *
The drunkard to the Vine,
The beggar to the Bush, then meet,
And with Duke Humphrey dine."

In the former article I simply alluded to the fact that an "occasional" Grand Lodge was held "on the 9th of February, 1767, at the Thatched House Tavern, in St. James Street." The History of

Clubs gives the following account of this famous place of resort:

"Come, and once more together let us greet
The long-lost pleasures of St. James's street.—*Tickell.*

"Little more than a century and a half ago, the parish of St. James was described as 'all the houses and grounds comprehended in a place heretofore called St. James's Fields, and the confines thereof.' Previously to this, the Thatched-house Tavern was most probably a *thatched house*. St. James's-street dates from 1670; the poets Waller and Pope lived here; Sir Christopher Wren died here, in 1723; as did Gibbon, the historian, in 1794, at Elmsley's, the bookseller's, at No. 76, at the corner of Little St. James's-street. Fox lived next to Brookes's, in 1781; and Lord Byron lodged at No. 8, in 1811. At the south-west end was the St. James's Coffee-house, taken down in 1806; the foreign and domestic news house of the *Tatler*, and the 'fountain-head' of the *Spectator*. Thus early, the street had a sort of literary fashion favorable to the growth of taverns and clubs.

"The Thatched House, which was taken down in 1844 and 1863, had been for nearly two centuries celebrated for its club meetings, its large public room, and its public dinners, especially those of our universities and great schools. It was one of Swift's favorite haunts; in some birthday verses, he sings:

'The Deanery-house may well be matched,
Under correction, with the Thatch'd.'

"The Royal Naval Club held its meetings at the Thatched House, as did some art societies and kindred associations. The large club-room faced St. James's-street, and when lit in the evening with wax candles in large old glass chandeliers, the Dilettanti pictures could be seen from the pavement of the street. Beneath the tavern front was a range of low-built shops, including that of Rowland, the fashionable *coiffeur*, who charged five shillings for cutting hair, and made a large fortune by his 'incomparable *Huile* Macassar.'

"The Tavern, which has disappeared, was nearly the last relic of old St. James's-street, although its memories survive in various modern Club-houses, and the Thatched House will be kept in mind by the graceful sculpture of the Civil Service Club-house, erected upon a portion of the site.

"Mr. Willis took this tavern from Mr. Freere, about 1755; and, as a relative of Mr. Almack, afterwards succeeded to the celebrated assembly-rooms which bore his name. 'If the old saw that "practice

makes perfect,"' writes Admiral Smyth, 'be correct, the *cuisinerie* of the Thatched House ought to surpass that of all others; for, besides accidental parties and visitors, the Messrs. Willis ably entertain twenty-six Societies and Clubs, [this was written in 1860,] and they moreover accommodate the following Masonic Lodges:

Friendship, Mount Moriah Chapter,
Prince of Wales's, Castle Lodge of Harmony,
Middlesex, The Knights Templars,
Chapter of Friendship, Brittanic Lodge,
Chapter of Prince of Wales's.'"

The author of the interesting volume from which I have quoted so largely gives the following curious and amusing speculations, by himself and others, in regard to the Fraternity and their more modern haunts:

"Mr. Elmes, in his admirable work, 'Sir Christopher Wren and his Times,' 1852, thus glances at the position of Freemasonry in the Metropolis two centuries since, or, from the time of the Great Fire: 'In 1666, Wren was nominated Deputy Grand Master under Earl Rivers, and distinguished himself above all his predecessors in legislating for the Body at large, and in promoting the interests of the Lodges under his immediate care. He was Master of the St. Paul's Lodge, which, during the building of the Cathedral, assembled at the Goose and Gridiron, in St. Paul's Churchyard, and is now the Lodge of Antiquity, acting by immemorial prescription, and he regularly presided at its meetings for upwards of eighteen years. During his presidency, he presented that Lodge with three mahogany candlesticks, beautifully carved, and the trowel and mallet which he used in laying the first stone of the Cathedral, June 21, 1675, which the Brethren of that ancient and distinguished Lodge still possess and duly appreciate.

"'During the building of the City, [after the Great Fire,] Lodges were held by the Fraternity in different places, and several new ones constituted, which were attended by the leading architects and the best builders of the day, and amateur Brethren of the Mystic Craft. In 1674, Earl Rivers resigned his Grand Mastership, and George Villiers, Duke of Buckingham, was elected to the dignified office. He left the care of the Grand Lodge and the Brotherhood to the Deputy Grand Master Wren and his Wardens. During the short reign of James II., who tolerated no secret societies but the Jesuits, the Lodges were but thinly attended; but in 1685 Sir Christopher Wren

was elected Grand Master of the Order, and nominated Gabriel Cibber, the sculptor, and Edward Strong, master mason at St. Paul's and other of the City churches, as Grand Wardens. The Society has continued with various degrees of success to the present day, particularly under the Grand Masterships of the Prince of Wales, afterwards King George IV.,* and his brother, the late Duke of Sussex, and, since the death of the latter, under that of the Earl of Zetland; and Lodges under the constitution of the Grand Lodge of England are held in every part of the habitable globe, as its numerically and annually increasing lists abundantly show.'

"Sir Francis Palgrave, in an elaborate paper in the Edinburgh *Review*, April, 1839, however, takes another view of the subject, telling us that 'the connexion between the operative masons,† and those whom, without disrespect, we must term a convivial society of good fellows, met at the 'Goose and Gridiron, in St. Paul his Churchyard,' appears to have been finally dissolved about the beginning of the eighteenth century. The theoretical and mystic, for we dare not say ancient, Freemasons separated from the Worshipful Company of Masons and Citizens of London about the period above mentioned. It appears from an inventory of the contents of the chest of the London Company, that, not very long since, it contained 'a book wrote on parchment, and bound or stitched in parchment, containing 113 annals of the antiquity, rise and progress of the art and mystery of Masonry.' But this document is not now to be found.

"There is in existence, and known to persons who take an interest in the History of Freemasonry, a copper-plate List of Freemasons' Lodges in London in the reign of Queen Anne, with a representation of the Signs, and some Masonic ceremony, in which are eleven figures of well-dressed men, in the costume of the above period. There were then 129 Lodges, of which 86 were in London, 36 in English cities, and 7 abroad.

"Freemasonry evidently sprang up in London at the building of St. Paul's, and many of the oldest Lodges are in the neighborhood. But the head-quarters of Freemasonry are the Grand Hall, in the rear of Freemasons' Tavern, 62 Great Queen-street, Lincoln's Inn Fields. It was commenced May 1, 1775, from the designs of Thomas Sandby, R. A., Professor of Architecture in the Royal Academy; £5000 were

* The Prince was initiated in a Lodge at the Key and Garter, No. 26 Pall Mall.

† Hampton Court Palace was built by Freemasons, as appears from the very curious accounts of the expenses of the fabric, extant among the public records of London.

raised by a Tontine towards the cost; and the Hall was opened and dedicated in solemn form, May 23, 1776; Lord Petre, Grand Master. 'It is the first house built in this country with the appropriate symbols of Masonry, and with the suitable apartments for the holding of Lodges, the initiating, passing, raising and exalting of Brethren.' Here are held the Grand and other Lodges, which hitherto assembled in the Halls of the City Companies.

"Freemasons' Hall, as originally decorated, is shown in a print of the annual procession of Freemasons' Orphans, by T. Stothard, R. A. It is a finely-proportioned room, 92 feet by 43 feet, and 60 feet high, and will hold 1500 persons; it was re-decorated in 1846; the ceiling and coving are richly decorated; above the principal entrance is a large gallery, with an organ; and at the opposite end is a covered recess, flanked by a pair of fluted Ionic columns, and Egyptian doorways; the sides are decorated with fluted Ionic pilasters, and throughout the room in the frieze are Masonic emblems, gilt upon a transparent blue ground. In the intercolumniations are full-length royal and other Masonic portraits, including that of the Duke of Sussex, as Grand Master, by Sir W. Beechey, R. A. In the end recess is a marble statue of the Duke of Sussex, executed for the Grand Lodge by E. H. Baily, R. A. The statue is seven feet six inches high, and the pedestal six feet; the Duke wears the robes of a Knight of the Garter, and the Guelphic insignia; at his side is a small altar, sculptured with Masonic emblems.

"Freemasons' Tavern, in Great Queen-street, built by William Tyler, in 1786, and since considerably enlarged, in addition to the usual appointments, possesses the great advantage of Freemasons' Hall, wherein take place some of our leading public festivals and anniversary dinners, the latter mostly in May and June. Here was given the farewell dinner to John Philip Kemble, upon his retirement from the stage, in 1817; the public dinner, on his birthday, to James Hogg, the Ettrick Shepherd, in 1832. Mollard, who has published an excellent 'Art of Cookery,' was many years *Maitre d'Hotel*, and proprietor of the Freemasons' Tavern.

"In the Hall meet the Madrigal Society, the Melodists' and other musical clubs; and the annual dinners of the Theatrical Fund, Artists' Societies, and other public institutions are given here. It has obtained some notoriety as the arena in which were delivered and acted the Addresses at the Anniversary Dinners of the Literary Fund."

J. T. H.

Relief of Shipwrecked Masons.

The well-known Masonic writer, Brother D. Murray Lyon, has furnished to the *Keystone* the following interesting account of the fraternal and generous treatment accorded by some of our Scottish Brethren to certain shipwrecked Craftsmen, several of whom were members of Masonic Bodies under Massachusetts jurisdiction:

Never were the pillars of Wisdom, Strength and Beauty set up within the Lodge Neptune Kilwinning, Ardrossan, No. 442, under circumstances more interesting or impressive than those under which the Brethren met in their Hall on the night of Friday, 6th November. The steamship *Chusan*, from Glasgow for Shanghai, having had her machinery disabled while passing out of the Channel, was obliged to put back to the Clyde for repairs. In doing so, she was overtaken by a terrible storm on the morning of the 20th October, and, being unable to contend with the gale, was run for Ardrossan; but while endeavoring to make the harbor, she was dashed on the rocks within a short distance of the light-house pier, and almost immediately parted in two. Of the crew, numbering 51 in all, nine were drowned, the captain and second mate being among those who perished.

Captain G. C. Johnson, who belonged to Massachusetts, was accompanied by his wife and sister-in-law (also natives of America), and, after struggling bravely through the seething waters, bearing up his wife, who was lashed to a line thrown from a steam tug, and succeeding in placing her within reach of hands outstretched to save her, he was overwhelmed by the surf, and disappeared. His son and sister-in-law were saved. Captain Johnson was well known in Masonic circles at Shanghai, China, being a member of Ancient Landmark Lodge, Keystone Chapter [both under Massachusetts jurisdiction], and the Rose et Croix.

To meet and sympathize with those of the survivors who were Freemasons, was the object of the Neptune Kilwinning's Communication. These were: —

John Murdoch Johnstone, chief officer, a M. M. of the Lodge Union and Crown, Glasgow, No. 103. He behaved with great gallantry on the wreck, making fast the line to each person hauled on board the life-boat, and otherwise exerting himself in saving life.

Edwin Humphreys, purser, a native of America, and a member of Starr King Lodge, Washington Chapter and Winslow Lewis Commandery, of Salem, Massachusetts, honorary member of St. Andrew's Chapter, Glasgow. It was mainly by his exertions that the captain's sister-in-law was saved.

—— Gardiner, chief engineer. He was severely injured on the wreck, and was not sufficiently recovered to permit his attendance in the Lodge.

William Ortwin, second engineer, member of Ancient Landmark Lodge and Keystone Chapter, Shanghai. He saved the captain's child, a boy about five years old.

William Glass Wrench, third engineer, of the Lodge Lindores, No. 104, and St. Andrew's Chapter, Glasgow.

George Marr, fourth engineer, of the Lodge Caledonian Railway, Glasgow, No. 354.

Having, in the unavoidable absence of the Master, Right Worshipful F. Goodwin, opened the Lodge in the presence of about fifty Brethren, Past Master James Robertson spoke as follows:

"Worshipful Wardens and Brethren: The calamitous circumstances which have led to the present Communication of Neptune Kilwinning being still fresh in the recollection of most of us, it is not necessary that I should, in any lengthened oration, expatiate upon them in order to evoke your sympathy in the object of our meeting. The name of this Lodge is suggestive of its mission—the spread of Freemasonry among a class of men whose constant exposure to the dangers of the mighty deep renders it all the more necessary that they should belong to a Society whose fraternal sympathy and regard are sure to meet the mariner, either by land or sea, in every quarter of the globe. Composed, as our Lodge is, to a large extent, of seamen sailing under almost every flag, and speaking every language, it specially becomes us, on occasions like the present, to give practical effect to our fraternal obligations. Your presence here to-night shows that you are true to your Masonic principles."

Turning to the officers present, Brother Robertson continued: "Brother Johnstone and surviving Brethren of the *Chusan*, allow me, in the name and in behalf of the Lodge Neptune Kilwinning, to offer you our heartfelt congratulations upon your merciful preservation from the sad fate which has overtaken so many of your shipmates on the wreck of the *Chusan*, and to beg your acceptance of this purse of fifty-four sovereigns [afterwards considerably increased], to assist in refitting you for the further prosecution of your hazardous calling. The disastrous circumstances under which you have been brought to Ardrossan will never be effaced from your memory, and associated with these will be your present visit to Neptune Kilwinning. We shall long remember you, and it is our earnest wish that the Great Architect of the Universe may, at all times and under all circumstances, be your shield and deliverer, and may success attend each one of you in your future career."

Brother Johnstone, on receiving the purse, acknowledged, on behalf of himself and his shipmates, the debt of gratitude under which they had been laid to the Lodge Neptune Kilwinning, by the overwhelming kindness of which they were the recipients. They could never cease to remember, with the most fraternal feelings, the Brethren of No. 442. Brothers Marr, Humphreys, Ortwin and Wrench, each, in the fulness of heart which the proceedings had produced, endorsed with a few expressive words what had fallen from the chief officer, and made honorable mention of the sympathy which had been extended by the people of Ardrossan to the crew of the ill-fated ship. The name of Brother Charles Adair was closely associated with the kindness they had experienced.

The interest in this Communication was intensified by the recognition by the Lodge of the gallantry of Brother David Casey, chief officer of the barque *Ada Barton*, of St. John, N. B., in connection with the wreck of the *Chusan*. This Brother was the first to volunteer to go out with the tug-boat, and at considerable personal risk bore the principal part in hauling the captain's wife and others of the survivors on board the tug,—his exertions being redoubled from his having recognized certain Masonic signs, thrown by Captain Johnson while supporting his wife on the wreck. To mark their admiration, therefore, of Brother Casey's manly conduct, the Brethren of Neptune Kilwinning, his Mother Lodge, presented him with a handsome gold ring, bearing an appropriate inscription. Brother Casey is a Nova Scotian, hailing from Bay Verte.

Proceedings of Grand Bodies.

Grand Lodge of Ohio.

In his Annual Address, delivered to the Grand Lodge of Ohio in October last, Grand Master Battin reports:

"On the 24th of June I attended a grand celebration of the Fraternity, at Wellsville, in Columbian County, which has not been excelled by anything in Eastern Ohio. For some months previous, the anti-Masons in that vicinity had held high carnival, and freely boasted that the Order in the village should be crushed out. Professed ministers of the Gospel had declaimed against it from the pulpit; lectures had been delivered by itinerant humbugs, in which its enormities were laid bare; and a feeling of bitterness against the Fraternity was engendered and encouraged, which, it was hoped by our enemies, would result in the downfall of Wellsville Lodge. But, in the hour of the apparent triumph of our enemies in that vicinity, the Brethren of Wellsville were equal to the emergency. They quietly arranged for a grand display on that occasion; and when the memorable day arrived, their success exceeded their most sanguine expectations. Lodges were present from eleven towns in Ohio; from six in Pennsylvania, and from three in West Virginia; together with a number of Commanderies in full uniform from the three States named. The procession was one of the finest I have ever seen, and the town was too small to hold the people. Over eight thousand people gathered around the speaker's stand, and listened to an able and eloquent address delivered by our worthy Brother Watkins, of Pittsburg; and since that day not the sound of an anti-Mason has been heard in Wellsville or the region round about."

Uniformity of Ritual Pronounced Impossible. At its last Annual Communication, the Grand Lodge of Ohio adopted the report of its standing committee on Masonic Jurisprudence upon this subject in the following words: "They have carefully considered the resolution offered by R. W. Brother M. D. Brock, Past Dep. G. Master, requesting the M. W. G. Master to open a correspondence with the several Grand Lodges of the United States, for the purpose of arranging a meeting of delegates to adopt a uniform Ritual, and recommend that the subject be indefinitely postponed; for the reason, that Masonry has a universal language which cannot be changed by rituals; and for the further reason, that the mere form of words in which instruction in the art of Masonry is given to the neophyte is of no importance whatever, so that it be sufficiently explicit to convey the information desired; and hence, uniformity in this regard is neither important nor possible."

We like the conclusion of the committee better than their argument. The latter, if admitted, would prove too much, and put an end to all Masonic ritual. As between the different State jurisdictions, we agree with the committee that "uniformity in this regard is neither important nor possible." We had at Baltimore, in 1843, a convention like the one proposed, and we think few Brethren who remember it, or who know much about it, will desire another. It does, however, seem both important and possible to attain and maintain uniformity of ritual throughout each jurisdiction. Let each Grand Lodge attend to its own business in this respect, and not be careful or troubled about that of its sister Grand Lodges; then the slight variations which may prevail will be rather an advantage than otherwise.

Grand Council of Iowa, 1874.

We are indebted to the Grand Recorder, Companion W. B. Langridge, for a copy of the Proceedings of the Eighteenth Annual Assembly of this Grand Body, held at Dubuque, on the 22d of October last. The following-named officers were elected and installed: J. H. Seaton, of Keokuk, M. P. G. M.; G. M. West, of Red Oak, T. I. G. M.; J. S. Allen, of Washington, R. I G. M.; R. F. Bower, of Keokuk, G. Treas.; and W. B. Langridge, of Muscatine, G. Rec.

The Report on Foreign Correspondence is from the pen of the Recorder, and, as usual, bristles all over. It will not be his fault if his opinions are not all understood, for he expresses them with a directness and vigor which is quite refreshing. He thus prefaces his Report: "Your Committee on Correspondence beg leave to submit the following report; only premising that there appears to be very little use in doing so, as there is scarce an idea in the Proceedings, except the New York Convention, which has not been already handled until it is threadbare. We have endeavored to cull here and there an

item to show how altered their ideas are in Council Masonry. How we have succeeded, we leave it for you to say. There appears to be a great stagnation in the grade. A great many zealous Companions are anxious for more life, but no one seems to have time to more than wish for it. The great difficulty is, we have too many degrees—too much machinery; and the men who are willing to work are overworked by being compelled to run them all. If no town would take a Chapter, or Council, or Commandery until enough live men could be spared from the Body below to work it, we would probably see a different state of things. Some want the Council made pre-requisite to the Commandery, and others, that the Red Cross be given to the Council. Might it not be better to make a new grade by taking the Past and Most Excellent Master, the Council degrees and the Red Cross, and then, when gotten fairly together, drop them all overboard, and so get rid of a great deal with the least possible trouble? We only suggest this, though we fear it will be too late to get it before the Grand Encampment or General Grand Chapter this winter, and it will doubtless be forgotten before the next triennial meeting."

Here is equally sound doctrine in regard to the degree of Past Thrice Illustrious Grand Master: "This is something new. Wonder whence it came. If this were not in Illinois, and he in better business, we would suppose Brother Rob. Morris (the most prolific ritual-maker since Webb) had been 'around.' But what are its legend, its teachings and its &c.? As Brother John W. Simons once said of the ninety-sixth degree of Marconis De Negre's Rite of Memphis, a degree which nobody but De Negre himself possessed, 'It is not of general or wide-spread interest,' so we suppose of 'the degree of Past Thrice Illustrious Grand Master'; and as nobody has it except the maker, and the one or two P.·. T.·. I.·. G.·. M.·.s he has been able to 'corral' in the last eighteen months or so, we suppose it is not as yet 'dangerous to the system of Masonry,' as the Order of Conservators used to be in Illinois a few years ago, which is cause for rejoicing to all but the few who have taken it. How utterly ridiculous this tacking on of super-superfluous shreds and patches of parti-colored rags to the side degrees of Masonry is becoming! No wonder people laugh at us!"

As the admiring "cullud pusson" said of Daniel Webster, "he 'spresses himself with great effluvium;" but we like it, and heartily respond, Amen. So mote it be! The more *degrees* we have, the more

we fritter away our time and money, and to what purpose? Have we not fuss and feathers enough now, in all conscience? Let us at all events have no more, and let us strive to do away with the least valuable of what we have—gradually, if necessary, but so surely that we may hope to come down, at some future time, to what is ancient, universal and immortal.

Next, Companion Langridge "pitches into" Indiana: "Companion Hacker, as the Representative of the Grand Master at the New York Convention, made a report of that meeting, in which he objects to about all that was done, because it differs from the way in which they do it in Indiana. This is good State's rights doctrine, and we like it—in the abstract—but in practice it is too inconvenient. So the best thing we know to do, is for those who will conform to take the best they can get; give a little here and a little there, for the sake of unity and fraternity; and let such folks as Indiana and Pennsylvania, and such other Bodies as think they know it all, and that when they die wisdom will die with them, go on their 'stiff-necked and rebellious' course, until they learn that the only way to live with other people is to do as they do, pocketing one's own pride and self-sufficiency, and believing that other people know as well as they do 'how many blue beans make five.'"

Our reviewer goes on the Irishman's principle—"Whenever you see a head, hit it!" and he deals out his compliments and his sledge-hammer blows with equal impartiality; for instance:

"The Report on Correspondence in Indiana is the peculiar duty of the Grand Master, the Companions there thinking that he ought to do something to pay for the honor conferred on him. The Grand Master for 1873, however, preferring to have a good report, handed the pamphlets over to Companion William W. Austin, of Richmond, and he made a very good one, of some thirty-seven pages. We are glad to see that he and the Indianians generally do not desire a General Grand Council, which we think a universally agreed upon verdict all over the country; and yet, we should not be surprised to see one gotten up at New Orleans this fall by some of the enthusiastic Brethren who go there to attend the other central Bodies, and who will think it a good occasion to 'signalize their devotion to Masonry and humanity' by electing one another to offices which will justify the appending of a tail of alphabetical splendors to their already brilliant heads, before they, like comets, go off into space, never to be heard of again."

Again he hits somebody in his notice of the Kentucky Committee's Report: "We have heard something of this kind of talk over the horror of 'printed' rituals before; we have always been obtuse enough to think it would be more consistent, at least, if the parties making the outcry had used less of such help themselves. We don't know but that Companion Henderson is consistent, and has not, and never had, any help of that kind; if so, we would like to see him. We are a great lover of curiosities—and such an one as he is, making an outcry without a coat-tail-pocket full of the article always within reach, would be a curiosity to us, as consistency on this subject has never been the fashion, so far as we have seen."

Here are a few more specimens of his compliments: Referring to the complaint of the M. P. Grand Master of New Jersey, that he could not "come in possession of the New York Convention work," Companion Langridge says: "Why did he not go to Drummond? No man ever asked him for *anything* (that we know of) who did not get it, and more too. We received it from him without the least trouble; but then New Jersey is not Iowa—that is, they don't know how to ask for what they need."

"The Irrepressible Corson," Grand Recorder and Correspondent of New Jersey, receives the following:

"The Report on Correspondence is by Companion Corson, and is a great improvement on most of his previous efforts, being more dignified and proper. Heretofore one went through his Reports as he would were he walking on a floor strewn with torpedoes—looking constantly for the snapping—of fun and sarcasm. In this, the lightest-hearted might read it all through and never crack a smile. We see he is getting older, and only by certain subdued sparks do we see that 'in his ashes live his wonted fires.' But, nevertheless, he was again made Grand Recorder and Reporter on Correspondence."

Next he mingles a little vinegar with the honey and sugar: The M. P. Grand Master of Pennsylvania "shows that he has filled the year with the same earnest labor that has marked the preceding years of his incumbency, having made eighteen visitations, travelled 2540 miles, and spent forty days in visiting and instructing. With this labor, Council Masonry ought to be alive in Pennsylvania. He opposes the work of the New York Convention, because all the Grand Councils of the nation would not come to the Pennsylvania view—which is a fair specimen of Pennsylvania ideas in all Masonic matters. 'If you will agree to do as we do, we will go with you, otherwise not.' Well, who loses the most by this self-conceit? It reminds one of the jury—one wise, honest, consistent, conscientious man, and eleven obstinate, pig-headed ignoramuses who prevent the finding of a verdict."

The Report concludes: "All of which is respectfully submitted, with abundant regrets that it is not better, both for the reader's sake (if any such there be) and my own." We have not given half the good things in it, and think it would have been hard to have made it better with the materials he had.

There seems to be a general apathy in the Councils throughout the country, and the opinions of the Committee on the Address of the M. P. Grand Master of Iowa might receive a wider application: "It is greatly to be regretted that there is not more life in some of the Bodies of the Order. We think that those who will not live a life worthy of their opportunities should be cut off, and not be allowed to cumber the ground. Nor is it less a cause of regret that the small number of Councils represented makes it impossible to act on the proposition of the New York Convention, relative to nomenclature of Grand Officers, at this session. Perhaps, when we have cut away some of the dead timber now dragging by our side, we may be able to do pressing business."

Grand Chapter of the District of Columbia.

The M. E. G. H. Priest of the Grand Chapter of the District of Columbia, in his Annual Address, delivered Nov. 12th, 1872, admonished the members of Subordinate Chapters to guard well the entrance to the Tabernacle against such as would "become drones in the hive, and have no more appreciation of symbolism of the Holy Royal Arch than the blind dog-fish of the Mammoth Cave has of the beauties and brilliancies of the noon-day sun." The caution is not very complimentary to the Master Masons of that region; and if there is good ground for it, we would recommend going to the fountain-head, and reading a lecture to the Lodges.

The same exuberant and imaginative writer thus discourses in reference to the building up of our Masonic Temple: "It is invisible and imperishable; its foundations are laid deep in the human soul, and extend throughout the length and breadth of the earth; its py-

ramidal dome reaching to the throne of the Eternal. And so must our industry and zeal be proved by works which are imperishable and everlasting, so that, when we vanish from the eye of mortals, our good deeds and kind words may be emblazoned upon the glittering dome of our sacred temple, to light up the pathway of generations yet unborn." The figures are so numerous and complicated, and the *tout ensemble* so stupendous, that we are not quite sure that we "see the point;" but we venture to suggest that it might be wise not to "claim these large dimensions," lest the profane accuse us of "mocking the air with colors idly spread."

Grand Lodge of Minnesota.

The Twenty-Second Grand Annual Communication was held on the 12th inst. In his Annual Address, Grand Master Griswold announces the death of the first Grand Master of Minnesota, Brother A. E. Ames, who died on the 23d of September last. He was an enthusiastic lover of Masonry, and for many years prominent in the counsels of that Grand Lodge.

In response to a circular from the Grand Secretary, some of the Lodges had forwarded contributions for the relief of their Brethren on the frontier who had suffered from the destruction of their crops by the grasshoppers; but the Grand Master reports that the amount contributed was far from sufficient to meet the very pressing demand, and he recommends the Grand Lodge to suggest to its subordinates some course of action which shall result in speedy and permanent relief.

As authorized by the Grand Lodge at its Annual Communication in 1874, the Grand Master reports the division of the State into eleven Districts, and the appointment of a District Deputy Grand Master for each. "Most of the Brethren appointed entered vigorously their various fields of labor, and have faithfully and efficiently discharged their duties, thereby vindicating fully the wisdom of the Grand Lodge in adopting this system of Grand Annual visitation."

Dispensations for ten new Lodges have been issued during the past year. In granting these dispensations, the Grand Master has "carefully enquired into the circumstances of each case, and in no instance has a dispensation been issued until it appeared, from the best information to be obtained, that the good of Masonry would be promoted thereby. From the reports of the District Deputies it would appear that these Lodges have, in the main, done work that should command confidence, and entitle them to Charters. Other places have asked to have Lodges established in their midst, but the circumstances did not seem to warrant a compliance with their requests."

From the decisions of the Grand Master we select the following:

While a deceased non-affiliate is not entitled to Masonic burial, yet it may be accorded him by courtesy, or as a favor. Masons are not always responsible for not being in Lodge membership, and the Worshipful Master should be allowed some discretion in determining whether or not the deceased Brother should receive Masonic burial.

When a candidate has been declared rejected, the ballot cannot be reopened; a motion to that effect would be out of order, and should not be entertained. [The remedy is by a new proposition.]

As seven Master Masons is the smallest number to whom a dispensation or charter can be granted, and as a Lodge must surrender its charter when there are less than that number on its rolls, therefore no Lodge of Master Masons can be opened, for any purpose whatever, when there are less than seven Master Masons present.

A Grand Master cannot consistently grant a dispensation for a Lodge to appear in public as such, except it be for some Masonic purpose; a Fourth-of-July celebration does not come under that head.

For his *official* acts the Master of a Lodge is amenable only to the Grand Lodge, or to the Grand Master when the Grand Lodge is not in session; hence a Lodge cannot call a Past Master to account for his *official* acts while Master; but for any other acts committed by him during his term as Master, involving a Masonic offence, a Lodge may try a Past Master.

On the 11th of August, the Deputy Grand Master laid the corner-stone of the new Hall of Cataract Lodge, No. 2, of Minneapolis, and on the 28th of December, the Grand Master dedicated it to Freemasonry, Virtue, and Universal Benevolence. He considers it the finest Masonic Hall in the State. About $600 was contributed for the relief of the Louisiana Brethren.

The Grand Master reports the receipt of a communication from the Grand Master of a Body styling itself "The Grand Orient of Egypt," in which he aimed to vindicate himself and his constituents from charges preferred against them by another so-calle d Masoni

power, from whom also a circular letter was received; from all of which it appeared that Egpytian Masonry is in a sadly mixed condition. It was recommended to await further information before extending Masonic recognition to either party.

Brother Griswold does not approve of Grand or Subordinate Lodges becoming bodies corporate; because a corporate body is a creature of the civil law, and any and all of its affairs may be dragged into the courts in a variety of ways and upon various pretexts. They may, if they see fit, order the re-instatement of an expelled Brother; and the Lodge which pronounced the sentence may find hanging over its head a judgment for damages, to the amount of hundreds or thousands of dollars. He objects, also, because By-Laws may be subjected to revision by the same authority; or a contested election case may arise, and the civil courts be at last left to determine who shall fill the "Oriental Chair." In support of these objections, he alludes to such incidents in the history of other secret organizations, and to scenes enacted during the Morgan excitement, when the strong arm of the civil law was stretched forth, and officers and members of Grand and Subordinate Lodges, incorporated under State laws, were summoned to appear and produce records and papers, and questioned with reference to every thing pertaining to the business and work of the Lodge. In regard to a provision for the holding of property, he commends an Act now in force in the State of New York, being Chapter 317 of the Acts of 1866, recited in the Appendix to the Transactions of the Grand Lodge of New York for 1869, page 303. It is entitled "An Act"—not to incorporate, but—"to enable Lodges and Chapters of Free and Accepted Masons to take, hold and convey personal and real estate."

The Constitutions of the Grand Lodge of Massachusetts expressly provide that "no Lodge shall apply for, receive, or act under any corporate Charter, granted by any Legislature or political government; and the receiving such Charter of incorporation, or acting thereunder, by any Lodge under this jurisdiction, shall operate as a surrender and revocation of its Masonic Charter or Warrant from the Grand Lodge."

Rev. Charles Griswold was re-elected Grand Master, and Brother E. D. B. Porter, Recording Grand Secretary.

The Queer Ideas of the Uninitiated.

Dr. Oliver, in "The Symbol of Glory," thus amusingly banters the uninitiated:

"It is for want of being thus deeply versed in the poetry of Freemasonry, that so many, even of the Fraternity themselves, differ in their estimate of it. But they draw their opinions from their own private feelings and propensities, rather than from any inherent property of the Order. While the *bon vivant* considers it to be a society established for the purpose of social convivialities, and the man of the world throws it aside as frivolous and useless, the more studious differ in opinion whether it be Christian or Jewish, moral or religious, astronomical or astrological. And all this confusion arises from a confined view of its nature and properties, which limits them to one particular point or phasis of the Order; while, in fact, Freemasonry is cosmopolitical, and embraces the whole region of poetry and philosophy, science and morals. Prejudice, in all its fantastic shapes, is arrayed against us; which, as is well observed by Mrs. S. Hall, in one of her useful moral tales, is the more dangerous, because it has the unfortunate ability of accommodating itself to all the possible varieties of the human mind. Like the spider, it makes everywhere a home. Some of our glorious old fellows—South, or Taylor, or Fuller, or Bishop Hall—has it somewhere, that, let the mind be as naked as the walls of an empty and forsaken tenement, gloomy as a dungeon, or ornamented with richest abilities of thinking; let it be hot, cold, dark or light, lonely or inhabited, still prejudice, if undisturbed, will fill it with cobwebs, and live, like the spider, where there seemed nothing to live upon.

"While these shades of difference agitate the members of the Society, we are no longer surprised that the uninitiated wander so much out of their way to satisfy their curiosity as to the real design of the Order. What is Masonry? This is the great and important question which has puzzled the heads of all the uninitiated, from the day of its first establishment to our own most curious times.

"What is Masonry? I could give fifty definitions of it, if I chose to be communicative; but I should consider myself 'courteous over

much' were I to furnish the cowan with too great a portion of information at once. He would be gorged into a plethoric habit of mind, which would set him a cackling like a young pullet after she has laid her first egg, and hops round the farm-yard in an ecstasy of joy to tell her companions what a feat she has done. I shall give him only this one definition at present, and he may muse and meditate upon it at his leisure. Freemasonry is a triangle upon a triangle, placed in the centre towards the rising of the sun; chequered with the *opus grecanicum*, circumscribed with scroll work, permeating through the Sephiroth, and graduating to a perfect heptad.

"There! Let the cowan digest that, and I will then impart some further instruction to edify his mind. He may think these are terrors of diablerie and ghost-raising. But I assure him they are not. It is true, an ancient objection against the Order was, that the Freemasons, in their Lodges, 'raise the devil in a circle, and when they have done with him, they lay him again with a noise or a hush, as they please.' Others diverted themselves with the story of an old woman between the rounds of a Ladder; or with the cook's red-hot iron or Salamander for making the indelible character on the new made Mason, in order to give him the faculty of taciturnity. I once initiated a Welsh Rector, who was full of the Horatian urbanity as he could hold. Alas! he is gone to the world of spirits, and a better man does not occupy his place. He told me, before he was *made*, in his off-hand way, that, being desirous of a private interview with his Satanic majesty, he sought initiation as the most probable method of attaining his point; for he understood that he was generally found *in propria persona* at our meetings, and amused the Brethren by beating a tattoo on the board with his hoof!!! Many a laugh have we had together after his admission, when he knew what the true tendency of Masonry was, and the real causes of any extraordinary sounds which might be easily misconstrued.

"These, then, constitute some of the absurd conjectures of those unquiet spirits who are ever restless in their search after facts which constantly elude their grasp; and they are as far from enlightenment on the abstruse principles of the Order as were their forefathers, the cowans of the eighteenth century, whose pretended revelations were fated, each in its turn, to disbelief and rejection from all right-minded men. One half the time and talent which they bestow upon the acquisition of illegal knowledge, where their toil cannot fail to

be fruitless, would, if they had received initiation, like my friend the Rector, and their enquiries had been directed into a legitimate channel, have converted them into good and worthy Brothers, and given them an insight into the poetry and philosophy of Masonry. This would have secured a permanent satisfaction to their own minds, and conferred upon them the approbation of the Fraternity."

Biographical Sketch of Moses Michael Hays.

BY THE EDITOR.*

There is probably less known in regard to the distinguished Brother whose name stands at the head of this article, than of any of the Grand Masters in Massachusetts. Brother Charles W. Moore, in the *Freemasons' Monthly Magazine*, vol. 20, p. 232, devotes to him only a dozen lines. He says: "He was a Jew, and the only Brother of that religious faith who ever held any prominent office in the Grand Lodge of this State; and it is said he has no conscientious scruples in *dietetics*. Bro. Hays, however, was a zealous Mason, and highly respected by the Brethren of his day."

He was born in Lisbon, Portugal, in 1739, came to this country about the year 1768, by way of Jamaica in the West Indies, and established himself at Newport, R. I. While in Jamaica, Brother Hays, through Henry Andrew Franckin, received the appointment of Deputy Inspector General for North America. Dr. Mackey (Encyclopædia of Freemasonry, p. 697) thus relates the history of the introduction of the Scottish Rite into North America: "In 1758, a Body was organized at Paris, called the 'Council of Emperors of the East and West.' This Council organized a Rite called the 'Rite of Perfection,' which consisted of twenty-five degrees, the highest of which was 'Sublime Prince of the Royal Secret.' In 1761, this Council granted a Patent or Deputation to Stephen Morin, authorizing him to propagate the Rite in the Western continent, whither he was about to repair. In the same year, Morin arrived at the city of St. Domingo, where he commenced the dissemination of the Rite,

*We are indebted to W. Brother Henry J. Parker, Past Master of Massachusetts Lodge, for important and valuable assistance in the preparation of this sketch.

and appointed many Inspectors, both for the West Indies and for the United States. Among others, he conferred the degrees on M. M. Hays, with a power of appointing others when necessary. Hays accordingly appointed Isaac Da Costa Deputy Inspector General for South Carolina, who in 1783 introduced the Rite into that State by the establishment of a Grand Lodge of Perfection in Charleston. Other Inspectors were subsequently appointed; and in 1801, a Supreme Council was opened in Charleston by John Mitchell and Frederick Dalcho."

It is known that Brother Hays, while a resident of Newport, R. I., was active in Masonry. Indeed, he and one or two of his Jewish Brethren were the main supports of all the Masonic Bodies there. The fact that he took particular interest in the degrees of the Rose et Croix, coupled with the remark of Brother Moore as to his liberality in the matter of dietetics, would seem to indicate that he was less bigoted than the children of Israel are generally supposed to be. Further evidence is afforded on this point, as well as in regard to his general character and reputation, by the following extract from the "Memoir of Samuel Joseph May:"

"If the children of my day were taught, among other foolish things, to dread, if not despise, Jews, a very different lesson was impressed upon my young heart. There was but one family of the despised children of the house of Israel resident in Boston,—the family of Moses Michael Hays; a man much respected, not only on account of his large wealth, but for his many personal virtues, and the high culture and great excellence of his wife, his son Judah, and his daughters,—especially Catherine and Slowey. His house, far down on Hanover Street, then one of the fashionable streets of the town, was the abode of hospitality; and his family moved in what were then the first circles of society. He and his truly good wife were hospitable, not to the rich alone, but also to the poor. Many indigent families were fed pretty regularly from his table. They would come especially after his frequent dinner parties, and were sure to be made welcome, not to the crumbs only, but to ampler portions of the food that might be left.

"Always on Saturday he expected a number of friends to dine with him. A full-length table was always spread and loaded with the luxuries of the season; and he loved to see it surrounded by a few regular visitors, and others especially invited. My father was a favorite guest. He was regarded by Mr. Hays and his whole family as a particular friend, their chosen counsellor in times of perplexity, and their comforter in the days of their affliction. My father seldom failed to dine at Mr. Hays' on Saturday, and often took me with him; for he was sure I should meet refined company there.

"Both Uncle and Aunt Hays (for so I called them) were fond of children, particularly of me; and I was permitted to stay with them several days, and even weeks, together. And I can never forget, not merely their kind, but their conscientious care of me. I was the child of Christian parents, and they took especial pains that I should lose nothing of religious training so long as I was permitted to abide with them. Every night I was required, on going to bed, to repeat my Christian hymns and prayers to them, or else to an excellent Christian servant woman who lived with them many years. I witnessed their religious exercises, their fastings and their prayers, and was made to feel that they worshipped the Unseen, Almighty and All-merciful One. Of course I grew up without any prejudice against Jews—or any other religionists—because they did not believe as my father and my mother believed."

In the Boston Directory of the period, Brother Hays is described as keeping an Insurance Office at No. 68 State Street. He was probably what was then called an "underwriter," carrying on for his private account the same business as is now transacted by Insurance Companies. He died, intestate, May 9, 1805, and his son Judah administered on the estate, the inventory amounting to $80,000. His remains were conveyed to Newport, R. I., and buried in the Jewish cemetery, by the side of those of his daughter Rebecca. Some years afterwards, his son erected a handsome monument on the spot, and placed upon it the following inscription:

"Here repose the ashes of Moses Michael Hays, Esq., who died in Boston, in the State of Massachusetts, on the 11th day of *Sivan*, A. M. 5565: 9th day of May, 1805 of the Christian Era, aged 66.

"In commemoration of his virtues, his son, with filial reverence, erected this monument."

The *Columbian Centinel*, published in Boston on Saturday, May 11, 1805, contained the following obituary notice: "In the character of the deceased there is much worthy of our admiration, much for our imitation. Possessed by nature of a strong intellect, there was a vigor in his conceptions of men and things which gave a

seeming asperity to his conversation, which was ever frank and lucid. He walked abroad fearing no man, but loving all. Under his roof dwelt hospitality; it was an asylum of friendship, the mansion of peace. He was without guile, despising hypocrisy as he despised meanness. Take him for all in all, he was A MAN. In his death society will mourn the loss of a most estimable citizen, his family the kindest of husbands, the most indulgent of fathers.

"But what consolation shall we offer to assuage the violence of their grief? Why, this is all—the recollection of his virtues, and that as he lived, so he died; that to his last moment the cheerfulness and benevolence of his whole life wasted not on his falling brow. Calm and without a sigh he sunk to rest, and is now secure in the bosom of his Father and our Father, of his God and our God."

Of the five daughters of Brother Hays, Rebecca died, unmarried, in Boston; Catherine and Slowey both died unmarried, in Richmond, Va.; Judith and Sally both married gentlemen of the name of Myers, in Richmond, and both have issue still living there. The son, all the grandsons and great-grandsons have been Masons.

The name of Brother Hays appears in the Records of Massachusetts Lodge, of Boston, for the first time, on the evening of July 3, 1781, as a visitor. He visited again Jan. 1, 1782, when he is described as "Mr. Rd. Td. Lodge." On the evening of Feb. 5, 1782, he is recorded on the list of visitors as "R. W. M. M. Hays, M. R. T. Lodge." On the occasion of his fourth visit—Nov. 5, 1782—Brother John Warren, Senior Warden, "proposed Brother Hays to become a member of this Lodge. Voted that he be ballotted for this evening. He was accordingly ballotted for, and accepted." At this meeting were present four officers of the French Army, which, in December following, sailed for home from Boston by way of the West Indies.

At the very next meeting, Dec. 3, 1782, "the Lodge proceeded, agreeable to the Bye-Laws, to make choice of officers for the year ensuing. R. W. Brother Bruce [Master] was unanimously chose Mr., but for reasons by him given was excused from accepting. Votes being again prepared, the following Brethren were chose, viz: R. W. Mo. Mi. Hays, Master, J. Warren, S. W.," &c. "Voted the R. W. Bro. Hays and Bro. Whipple join the committee chose 1st night in the last quarter for revising the Bye-Laws."

On the 16th of December, only thirteen days after the election above reported, Brother Hays presided at a Special Communication. One candidate was initiated; he and another were passed, and some business transacted, when "R. W. Br. Hays having resign'd the chair, votes were prepar'd for a choice, and Brother Jno. Warren was unanimously elected Master, and took the chair. The office of S. W. being vacant, Bro. Scollay succeeded it. (sic) Bro. Whipple succeeded the J. W.'s place, Bro. Bradford the S. D., and Bro. Dexter was unanimously chose J. D. The R. W. Bro. Warren beg'd leave to resign the chair, for reasons by him alleg'd. The Lodge accepted his resignation, and, votes being prepar'd, Bro. Hays was re-elected Mast[r] unanim[y]. The thanks of the Lodge were voted to Bro. Warren for his past services as S. W. and Master."

This blowing hot and cold requires some explanation. Past Master Zachariah G. Whitman thus hints at a reason for it, in an address delivered before Massachusetts Lodge, Dec. 26, 1822:

"It is reported that Moses Michael Hays, a Jew and merchant possessed of great wealth, came out from England with a third patent constituting him Grand Master of a Grand Lodge in America, with power to grant charters to subordinate Lodges. It is also reported that the following method was taken to amalgamate his patent with that obtained by Gen. Warren. Brother Hays was proposed as a member of Massachusetts Lodge by the late M. W. John Warren, M. D., then Senior Warden, and at the same meeting, Nov. 5, 1782, elected a member. At the next meeting of Massachusetts Lodge, Dec. 3, 1782, Brother Hays was elected Master. Soon after, he was chosen Junior Grand Warden of Massachusetts Grand Lodge, and in 1788, Grand Master, and thus the two patents became united."

This story of "a third patent" probably had its origin in the powers conferred upon Brother Hays under the Scottish Rite, as already related. Such powers were new and strange to the Brethren of this country. They had already "supp'd full with horrors" of "Ancients" and "Moderns," deputations from the Grand Lodge of England and the Grand Lodge of Scotland. The foremost of them had already come to the conclusion that it was time to "cleanse the stuff'd bosom of that perilous stuff;" that "the patient must minister to himself." They were vigorously agitating the question of "independency" in Masonic matters, as a natural and necessary consequence of their success in the civil experiment. It is, therefore,

not strange that the advent among them of this formidable "Deputy Inspector General for North America" produced some fluttering, and that the Brethren used every means to enlist this new dignitary on their side.

Brother Hays presided at every one of the fifteen meetings of the Lodge held during the year 1783, and on the 10th December was re-elected, and honored with a vote of thanks. At the same meeting, it was voted to celebrate the festival of St. John the Evangelist, (the Grand Lodge having decided not to observe it,) and the Master was made chairman of a committee to invite St. John's Lodge to join with them.

On the 7th of December, 1784, Brother Hays was again elected Master, and a vote of thanks was passed. On the 2d of May following, he was appointed chairman of a committee to represent the Lodge at the Convention to be held at Charlestown, on the 26th of the same month. Our readers will find a report of the proceedings of that Convention on p. 465 of vol. 1 of this Magazine. It will be observed that Brother Hays was chosen President of that Convention, and also chairman of a committee to which the whole business of the Convention was referred, and whose report was adopted, with the dissent of the representatives of only one Lodge, and that to certain paragraphs only.

A meeting of the Lodge was held on the 6th of June, 1785, Brother Hays being absent; from that date until June 12, 1788, a period of three years, the meetings were suspended.

On this latter date, Brother Hays specially called the members together, and "acquainted them that so much time had elapsed by neglect of the Lodge's meeting, that complaints were made by the Grand Lodge, and demands were made for the dues to the Grand Lodge; therefore the W. M. called on the Lodge for their serious consideration; whereupon the members present *Voted* and *Resolved*, To support the honor and dignity of the Lodge; and that from this evening shall commence our resolutions."

This resolution has been scrupulously observed, and no suspension of meetings, except during the summer months, has occurred.

From the date last mentioned, also, the Lodge took a fresh and prosperous start, and each member vied with the others in contributing to the general welfare. On the 1st September, the M. W. Grand Master, M. M. Hays, presented the Lodge with three truncheons; whereupon the thanks of the Lodge were voted for the gift, and it was directed that the name and number of the Lodge be engraved on the silver cap at one end, and the donor's name on the other. The date of this gift, by comparatively recent vote, was added to the inscriptions. The caps of these truncheons were saved from the ruins of the fire which destroyed the Temple in April, 1864, and are carefully preserved.

Brother Hays' name appears for the first time in the Records of Massachusetts Grand Lodge on the evening of June 7, 1782. In a note at the end of the record, it is stated that "a copy of a letter from the Most Worshipful J. Webb and the two Grand Wardens, to Moses Michael Hays, together with his answer, are filed with the Grand Lodge Papers."

At the next meeting, "held on Special Occasion, Monday evening, 10th June, 1782," after the list of Grand Officers and representatives of Lodges, the following entry is made: "Worshipful Moses M. Hays, by request of the Most Worshipful Master and Grand Wardens." At the same meeting it was "*Voted*, That a committee be appointed to Draught resolutions explanatory of the Powers and Authority of this Grand Lodge, respecting the extent and meaning of its jurisdiction, and of the exercise of any other Masonic Authority within its jurisdiction." The committee consisted of Perez Morton, Paul Revere, John Warren, James Avery and John Juteau Their report was submitted on the 30th September following, but its consideration was deferred until "the next Lodge evening"—December 6th—when it was considered, paragraph by paragraph, adopted, ordered to be recorded in the Proceedings of the Grand Lodge, to "be printed, and a copy inclosed to each of the Lodges under this jurisdiction, in order that it may be kept in, and considered a part of, the Book of Constitutions." This was the celebrated document asserting and defending the doctrine of Grand Lodge Independence and Sovereignty:—"That this Grand Lodge be forever hereafter known and called by the name of The Massachusetts Grand Lodge of Ancient Masons, and that it is free and Independent, in its Government and Official Authority, of any other Grand Lodge or Grand Master in the Universe."

Brother Hays is not recorded as present at the Festival of St. John the Baptist, held in Faneuil Hall, that year, nor at either of the two meetings of the Grand Lodge in September following. At that of December 6th, his name appears as Master of Massachusetts Lodge,

and in that capacity he "presented a List of the Choice of Officers for the year ensuing."

At a special meeting on the 24th December, he was joined with Brothers Perez Morton, William Scollay, James Avery and Stephen Bruce, as a committee "to confer with St. Andrew's Lodge, at their next meeting, upon the subject of their letter, on refusing to acknowledge the Independency of this Grand Lodge."

At the next meeting—Special, January 3, 1783—he was appointed one of a committee of seven, "to write to the Grand Lodge of Scotland, informing them the Reasons why the Grand Lodge in Commonwealth of Massachusetts assumed to themselves that Dignity;" "the same committee also to write the Grand Lodge of Philadelphia, in forming them of the Assumption of this Grand Lodge."

At the meeting of June 6, 1783, he was made chairman of a committee "to make report at the next meeting what Endorsement shall be made on the Warrants which have been granted from this Grand Lodge." This was probably in pursuance of one of the resolutions, reported by the committee on independent sovereignty, adopted December 6th:—"That the Grand Master for the time being be desired to call in all the Charters which were held under the jurisdiction of the late Grand Master, Joseph Warren, Esq., and return the same with an Endorsement thereon, expressive of their Voluntary Recognition of the Power and Authority of this Grand Lodge."

September 5th, 1783, a committee of seven was appointed "for the purpose of forming Rules and Regulations for the Government of the Grand Lodge;" it consisted of Paul Revere, Joseph Webb, John Warren, Perez Morton, Moses M. Hays, William Hoskins and William Scollay. They were ordered to report on the first Friday in October—the 3rd—which they did; and it was "*Voted*—That the Rules and Regulations for the Government of this Grand Lodge as reported by the Committee, after being read, paragraph by paragraph, be accepted. *Voted*—There be One Hundred copies of the Rules and Regulations of this Grand Lodge printed, and that each member be serv'd with a copy, also each Lodge under its jurisdiction. *Voted*—That a committee of three be chose to see the printing of the above Rules and Regulations mentioned."

At the meeting on the 4th December, 1783, "Worshipful Brother Hays Reports a Choice of the Officers and Members of Massachusetts Lodge," and he and Brothers Revere and Morton were papointed a committee, "for the purpose of writing to the Lodges under this jurisdiction, and requesting an immediate answer to the late Circular Letter on the subject of Independence of this Grand Lodge, and that this letter accompany the Constitutions lately ordered to be printed and sent to those Lodges."

March 4, 1784, Brother Hays is recorded as having acted as Junior Grand Warden. At this meeting, "the Most Worshipful Grand Master [John Warren] communicated a Letter which he received from Br. Alex. Thomas, signed by him as Secretary of St. Andrew's Lodge, Holding under the Grand Lodge of Scotland, mentioning to take Notice that all Connection and Debates between the Grand Lodge and the Lodge of St. Andrew are at an End. Return from St. Andrew's Lodge, Holding under this Grand Lodge, was received, accepted and approved of."

In the record of a Special Meeting held on the 15th of March, 1784, at the head of the list of officers and members present stand the following names:

"Most Wpfll. John Warren, Esq., G. M.
Rt. Wpfll. Paul Revere, Esq., D. G. M.
Rt. Wpfll. M. M. Hays, Mr. Mass.
Wpfll. Perez Morton, S. G. W.
Wpfll. John Juteau, J. G. W.
Benj. Coolidge, G. Sec'y."

We are at a loss to understand why the Master of Massachusetts Lodge should have precedence of the three last-named officers, or why his title should be different from theirs.

The only business recorded is the following: "The Lodges being called, the seats of Senior and Junior Grand Deacons were found vacant, that had been fill'd by Bros. Urann and Symmes, whom the Grand Lodge were informed had withdrawn themselves by adhering to the Brethren that declare themselves Holding under the Constitution of Scotland, as appears by their Letter to this Grand Lodge. The Lodge proceeded to the choice of Grand Deacons and Grand Stewards."

Thus far Brother Hays appears to have been very regular and constant in his attendance upon the Communications of the Grand Lodge; but his name does not occur again until the record of the 24th June, 1785, when he was chosen Junior Grand Warden. Not-

withstanding this promotion, he is not recorded as present until the 2d of June, 1786, when he is described as Senior, instead of Junior, Grand Warden—probably a clerical error, the names being reversed.

At this meeting numerous reports and returns were received from the Lodges, and "the Grand Lodge then proceeded to choice of Grand Officers for the year ensuing. A motion was made for the Constitutions to be read, which was negatived; and *Voted*, To proceed by Ballot for the choice of Grand Master, when, the numbers being counted, Most W. J. Webb was re-elected Grand Master, who was pleased to appoint the R. W. John Lowell D. G. Master. Senior Warden voted for, and M. M. Hays, Esq., elected, who excused himself, and his resignation was accepted. The Book of Constitutions being again called for, the Regulations were read, respecting the election of a Grand Master and other Officers. Motion made by Brother Revere for the adjournment of Grand Lodge, seconded by Brother Juteau, and negatived. The Lodge then proceeded to the choice of a new Senior Grd. Warden, Dr. Josiah Bartlett elected." It was voted that the installation should take place at Charlestown on the 24th. Accordingly the Grand Lodge was "opened in due Masonick Form," in Warren Hall, Charlestown, on Saturday, June 24th, 1786, at 3 o'clock P. M., and "the Most Worshipful Grand Master invested the officers with the Badges to them respectively belonging." Brother Hays was present.

At a Special Meeting held at the Bunch of Grapes Tavern, State Street, on Friday evening, April 6, 1787, although apparently not in attendance, he was appointed one of a committee of seven, "to act in conjunction with the other committee, who were to form a plan of union between the 2 Grand Lodges [St. John's and Massachusetts], and that said committee write to the several Lodges holding under this jurisdiction, to obtain their sentiments upon the subject, either by Proxy or otherwise, and to report at the next quarterly Communication."

Brother Hays' name does not again occur in the record until Friday evening, June 6, 1788, when the "Grand Lodge assembled in Ample Form" at the Bunch of Grapes. After the transaction of miscellaneous business, they proceeded to the choice of Grand Officers, "when the following were chosen: M. W. John Warren, Esq, G. M., who declined accepting the choice; whereupon the M. W. M. M. Hays, Esq., was unanimously chosen G. M., and, being informed of the choice by a Respectable Committee, he testified his acceptance of the same." "Tuesday, the 24th instant, was, by unanimous consent, appointed for the installation of Grand Officers for the ensuing year, at Bunch of Grapes, 6 o'clock P. M."

(To be continued.)

The Origin of Masonry a Joke.

One of the contributors to Charles Knight's "London," published by Bohn, London, 1851, (vol. 2, p. 14,) offers the following amusing speculations as to the origin of Freemasonry. Most Masons are of opinion that the Institution was born centuries before Sir Christopher Wren's day, and that it was *born again* about the time that eminent Brother died. But our profane friends must have their little joke, and we may as well enjoy it with them:

"There is a curious question connected with the building of St. Paul's, regarding the origin of Freemasonry. Herder, in one of his fugitive pieces, asserts (but without stating his authority) that Freemasonry [meaning thereby modern European Freemasonry—the Freemasonry of St. John, as it is called] had its origin during the erection of the cathedral, in a prolonged jest of Wren and some of his associates. Herder's story is, that, on the stated days on which Wren was accustomed to inspect the progress of the building, he and his friends were accustomed to dine at a house in the neighborhood; that a club was thus formed, which by degrees introduced a formula of initiation, and rules for the conduct of the members expressed in symbolical language, derived from the Masonic profession. [The writer probably means, derived from operative Masonry.] Similar jocular affectations of mystery are not uncommon: an interesting instance is mentioned by Goethe in his 'Dichtung und Wahrheit,' in which he took a prominent part during his residence in Wetzlar. It seems rather corroborative of Herder's assertion, that, while the biographers of Wren mention the attendance of the Lodge of Freemasons, of which he was the Master, at the ceremony of placing the highest stone of the lantern, no mention is made of their attendance at the laying of the foundation-stone. It is also

worth notice that every Lodge in Great Britain (and we may add, on the Continent) is an off-shoot from that one Lodge of which Sir Christopher was so long Master, now generally known by the name of the Lodge of Antiquity. It is difficult to conceive the tolerant spirit of Masonry—its recognition of the personal worth of men, irrespective of their opinions, as their sole title to esteem—adopted by any body of men, while the inhabitants of Europe were growing into thinkers through the fever-fit of sectarianism. The age and nation in which Milton defended the liberty of the press, Taylor advocated the 'liberty of prophesying,' and Locke wrote in defence of toleration, are the first in which we can well fancy an association imbued with that principle to originate. Lastly, there are several circumstances connected with Wren's general career, and with the building of St. Paul's in particular, which seem to be mirrored in Masonry. We pronounce no decided opinion on Herder's assertion; leaving the history of Masonry, as far as we are concerned, in a state of dubiety, which seems more congenial than clear knowledge to such a mysterious institution. Should any zealous Mason grumble at our implied scepticism regarding the great antiquity claimed by his Order, we would respectfully remark that Sir Christopher Wren is as respectable a founder as he has any chance of getting—that he 'may go farther and fare worse.'

"Wren was a man well qualified for drawing around him an intellectual and social circle of acquaintances. His talents were of the highest order, and he had overlooked no branches of knowledge cultivated in his day. Evelyn, in his Diary, says—'1654, July 11. After dinner, I visited *that miracle of a youth*, Mr. Christopher Wren, nephew to the Bishop of Ely;' and in his 'Sculpturæ, or History of Chalcography,' 'Such at present is *that rare and early prodigy of universal science*, Dr. Christopher Wren, our worthy and accomplished friend.' His Latin composition is elegant; his mathematical demonstrations, original and perspicuous. In 1658, he solved the problem proposed by Pascal as a challenge to the scientific men of England; and proposed another in return, which was never answered. In his fifteenth year he was employed by Sir Charles Scarborough, an eminent lecturer on anatomy, as his demonstrating assistant; and he assisted Willis in his dissections for a treatise on the brain, published in 1664, for which he made the drawings. His anniversary address to the Royal Society, in 1664, bears testimony to the

comprehensive and varied range of his intellect, as also to his constant recurrence to observation as the fountain and corrector of theory. With the characteristic carelessness of true genius, he freely communicated the progress and results of his inquiries, unchecked by any paltry anxiety to set his own mark upon them before he gave them currency. The earlier annals of the Royal Society bear record that many small men have plumed themselves upon inventions and discoveries which really were Wren's, but which he did not take the trouble to reclaim. His was a social disposition, and the workings of his intellect afforded one of his means of promoting the enjoyment of society. It is a flattering testimony to his temper, that during his long life he seems never to have lost a friend. Steele, in his sketch of Wren, under the name of Nestor, in the Tatler, dwells with emphasis on his modesty:—'His personal modesty overthrew all his public actions;' 'the modest man built the city, and the modest man's skill was unknown.' It was, however, no sickly modesty—the want of a proper consciousness of his own strength. The bitter tears he wept when forced to abandon his original design for St. Paul's are a proof how truly he estimated its value. When told, one morning, that a hurricane which occurred in the night had damaged all the steeples in London, he replied, with his quiet smile, 'Not St. Dunstan's, I am sure.' There are passages in his Reports to the Commissioners, [for the erection of fifty additional churches in the cities of London and Westminster,] conceived in the very spirit in which Milton announced his hope to compose something which future ages 'would not willingly let die.' An anecdote of Sir Dudley North, preserved by his brother Roger, conveys a distinct notion of Sir Christopher's conversation:—'He (Sir Dudley) was so great a lover of building, that St. Paul's, then well advanced, was his ordinary walk; there was scarce a course of stones laid, while we lived together, over which we did not walk. . . . . We usually went there on Saturdays, which were Sir Christopher Wren's days, who was the surveyor; and we commonly got a snatch of discourse with him, who, like a true philosopher, was always obliging and communicative, and in every matter we inquired about gave short but satisfactory answers.' His equanimity supported him when the intrigues of German adventurers deprived him of the post of surveyor-general after the death of Queen Anne. 'He then,' observes his son, 'betook himself to a country life, saying only, with the stoic,

Nunc me jubet fortuna expeditius philosophari; in which recess, free from worldly affairs, he passed the five last years of his life in contemplation and study, and principally in the consolation of the Holy Scriptures, cheerful in solitude, and as well pleased to die in the shade as in the light.' It is said—and it must be true—that the greatest enjoyment of his latter days was an occasional journey to London to feast his eyes upon St. Paul's. On one of these occasions he was residing in St. James's Street. He had accustomed himself to take a nap after dinner, and on the 25th of February, 1723, the servant who constantly attended him, thinking he slept longer than usual, went into his apartment, and found him dead in his chair.

"His mortal relics are deposited beneath the dome of St. Paul's, and his epitaph may be understood in a wider sense than even of that sublime interior: it embraces not merely the British metropolis, but every region where one man is to be found who has benefited by the light which Wren and his associates in philosophical inquiry were so instrumental in kindling: —

SI MONUMENTUM REQUIRIS CIRCUMSPICE."

Editorial Miscellany.

DIPLOMA OF MARSHAL SOULT.—The following interesting anecdote is related in the London *Freemasons' Quarterly Magazine and Review* for the year 1851:

"It was discovered, last year, while the writer of these remarks was on a visit to the Highlands, that the Masonic Diploma of Marshal Soult, which was found in his tent on the 21st of June, 1813, after the battle of Vittoria, was in the possession of St. Nathalan's Lodge, Tullich-on-Mar; and this circumstance having been brought under the notice of the Grand Lodge of Scotland, they immediately communicated their opinion to the St. Nathalan Lodge, that no Brother or Body of Brethren had a right to retain unauthorized possession of the property of a Brother Mason; and directed an application to that Lodge for the restoration of the Marshal's Diploma, in order to its being surrendered to the legitimate owner. The St. Nathalan Lodge, after some hesitation, transmitted the interesting document to the Grand Lodge for restoration to Marshal Soult; and, by desire of the Grand Master, the Diploma was duly returned to the Marshal through the hands of the Marquis of Normanby, British Ambassador at Paris; and the Marshal's letter of acknowledgment, when received, was ordered to be sent to the St. Nathalan Lodge for their satisfaction, the preservation of which will prove a far more valuable memorial of a distinguished Brother than the unwarranted possession of a plundered parchment. The Diploma was presented to St. Nathalan Lodge in June, 1823, very possibly by some Highland veteran returned from the wars."

The statement that the Diploma was found in the Marshal's tent after the battle of Vittoria is incorrect, as he was not engaged in that battle. King Joseph was in command. It is quite possible, however, that it was found after some of the other defeats in which the great soldier came off with scarcely less glory than the victor.

CONSTITUTION OF ANCHOR LODGE, WALES, MASS.—A Special Communication of the M. W. Grand Lodge of Massachusetts was held in the town of Wales, on Thursday, the 4th inst., for the purpose of constituting Anchor Lodge, dedicating its hall, and installing its officers. The following-named Brethren officiated:

M. W. Percival Lowell Everett, Grand Master.
R. W. Charles A. Welch, Deputy Grand Master.
R. W. William J. Sawin, Senior Grand Warden.
R. W. Lucius W. Lovell, Junior Grand Warden.
R. W. William Parkman, *as* Grand Treasurer.
R. W. Sereno D. Nickerson, *as* Recording Grand Secretary.
R. W. John E. Shipman, D. D. G. Master, Dist. No. 10.
R. W. Charles H. Titus, *as* Grand Chaplain.
W. William H. Chessman, Grand Marshal.
Bro. Frank E. Jones, *as* Grand Tyler.

The Grand Lodge was opened in Ample Form at two o'clock P. M., in a room adjacent to the hall of the new Lodge; and, having been conducted to the Lodge-room, the Grand Officers assumed their several stations, and prayer was offered by the acting Grand Chaplain. The Grand Master, assisted by his officers, dedicated the apartments of the new Lodge to the purposes of Masonry, agreeably to the ancient usages of the Craft.

The eighteen Brethren named in the Charter were then duly constituted into a regular Lodge, under the title and designation of Anchor Lodge.

The Grand Master installed the Master, who is a Past Master of Day Spring Lodge, of Monson. The Grand Wardens installed the Wardens respectively,

and the Deputy Grand Master installed the remaining officers. The Grand Master delivered an impressive charge to the Master, Wardens and members of the new Lodge, forcibly inculcating a sense of the responsibility now resting upon them, in their organized capacity, as a component part of the great Brotherhood of Freemasonry.

The following is a list of the officers of the new Lodge:

W. Geo. O. Henry, Master.
Bro. Charles G. Needham, Senior Warden.
" George A. Harvey, Junior Warden.
" James A. Johnson, Treasurer.
" Frank A. Royce, Secretary.
" Eugene Cady, Senior Deacon.
" Justus J. Stebbins, Junior Deacon.
" Aaron B. Johnson, Chaplain.
" Charles F. Thompson, Marshal.
" George B. Clark, Senior Steward.
" Albert A. Smith, Junior Steward.
" Frank S. Coburn, Tyler.

The ride of ten miles from Palmer to Wales, in open sleighs, was exceedingly cold, both going and returning; but the Brethren were well wrapped up, and enlivened the way with laugh and joke, and found their appetites well sharpened for the hospitalities of the Brethren of Anchor Lodge, as well as those which awaited them from the officers of Thomas Lodge, of Palmer, on their return.

The new Lodge seemed to be composed of excellent material, and all present joined most heartily in wishing them God Speed.

Library of the Grand Lodge of Utah.—The indefatigable Grand Secretary of the Grand Lodge of Utah, Brother Christopher Diehl, in his report as Grand Librarian, in November last, thus jogs our memory: "To every Masonic journal known to me, I mailed a copy of our Proceedings for 1873, expecting the journal in return. With some of them it was 'no go.' Among them I name, *The New England Freemason*, Boston; *The Keystone*, Philadelphia, and *The London Freemason*, London, England. If the proprietors of these three journals cannot send our Library a copy gratis, I would suggest to subscribe for them. From all I can hear and read in other journals about them, they must be very valuable, useful and interesting."

Of course we could not resist this appeal, but immediately forwarded a bound copy of our first volume, and shall continue to send the numbers as issued. We take great pleasure in thus contributing our mite towards the good work in which Brother Diehl manifests such interest and zeal. He says of the Library: "We have added during the last year ninety-one volumes. Fifty-five volumes are Proceedings of other Grand Lodges, and thirty-six are miscellaneous works; making a total for the two years of one hundred and seventy-nine volumes. Considering the many difficulties we had to surmount, and the scarcity of funds, we have done well." We think so, too, and hope to be able to be of further service in that direction.

Temple Lodge, of Elizabethtown, New Jersey.—In looking over a volume of the Records of the Grand Lodge of Massachusetts recently, we met with a letter addressed to Jeremy Gridley, G. M., which contains an allusion to Daniel Cox. As everything relating to that Brother, no matter how trivial, is becoming interesting to Masonic students, we lay the letter before our readers, in the hope that it may throw some little light upon our history:

Elizabeth Town, July 28, 1762.

Right Worshipfull:—I had the honor of receiving both your letters by the Post. I cannot find that Mr Daniel Cox had anything to do with the Province of Maryland. Upon discoursing with a Brother at Philadelphia about a year ago, he told that the Lodge at Anapolis, in Maryland, was held by a Warrant from Boston had many years ago. And upon the strictest Enquiry, I find that Mr Daniel Cox Died before 1754, the time you mention. Therefore, as you was pleased to say, that, if the Case was so, you would send me a Deputation immediately; and as you wrote nothing about a formality in obtaining it, I am desired by all those I have Communicated your Letter to, to Write immediately for a Deputation for myself to be the first Master of the Temple Lodge in Elizabeth Town, N° 1, if you think proper to give it that Name.

We have had a Petition drawn to you to appoint a Deputy Grand Master of New Jersey. Pray, will it be proper, and agreeable to you, to grant such a Deputation?

If you Order a Deputation to be sent me, I hope it will be soon: and please to put it under Cover to Mr John Hunt, Post Master in Elizabeth Town, and then it will be not only free of Postage, but Safe; unless our Parson (Chandler) should be in Boston, which I expect he is. Please also to say in your Letter what Charge there is attending the Warrant, and it shall punctually be sent by the Post, with the Thanks of the Lodge.—I am,

Sir, your most Obedient Servant and Brother,

Jonathan Hampton.

I am well known by Gov. Bernard.

Jeremiah Gridley, Esqr

The petition was granted, and the Lodge was organized and did Masonic work, as is believed, although no record of its transactions has been preserved.

A Singular Incident.—About fifty years ago, a boy, named Philip Wager, living near Chittenango, Madison County, New York, on his way to school, discovered a wayfarer, apparently in distress, by the roadside. The boy re-

turned home and informed his father, who went and conveyed the aged wayfarer to his house, where he died during the same night. There was nothing found upon him by which to identify him, except his Masonic diploma. It was dated Nov. 25, 1776, and signed by Samuel Barrett, W. M. ; Geo. Calder, S. W. ; John Gardener, J. W.; Wm. Brock, P. M., and Christopher Hussey, Treas. It was written in both English and Latin, on thick parchment. This document has lain concealed, among other papers of Mr. Wager, all these long years, scarcely ever having been opened, and never seen by any member of the Fraternity, until about four years since, when it became the property of Charles P. Wager, a grandson of Philip Wager, Sen., father of the boy above mentioned. On the margin of the diploma is the autograph of David Squire, written twice.

In the records of Union Lodge, of Nantucket, Mass., (which are in good preservation from May 9, 1771, to the present time,) the following entries are found: David Squire initiated July 1st, 1776, passed July 4th, 1776 (the very day of the Declaration of Independence), and raised August 5th, 1776.

Through Oneida Lodge, No. 270, of Oneida Depot, Madison County, New York, these facts became known to Union Lodge, and a request was made that the diploma be returned; but only a copy could be obtained.

A STRANGE LODGE.—"We have an old *Freemason's Pocket Companion* issued from Ayr, Scotland, in 1792. The imprint is 'Air : Printed by John and Peter Wilson, MDCCXCII.' In it is contained 'An Exact List of Regular English Lodges, according to their Seniority and Constitution.' There are in all 141 Lodges named. No. 56 reads curiously thus—'56, St. Rook's Hill, near Chichester in Sussex ; once a year, viz., Tuesday in Easter Week ; constituted in the reign of Julius Cæsar.' What does this mean ? A Lodge meeting but once a year, and that Lodge constituted by Julius Cæsar ! We have not heretofore known Gen. Cæsar as a Brother ? Will our good English Brother, Wm. James Hughan, favor us with some Masonic light upon the Lodge which was numbered 56 on the Register in 1792 ?

"According to the same Register, Lodge No. 111 was warranted to work at 'Boston, in New England,' and No. 124 at 'Savannah, in the Province of Georgia.' There is also given the Lodge List of the Grand Lodge of Scotland. The highest numbered Lodge is 108. Mary's Chapel, whose history has been so perfectly written by Bro. D. Murray Lyon, heads this List. There is considerable history in these old Lists that Freemasons on this side of the water cannot readily understand, and we should be glad to have 'more Light' from the other side."—*Keystone.*

In the Library of the Grand Lodge of Massachusetts are several of these "Lists." The earliest is contained in

THE

FREE MASON'S

POCKET COMPANION.

CONTAINING,

I. An ODE, by Mr. *Bancks*, on Masonry.
II. The History of Masons and Masonry.
III. The Charge given to a Free Mason.
IV. General Regulations for the Use of Lodges.
V. The Manner of constituting a new Lodge.
VI. Charges given to a new Brother.
VII. A Collection of Free Masons Songs, &c.
VIII. Prologues and Epilogues spoken at the Theatres to entertain Free Masons.
IX. An exact List of regular Lodges.
X. A Defence of Masonry, occasion'd by a Pamphlet call'd Masonry Dissected.

By W. SMITH, *a Free-Mason.*

Deus Nobis Sol & Scutum.

The Second Edition, with large Additions.

LONDON:

Printed for JOHN TORBUCK, in *Clare Court*, near *Drury-Lane*;
and sold by the Booksellers and Pamphlet Shops,
in Town and Country,

MDCCXXXVIII.

(Price stitch'd 1*s.* 6*d.* Bound 2*s.*)

In this List the Lodge at "Boston in New England" is No. 126, and that at "Savanah in the Province of Georgia" is No. 139. The Lodge at St. Rook's Hill is No. 65, but otherwise is described as in the above quotation from the *Keystone*. In the "Revelations of the Square," Dr. Oliver refers to an edition of this work published in 1736, and describes the author as D. D.

"ORDERED TO BE READ IN ALL THE LODGES."—An esteemed correspondent in Indiana writes as follows:

EDITOR *N. E. Freemason*:

I have read with much interest and profit the memoranda furnished by Bro. Josiah H. Drummond in the several numbers of your Magazine. To appreciate their full value, and to sympathize in his labors, one must have had more or less experience in making a collection for himself. Too much credit and too many thanks cannot be awarded Bro. D. for his labor of love.

In connection with this subject, can this antiquarian tell us where the order found upon the cover of all the Grand Lodge Proceedings, "Ordered to be read in all the Lodges," originated? In our State, Indiana, it is first met with on the Proceedings for 1844, but there appears to be no resolution passed to that effect. Where did it come from?

The Indiana Proceedings for 1818 is a 12mo. of 24 pp., and might have been read with ease; but take Massachusetts for 1871, 740 pages! The spirit of the Secretary might be willing, but the flesh would prove too weak.

Again the question, "From whence come you?"

A.

The only information we can give upon this subject is the following:

At the end of the Proceedings of the Grand Lodge of Massachusetts for the year 1822 is the following note: "The M. W. Grand Master orders that the presiding officers of the respective Lodges under the jurisdiction cause this Communication to be read in open Lodge, and also cause the By-Laws of the M. W. Grand Lodge to be read at the annual meeting of their respective Lodges." In 1829 the word "requests" was substituted for the word "orders." In 1836, 1837, 1838 and 1841 the requirement was omitted altogether. With these exceptions, it was continued in the form of a request until 1858, when the present style was adopted.

ONE OF THE ROUGHS.—In one of the early numbers of the *Masonic Jewel*, Brother Wheeler vouches for the following story: Near the close of the war, a little town in Georgia was taken by surprise, and captured by the Federals. A Confederate quarter-master, seeing the Federals approaching in one direction, gathered together his valuables, and endeavored to escape in an opposite direction. He had proceeded but a short distance before he was met by a band of Federal cavalry. The officer in command rode up to the Confederate quarter-master, and demanded to know where he was going. He replied that he was seeking a passage into E——a. The officer then demanded his name. He replied it was J——m. "Ah!" said the officer, pointing the direction, "take that road, and you will not meet any of the enemy." The officer passed on; the quarter-master took the route indicated, and escaped.

SCHEMES FOR OBTAINING NAMES.—The Editor of the *Michigan Freemason* (the Grand Secretary of the Grand Lodge of Michigan) has repeatedly advised the officers of Lodges, and especially the Secretaries, to treat

with silent contempt all applications for lists of members which come from any other persons than the officers duly authorized to call for them. He advises the instant consignment to the waste basket of all such unauthorized demands. He quotes from the *American Agriculturist* the following explanation of the designs of these schemers: "Many good people who receive circulars of quack medicines and other things wonder how the senders could have obtained their names. We have in former numbers explained some of the means resorted to, and stated that lists of addresses were bought and sold like other merchandise. A circular is being forwarded to the officers of various society lodges and other associations: it is printed on the back of two specimen pages of a Temperance Almanac, which the signers say they are getting up; it asks for statistics about the lodge, its officers, etc., etc., and then adds: 'also, please send us the names and address of *all the members* of your Lodge, if you have them in print; and if not in print, please give us the names of one or more officers or members who will arrange with us to get them up and send them to us.' Now, this may be all legitimate, and there may be a Temperance Almanac on foot, but the funny thing about it is, that one of the 'specimen pages' is the exact reproduction of a page in a Bitters man's pamphlet, and the circular is signed with name and number in New York, while the Bitters thing is signed with another name but at the *same number!* It all looks very much like a dodge to get names for the Bitters establishment."

Our Brother Pratt quotes to the same effect an article from the *American Newspaper Reporter*, commenting upon advertisements like the following: "For Sale.—A list of 6,000 names that have been obtained by advertising. All are genuine, and the letters will be sold with them. Address ——"

We trust that officers of Masonic Bodies will not allow themselves to be humbugged into aiding the schemes of such contemptible swindlers.

UN EXORCISME.—Je garantis l'authenticité du fait suivant:

Ceci s'est passé, à Saintes,—je donne la date, le 24 décembre 1874.

Il existe, rue des....à Saintes, une maison qui servait autrefois de lieu de réunion aux adeptes de la Francmaçonnerie; autrefois, je parle de 1848. C'était là que délibéraient les membres de cette société fraternelle.

Au lendemain du coup d'Etat, la maison fut fermée, et les Francmaçons durent chercher ailleurs un asile.....

Depuis ce temps, la maison en question était restée aux mains de son propriétaire, qui en avait fait sa demeure.

Mais, voici le beau de l'histoire: aujourd'hui cette habitation se trouve loué à un dévot endurci, qui eut vent, parait-il, des usages profanes auxquels elle avait servi.

Des visions sataniques troublaient-elles ses nuits? Le diable venait-il lui (pousser une visite) dans son sommeil? Mystére! Toujours est-il que le pauvre homme était fermement persuadé que le malin esprit avait élu domicile a son foyer.

Que faire pour dissiper ces apparitions inopportunes?...Le dévot se dit qu'il n'y avait pas deux moyens pour obtenir la paix.

Vite, il court chez le curé, auquel il raconte tout tremblant ses troubles et ses inquiétudes. Le curé,—un habile, ma foi!—fut encore plus convaincu que son paroissien que le diable était dans la maison.

Il faut exorciser. Allons, exorcisons....

En effet, on vit bientot l'homme en soutane, s'avancer solennellement revetu de son surplis sacerdotal, précédé de son suisse et de ses enfants de chœur, vers la maison de la rue des....

On entre; et ici,—ça devient triste à raconter,—le pretre, sans perdre son sérieux, aspergeait d'eau bénite les murs et les appartements, en récitant des patenotres, et murmurant quelques mots incompréhensibles de mauvais latin....

Au bout d'un quart d'heure, pretre, bedeau et clergeons, reprenaient le chemin de l'église.

Le diable vaincu était déjà loin.

Nous sommes en 1875.

Je vous le jure que le fait est authentique.

Cela s'est passé à Saintes,—je donne la date,—le 24 décembre 1874.—*La Chaine D'Union.*

How Robert Stephenson came to be a Mason.—The biographer of this famous civil engineer relates the circumstances which led to his connection with the Fraternity as follows: *

He had passed three years, (from 1824 to 1827,) being between twenty-one and twenty-four years of age, in South America, in the service of the Colombian Mining Association. At length the time came when he could honorably start homewards. As there was no suitable vessel about to start without delay from Carthagena for a British port, Robert Stephenson decided to take passage on a ship bound for New York, and thence to proceed to London or Liverpool. The entire party quitted the unwholesome little town of Carthagena, where yellow fever was raging, and set out for New York.

The voyage was eventful. At first the weather was severe, and for several days the ship was becalmed amongst the islands. From the stillness of the atmosphere, the sailors predicted that on clearing off from there they would learn that a fearful storm had raged in the open ocean. A few degrees farther north they came upon the survivors of a wreck, who had been for days drifting about in a dismantled hull, without provisions, and almost without hope. Two more days' sailing brought them in with a second dismantled hull, full of miserable creatures, the relics of another wreck, whom hunger had reduced to cannibalism.

The voyage was almost at an end, and they had made land, when about midnight the vessel struck, and instantly began to fill. The wind blew a

* The Life of Robert Stephenson, F. R. S., by J. C. Jeaffreson, London, 1866.

hurricane, and the deck was crowded with desperate people, to whom death within gunshot of land appeared more dreadful than perishing in the open sea. The masts and rigging were cut away, but no good was gained by the measure. Surrounded by broken water, the vessel began to break up, whilst the sea ran so high that it was impossible to put off the boats. By morning, however, the storm lulled, and with dawn the passengers were got ashore.

Robert Stephenson and his companions naturally pushed forward in the scramble to get places in the boat which was the first to leave the sinking ship; and they had succeeded in pushing their way to the ladder, when the mate of the vessel threw them back, and singled out for the vacant places a knot of humble passengers who stood just behind them. The chief of the party was a petty trader of Carthagena. He was, moreover, a second-class passenger, well known to be without those gifts of fortune which might have made it worth a mate's while to render him especial service.

On the return of the boat Robert Stephenson had better luck, and by 8 o'clock, A. M., he was landed, safe and sound, on the wished-for shore. Not a life was lost of either passengers or crew; but when Stephenson and his companions found themselves in New York, they had lost all their luggage, and almost all their money. A collection of mineral specimens, on which he had spent time and labor, was luckily preserved: but he lost a complete cabinet of the entomological curiosities of Colombia, and the box containing his money, on which his fellow-travellers were dependent.

Fortunately, he found no difficulty in obtaining money in New York. He was, therefore, in a position to proceed homewards without delay; but as he was in America, he determined to see a little of the country, and to pay a visit to Canada before crossing the Atlantic for Great Britain.

Having made his arrangements accordingly, Stephenson said farewell to the captain in whose ship he had made the first unfortunate passage from Carthagena, and, on parting with him, asked if he could account for the mate's conduct when the passengers were leaving the vessel. "I am the more at loss to find the reason for his treatment of me," he observed, "because on the voyage we were very good friends." "Well, sir," answered the captain, "I can let you into the secret. My mate had no special liking for Mr. ——; indeed, I happen to know he disliked him as strongly as you and the rest of the passengers disliked him. But Mr. —— is a Freemason, and so is my mate; and Freemasons are bound by their oath to help their Brethren in moments of peril or distress, before they assist persons not of their Fraternity." This explanation so impressed Robert Stephenson, that he forthwith became a Mason. The Master, Wardens and members of the St. Andrew's Lodge, No. 7, constituted under the auspices of the Grand Lodge of the State of New York, presented him (Sept. 21, 1827,) with a document under their seal, in which he is styled, "a Master Mason of good report, beloved and esteemed among us."

Histories of Maine Lodges.—At the Annual Communication of the M. W. Grand Lodge of Maine, in May, 1861, the committee on Masonic History

recommended the adoption of the following Resolution: "That each and every Lodge under this jurisdiction is hereby directed to prepare a full statement of all interesting and important matters, such as extracts from their Records, and all oral reliable facts in relation to their Lodge, or Masonry, previous to, and since the date of, their Charter—the preliminary organization of the Lodge—and all anecdotes, accounts of celebrations, sentiments and everything connected with Masonry that occurred before, during and subsequent to the anti-Masonic crusade, that can be collected by the Lodge, from written or printed books or manuscript, or from old Masons, relating to its past history, and forward the same to its District Deputy Grand Master on or before the first day of January, 1862." The recommendation of the committee was adopted.

The resolution is somewhat comprehensive, and the time was rather limited; it is not strange, therefore, that few of the Lodges performed the task assigned them. At present, however, we believe the Grand Lodge is in possession of Histories of most of the Lodges under its jurisdiction, and some thirty or more of them have been printed. The Library of the Grand Lodge of Massachusetts contains copies of nearly all that have been published.

The committee on the Library desire to make their grateful acknowledgments for the following Histories recently received:

Phœnix Lodge, Belfast, from Bro. Hiram Chase, P. G. M.
Lygonia Lodge, Ellsworth, from Bro. Wm. Somerby, P. J. G. W.
Eggemoggin Lodge, Sedgwick, from Bro. L. G. Philbrook, P. M.
Richmond Lodge, Richmond, from Bro. A. P. Jewett, Sec.
Mt. Tire'm Lodge, Waterford, from Bro. A. S. Kimball, P. M.
Riverside Lodge, Jefferson, by vote of Lodge.
Hermon Lodge, Gardiner, by vote of the Lodge.

We wish other Lodges would follow this good example; first, in having their histories written and printed, and next, in donating a copy to the Library of the Grand Lodge of Massachusetts.

James Watt Builds a Lodge Organ.—The celebrated improver of the steam engine was a sort of universal genius. He was always endeavoring "to find out the weak side of nature, and to vanquish her." In his endeavors to subjugate, by the resources of practical art, those natural difficulties which presented themselves to his hand or eye, nothing seemed to deter his zeal or baffle his penetration; a very curious proof of which was afforded by his frequent construction of musical instruments of perfect compass and tone, although he had himself, by nature, an absolute deficiency of all musical ear. Professor Robison gives a remarkable instance of this:

"A Mason-Lodge in Glasgow wanted an organ. The office-bearers were acquaintances of Mr. Watt. We imagined that Mr. Watt could do anything; and, though we all knew that he did not know one musical note from another, he was asked if he could build this organ. He had repaired one, and it had amused him. He said 'Yes;' but he began by building a very small one for his intimate friend, Dr. Black. In doing this, a thousand things occurred to him which no organ-builder ever dreamed of,—nice indicators of the strength of the blast, regulators of it, &c., &c. He began on the great one. He then began to study the philosophical theory of music. Fortunately for me, no book was at hand but the most refined of all, and the only one that can be said to contain any theory at all,—Smith's Harmonics. Before Mr Watt had half finished this organ, he and I were completely masters of that most refined and beautiful theory of the beats of perfect consonances. He found that by these beats it would be possible for him, totally ignorant of music, to tune this organ according to any system of temperament; and he did so, to the delight and astonishment of our best performers. In prosecution of this, he invented a real monochord of continued tone; and, in playing with this, he made an observation which, had it then been known, would have terminated a dispute between the first mathematicians in Europe,—Euler and D'Alembert; which completely establishes the theory of Daniel Bernonilli, who differed from both of those gentlemen, about the mechanism of the vibration of musical chords; and as completely explains the harmonic notes which accompany all full musical notes, overturning the theories of Rameau and Tartini."

The date of the construction of these organs is fixed by letters from his friend, Alexander Cumming, F. R. S., who, under date of September 8, 1762, expresses himself as "glad of his success in organ building," and describes the magnificent instrument of the same kind which he had himself constructed for Lord Bute, at a cost of £2000. Watt was then in his twenty-sixth year.

The biographer thus remarks upon this wonderful triumph of genius:

"The organs here spoken of were not the only produce of Mr. Watt's musical manufacture; and guitars, flutes and violins are still in existence, preserved with care by their respective possessors, as curious instances of so extraordinary a parentage; which, indeed, when we consider the co-existence of a physical deficiency in a point apparently essential, must be viewed as little short of a miracle in the works of untutored handicraft.

"Succeeding beyond expectation in his first attempts in that novel line, it is wonderful how many dumb flutes and gouty harps, dislocated violins and fractured guitars, nervous violdigambas, hysterical mandolins, and thoroughbasses suffering from hoarseness, came thenceforward to be cured by him of their complaints, and restored to health and harmony.

"It might have been supposed that they could scarcely have gone to a worse doctor, as mere neatness of hand, devoid of all ear for musical notes, could not reasonably have been expected to suffice for the successful treatment of such patients; yet, from the rapid increase in the extent of that peculiar department of his business, it seems certain that the cures he wrought were very complete and satisfactory."

Old Masonic Toast: Solomon, the luminary of the *East*, and Washington, the glory of the *West*—May the rays of their virtues strike light to the soul of every Mason.

Crumbs from the Editor's Table.

THE *Keystone* SAYS:—We read, in oriental literature, of the "thousand and one nights." If degree-makers, male and female, keep on plying their vocation, and find enough fools to follow them, by and by we shall have a thousand and one degrees claiming to be appended to Freemasonry.

ANOTHER "CHUNK OF WISDOM" FROM THE *Keystone*:—No squad of Masons have any right to get together, start a new organization, and then label it "Masonic."

THE GRAND MASTER OF LOUISIANA recently decided that it is not proper to allow Lodge-rooms, which have been solemnly dedicated to Freemasonry, to be used as ball-rooms. You might as well hold a ball in a church.

THE MASONIC MUTUAL BENEFIT SOCIETY OF INDIANA has been in existence five and a half years. Its average membership has been about forty-five hundred. There have been two hundred and six deaths, making the average mortality per annum thirty-seven and a half. The total amount of benefits paid, $838,652.05.

ABOUT one o'clock A. M., on the 23d inst., the building in which were the Masonic apartments of Pioneer Lodge, of Somerset, Mass., was burned to the ground. The Charter, Records and most of the furniture and jewels were saved. For want of a suitable place of meeting, the Lodge will probably be obliged to suspend its Communications for a time.

THE BRETHREN OF NEWTON, MASS., are making great preparations for a Masonic Fair to be held in that city in April next, for the purpose of raising funds to aid in furnishing the new Masonic Hall which Ex-Governor Claflin is building for them. All the ladies in town are working for it as busily as bees. Success to them!

IN the year 1755, the Earl of Caernarvon being G. M., it was ordered that no Brother for the future shall smoke tobacco *in the Grand Lodge*, either at the Quarterly Communication or the Committee of Charity, till the Lodge shall be closed. In private Lodges it was a constant practice.

Sereno D. Nickerson.

THE

NEW ENGLAND FREEMASON.

Vol. II. BOSTON, MARCH, 1875. No. III.

Old Books of Constitutions of the Grand Lodge of England.

Prominent in Masonic literature are the older of the Books of Constitutions of the Grand Lodge of England. The lead which that Body took in the re-organization of Masonry in 1717 renders its history, laws and regulations of the greatest interest to the Fraternity throughout the world. Though the original records from which the printed works were compiled are still extant entire (it is believed), yet that fact diminishes in no degree their value as memorials of the past. Of course these old books are very scarce, and are seldom found in Masonic libraries. That printed in 1723 is mirrored by an American *fac simile* edition printed in 1855; but those of later dates have not been so multiplied. In consideration of these facts, a detailed description of them, and of the action of the Grand Lodge relating to their publication, it is thought, would appropriately find place in these columns.

The only Books of Constitutions published by the authority of the Grand Lodge, not including those authorized since 1784, are as follows: namely, of 1723 and 1738, by *Anderson*; of 1756 and 1767, with appendix of 1776, by *Entick*; and of 1784, by *Noorthouck*; as will appear by the evidence contained in the succeeding pages:

I.

The Constitutions of the Freemasons. Containing the History, Charges, Regulations, &c. of that most Ancient and Right Worshipful Fraternity. For the Use of the Lodges. London: Printed by William Hunter, for John Senex at the Globe, and John Hooke at the Flower-

Serenus D. Nickerson.

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de-Luce over-against St. Dunstan's Church, in Fleet-street. In the Year of Masonry 5723, *Anno Domini* 1723.

The DEDICATION of this work is preceded by an engraving of the Arms of the Duke of Montagu, and is as follows:

To His GRACE the DUKE of MONTAGU,

MY LORD,

By Order of his GRACE the DUKE of WHARTON, the present Right Worshipful GRAND MASTER of the FREE-MASONS; and as his DEPUTY, I humbly dedicate this Book of the CONSTITUTIONS of our ancient FRATERNITY to your GRACE, in Testimony of your honourable, prudent, and vigilant discharge of the Office of our GRAND MASTER last year.

I need not tell your GRACE what Pains our learned AUTHOR has taken in compiling and digesting this Book from the old RECORDS, and how accurately he has compar'd and made every thing agreeable to HISTORY and CHRONOLOGY, so as to render these NEW CONSTITUTIONS a just and exact Account of MASONRY from the beginning of the World to your GRACE'S MASTERSHIP, still preserving all that was truly ancient and authentick in the old ones: For every Brother will be pleas'd with the Performance, that knows it had your GRACE'S Perusal and Approbation, and that it is now printed for the Use of the LODGES, after it was approv'd by the GRAND-LODGE, when your GRACE was GRAND MASTER. All the BROTHERHOOD will ever remember the Honor your GRACE has done them, and your Care for their Peace, Harmony, and lasting Friendship: Which none is more duly sensible of than,

MY LORD,
YOUR GRACE'S
Most oblig'd, and
Most obedient servant,
And Faithful Brother,
J. T. DESAGULIERS,
Deputy Grand Master.

This work contains

1. The History of the Fraternity of Accepted Free Masons, collected from their RECORDS, and their faithful TRADITIONS of many Ages.

2. "The CHARGES of a FREEMASON, extracted from the ancient RECORDS of Lodges beyond Sea, and of those in England, Scotland and Ireland, for the Use of the Lodges in London:" &c.

3. "GENERAL REGULATIONS, Compiled first by Mr. GEORGE PAYNE, ANNO 1720, when he was GRAND MASTER, and approv'd by the GRAND LODGE on ST. JOHN BAPTIST'S Day, ANNO 1721, at STATIONER'S-HALL, LONDON, when the MOST NOBLE PRINCE JOHN DUKE OF MONTAGU was unanimously chosen our GRAND MASTER for the Year ensuing;" . . . &c.; to which is added a POSTSCRIPT showing "the Manner of constituting a NEW LODGE," &c.

4. "APPROBATION" by PHILIP Duke of WHARTON GRAND MASTER, and other Grand Officers, of this Book of Constitutions.

5. "The MASTER'S SONG: or the History of Masonry. By the Author. To be sung with a Chorus, when the Master shall give leave, either one Part only, or all together, as he pleases."

6. The WARDEN'S SONG: or, another HISTORY of MASONRY. Compos'd since the most noble Prince PHILIP Duke of WHARTON was chosen GRAND MASTER.

7. The FELLOW-CRAFT'S SONG: By our Brother CHARLES DELAFAYE, Esq.; To be sung and Play'd at the GRAND FEAST.

8. The Enter'd 'PRENTICE'S SONG. By our late BROTHER Mr. MATTHEW BIRKHEAD, deceas'd. To be sung when all GRAVE BUSINESS is over, and WITH THE MASTER'S LEAVE.

Then follow the notes of the music for the Master's, Warden's and "Enter'd Prentice's" songs.

9. The approval and recommendation succeed, and end the work:

"LONDON, this 17th Day of January, 172$\frac{2}{3}$.

At the QUARTERLY COMMUNICATION, This Book, which was undertaken at the Command of His GRACE the DUKE of MONTAGU, our late GRAND MASTER, having been regularly approved in Manuscript by the GRAND LODGE, was this Day produced here in Print, and approved by the SOCIETY: Wherefore we do hereby Order the same to be Published, and recommend it for the Use of the LODGES.

PHILIP DUKE of WHARTON, GRAND MASTER,
J. T. DESAGULIERS Deputy GRAND MASTER."

Biographical notices of Rev. James Anderson, D. D., the author of this book, and of Rev. John Theophilus Desaguliers, LL. D. and F.

R. S., the writer of the dedication, are given in Dr. Mackey's Encyclopædia of Freemasonry.

Dr. Anderson was born at Edinburg, Scotland, August 5th, 1684. After he had reached manhood he removed to London. He died in 1746. The Gentleman's Magazine for 1739, it is said, states that the date of his death was May 28, 1739. He was Junior Warden of the Grand Lodge in 1722. He was also the author of the Book of Constitutions printed in 1738.

Dr. Desaguliers was born at Rochelle, France, March 12, 1683. He was the son of a French protestant clergyman. He died February 29, 1744. He was Grand Master in 1719; and Deputy Grand Master in 1722, 1723 and 1725.

In order to show the action of the Grand Lodge relative to this, the *first* Book of Constitutions, it is necessary to quote from other Books of Constitutions afterwards published, in which are the proceedings of that Body. The occasion of the compilation by Dr. Anderson will be observed by the quotations from his *second* Book of Constitutions published in 1738, to wit:—

At the Assembly and Feast of the 24th June 1718, the Grand Master [George Payne, Esq.] "desired any Brethren to bring to the Grand Lodge any old *Writings* and *Records* concerning *Masons* and *Masonry* in order to show the Usages of ancient Times: And this Year several old Copies of the *Gothic Constitutions* were produced and collated."

In the record of the transactions of the Grand Lodge at the Assembly and Feast of the 24th June, 1720, it is written: "This Year, at some *private* Lodges, several very valuable *Manuscripts* (for they had nothing yet in Print) concerning the Fraternity, their Lodges, Regulations, Charges, Secrets, and Usages (particularly one writ by Mr. *Nicholas Stone* the Warden of *Inigo Jones*) were too hastily burnt by some scrupulous Brothers; that those Papers might not fall into strange Hands." *

*The above paragraph is copied literally as it was first written by Dr. Anderson; and though loosely and tenderly expressed, circumstances may perhaps lead to a discovery of the occasion of this extraordinary panic. Two years before, Grand-master Payne had desired that old masonic records might be brought into the grand lodge, in order to discover the usages of antient times. In the year 1721, Dr. Anderson was employed to prepare a new body of constitutions. The rash act above related, was committed between these two events; and may therefore be ascribed to a jealousy in these over-scrupulous brethren, that committing to print *anything* relating to masonry, would be injurious to the interests of the craft: but surely such an act of *felo de se* could not proceed from zeal according to knowledge! *Note on page 208 of Noorthouck's Constitutions*, 1784.

"The Grand Lodge in ample Form on 29 *Sept.*, 1721, at *King's-Arms* foresaid, with the former *Grand* Officers and those of 16 *Lodges*.

His Grace's *Worship* and the *Lodge* finding Fault with all the Copies of the *old Gothic Constitutions*, order'd Brother *James Anderson* A. M. to digest the same in a new and better Method."

December 27, 1721. "Montagu *Grand Master*, at the Desire of the *Lodge*, appointed 14 learned Brothers to examine Brother *Anderson's* Manuscript, and to make Report."

March 25, 1722. "The said *Committee* of 14 reported that they had perused Brother *Anderson's* Manuscript, *viz.* the *History, Charges, Regulations and Master's Song*, and after some Amendments had approv'd of it: Upon which the Lodge desir'd the *Grand Master* to order it to be printed."

January 17, 1723. "G. Warden *Anderson* produced the *new* Book of *Constitutions* now in Print, which was again approv'd, with the Addition of the *antient Manner of Constituting a Lodge.*"

II.

The New Book of Constitutions of the Antient and Honourable Fraternity of Free and Accepted Masons. Containing Their History, Charges, Regulations, &c. Collected and Digested By Order of the Grand Lodge from their old Records, faithful Traditions and Lodge-Books, For the Use of the Lodges, By James Anderson, D. D. London: Printed for Brothers Cæsar Wand and Richard Chandler, Booksellers, at the Ship without Temple-Bar; and sold at their Shops in Coney-Street, York, and at Scarborough-Spaw, MDCCXXXVIII. In the Vulgar Year of Masonry 5738.

The Dedication to this Book of Constitutions was written by Rev. Dr. Anderson, and was in these terms:

To the Most *High, Puissant* and most *Illustrious* Prince FREDERICK LEWIS, Prince *Royal* of Great-Britain, Prince and Stewart of Scotland, PRINCE of WALES, *Electoral* Prince of Brunswick-Luneburg, Duke of *Cornwall, Rothsay*, and *Edinburgh*, Marquis of the *Isle of Ely*, Earl of *Chester* and *Flint*, *Eltham* and *Carrick*, Viscount *Launceston*, Lord of the *Isles*, Kyle and *Cunningham*, Baron of *Snaudon* and *Renfrew*, Knight of the most noble Order of the Garter, Fellow of the *Royal* Society, A *Master* MASON, and *Master* of a LODGE.

GREAT SIR,

The *Marquis* of CAERNARVON our Right Worshipful GRAND MASTER, with his DEPUTY and WARDENS, and the *Fraternity*, have ordered me, their Author, humbly to dedicate, in their Name, this their Book of CONSTITUTIONS to Your ROYAL HIGHNESS.

It was perused and approved by the former and present *Grand* officers, and was order'd to be publish'd by our late *Grand Master* the Earl of DARNLEY with his DEPUTY and WARDENS, and by the GRAND LODGE in his *Mastership*.

Your ROYAL HIGHNESS well knows that our *Fraternity* has been often patronized by *Royal* Persons in former Ages; whereby *Architecture* early obtain'd the title of the ROYAL ART: and the *Free-Masons* have always endeavour'd to deserve that Patronage by their Loyalty.

For we meddle not with Affairs of State in our *Lodges*, nor with any Thing that may give Umbrage to Civil *Magistrates*, that may break the Harmony of our *Communications*, or that may weaken the *Cement* of the LODGE.

And whatever are our different Opinions in other Things (leaving all Men to Liberty of Conscience) as *Masons* we harmoniously agree in the noble *Science* and the *Royal Art*, in the *Social* Virtues, in being *True* and *Faithful*, and in avoiding what may give Offence to any Powers round the Globe, under whom we can peaceably assemble in *Ample Form*; as now we happily do in these Islands under your *Royal Father*, and our Sovereign *Lord*

King GEORGE II.

The *Fraternity* being All duly sensible of the very great Honour done them by your becoming their *Royal Brother* and *Patron*, have commanded me thus to signify their Gratitude, their brotherly Love to your *Royal* Person, and their humble Duty to your *Royal* PRINCESS; wishing her to be the happy Mother of many Sons, whose Descendants shall also prove the Patrons of the *Fraternity* in all future Ages.

In this the *Free* and *Accepted* MASONS are unanimous, and none can more heartily wish it, than in all Humility,

GREAT SIR,

Your ROYAL HIGHNESS'S

True and *Faithful*

James Anderson.

The next article in the book is headed "The *Author* to the *Reader*," which appears to be a guide to the latter and particularizes the contents of the work. "The Sanction" ensues which is here copied, to wit:

The SANCTION.

WHEREAS on 25 NOV. 1723, the *Grand* LODGE in *ample* Form resolved, *That no Alterations shall be made in their printed Book of* CONSTITUTIONS *without leave of the Grand* LODGE:

And *whereas* some have written and printed Books and Pamphlets relating to the Fraternity without Leave of the GRAND LODGE; some of which have been condemn'd as pyratical and stupid by the *Grand* LODGE in *Ample* Form on 24 Feb. 173$\frac{4}{5}$, when the Brethren were warned *not to use them nor encourage them to be sold:*

And *whereas* on 25 *January* 173$\frac{7}{8}$, the last *Grand Master* the Earl of DARNLEY, with his *Deputy* and *Wardens*, and the *Grand* LODGE, after due Approbation, order'd our Brother *Anderson*, the Author, to print and publish this our *new Book of* CONSTITUTIONS, which they recommended as *the only Book for the Use of the* Lodges, as appears by their APPROBATION, Page 199.

Therefore we also, the *present* GRAND MASTER, *Deputy* and *Wardens* do hereby RECOMMEND this our *new printed Book* as the *only Book of* CONSTITUTIONS, to the *Free* and *Accepted* MASONS; and disclaiming all other Books, that have not the Sanction of the *Grand Lodge*, we warn all the Brethren against being employ'd or concern'd in writing and spreading, printing and publishing *any other Books* relating to *Masons* or *Masonry*, and against using *any other Book* in any *Lodge* as a *Lodge-Book*, as they shall be answerable to the GRAND LODGE.

CAERNARVON, GRAND MASTER,
JOHN WARD, *Deputy* GRAND MASTER,

JOHN REVIS, Secretary.

GEORGE GRAHAM, ANDREW ROBINSON, } Grand WARDENS.

The continuation of the work may be named under the following heads, namely,

1. The History of Masonry, including the transactions of the Grand Lodge down to and embracing those of June 28th 1738.

2. "A list of GRAND MASTERS or *Patrons* of the FREE MASONS in *England*, from the Coming in of the *Anglo-Saxons* to these Times, who are mention'd in this Book."

3. The old CHARGES of the FREE and Accepted MASONS, collected by the Author from their old *Records*, at the Command of the *Grand Master* the present Duke of MONTAGU.

4. The GENERAL REGULATIONS of the FREE and *Accepted* MASONS Compiled first by Brother GEORGE PAYNE Esq; etc, "to which are now added in a distinct opposite Column, The *New* REGULATIONS, or the Alterations, Improvements and Explications of the *Old*, made by several *Grand Lodges* since the *first* Edition."

5. "The CONSTITUTION of the COMMITTEE of *Mason's* CHARITY first proposed at the *Grand Lodge* on 21 Nov. 1724."

6. "A LIST of the LODGES in and about *London* and *Westminster*."

7. "DEPUTATIONS of several *Grand Masters*, to WALES, the *Country* of ENGLAND, and foreign Parts."

8. DEPUTATIONS sent beyond Sea

9. "The APPROBATION of this BOOK of the CONSTITUTIONS."

WHEREAS *at the* GRAND LODGE on 24 February 173$\frac{4}{5}$, the Earl of CRAUFURD Grand Master *being in the Chair, the Author* James Anderson, D. D. *having represented that a* New *Book of* CONSTITUTIONS *was become necessary, and that he had prepar'd Materials for it; the* GRAND MASTER *and the* LODGE *order'd him to lay the same before the present and former* Grand-Officers, *as in the Grand* Lodge-Book.

And our said Brother Anderson *having submitted his Manuscript to the Perusal of some* former *Grand* Officers, *particularly our noble Brother* RICHMOND, *and our Brothers* DESAGULIERS, COWPER, PAYNE, *and others, who, after making some Corrections, have signify'd their* Approbation.

And having next, according to the foresaid Order, committed his Manuscript to the Perusal of the present *Grand* Officers, *who having also review'd and correct'd it, have declared their* Approbation *of it to the* GRAND LODGE *assembled in* ample *Form on the 25th* January 173$\frac{7}{8}$.

This GRAND LODGE *then agreed to order our said Brother* Anderson *to print and publish the said Manuscript or* New Book of CONSTITUTIONS And it is hereby approved and recommended as the *only Book* of CONSTITUTIONS, *for the Use of the* Lodges *of the* FREE *and* ACCEPTED MASONS, *by the said* GRAND LODGE *on the said 25th* January 173$\frac{7}{8}$, in the Vulgar Year of *Masonry* 573$\frac{7}{8}$.

DARNLEY, GRAND MASTER,
JOHN WARD, *Deputy* GRAND MASTER.

JOHN REVIS, Secretary.

ROBERT LAWLEY, WILLIAM GRAEME, } Grand Wardens.

10. "Some of the usual *Free-Masons* Songs," namely, Master's, Wardens', Fellow Craft's &c. &c.

11. "A DEFENCE of MASONRY publish'd A. D. 1730. Occasion'd by a *Pamphlet* call'd *Masonry Dissected*."

12. "Brother EUCLID'S *Letter* to the *Author* Against unjust Cavils."

Subjoined are extracts from the printed minutes of the Grand Lodge which relate to this Book of Constitutions:

February 24, 1735. "Brother Anderson, Author of the Book of Constitutions, representing that a new Edition was become necessary, and that he had prepared Materials for it, the Grand Master and the Lodge order'd him to lay the same before the present and former Grand Officers; that they may report their Opinion to the G. Lodge."

March 31, 1735. "Craufurd Grand Master, in a judicious Speech, proposed several Things for the Good of the Fraternity, which were approv'd, and the Substance of 'em are in the New Regulations and Committee of Charity below.

Brother Anderson was order'd also to insert in the New Edition of the Constitutions, the Patrons of antient Masonry that could be collected from the Beginning of Time, with the Grand Masters and Wardens, antient and modern, and the Names of the Stewards since G. M. Montagu."

January 25, 1738. "The Grand Lodge approved of this New Book of Constitutions, and order'd the Author Brother Anderson to print the same, with the Addition of the New Regulation IX."

This Book was issued in 1746, with a different title page; and purported to be "*Printed and sold by J. Robinson, at the Golden Lion in Ludgate Street, In the Vulgar Year of Masonry*, 5746." This publication differs in nothing from the Constitutions of 1738 except in the title page. It has the same "dedication," the same "sanction" and "approbation," and the typographical characteristics, throughout, are the same. It would seem that copies of the Book of 1738 were left unsold, to which a new title-page was substituted for the old one.

III.

The Constitutions of the Antient and Honourable Fraternity of Free and Accepted Masons. Containing Their History, Charges, Regulations, &c. Collected and Digested By Order of the Grand Lodge from the old Records, faithful Traditions and Lodge-Books, For the Use of

the Lodges, By James Anderson, D. D. Carefully Revised, Continued and Enlarged, with many Additions by John Entick, M. A. London: Printed for Brother J. Scott, at the Black-Swan in Pater-noster Row. MDCCLVI. In the Vulgar Year of Masonry 5756.

A brief biography of Bro. Entick is given in Dr. Mackey's Encyclopædia, from which this extract is taken:

"*Entick, John.* An English clergyman, born in 1713, who took much interest in Freemasonry about the middle of the eighteenth century. He revised the third and fourth editions of Anderson's Constitutions, by order of the Grand Lodge. They were published in 1756 and 1767. Both of these editions were printed in quarto form, and have the name of Entick on the title-page. In 1769 another edition was published in octavo, being an exact copy of the 1767 edition, except a slight alteration of the title-page, from which Entick's name is omitted, and a brief appendix, which carries the transactions of the Grand Lodge up to 1769. On a careful collation, I can find no other differences . . . . He died in 1773."

It will appear *infra* that the edition of 1767, referred to by Bro. Mackey, was by order of the Grand Lodge, extended, by appendix, so as to include the transactions of that Body down to 1776, embracing the record of the Assembly and Feast which occurred on the 3d of June of that year.

The contents of this first Book of Constitutions by Entick are as follows:

1. The inscription, to wit:

To The Most Noble
JAMES BRYDGES,
Marquis of CARNARVAN,
GRAND MASTER of MASONS.

Most Noble and Right Worshipful SIR!

The Committee appointed by, and with the Consent of your Worship, to revise, correct, improve, and to continue this Book of the *History* and *Regulations* of MASONRY, having examined and compleated the same, according to the Trust reposed in them by the GRAND LODGE; and being sensible of the great Honour done to the *Fraternity* of FREE *and* ACCEPTED MASONS, by your presiding over them, are commanded, by the diffusive Body of *Masons*, to signify their Gratitude, their Brotherly Love, and their sincere Obedience to your most noble Person and to these *Regulations* published by your Command. In Token whereof, We, your most dutiful Committee, request that you will permit them to inscribe this Edition of the HISTORY and CONSTITUTIONS of MASONRY to your Worship, and to subscribe themselves,

Most Noble and Right Worshipful SIR!
Your LORDSHIP'S
True and Faithful Brethren,
The COMMITTEE.

2. The Sanction of the publication of this Book of Constitutions, signed by CARNARVAN, Grand Master; THOMAS MANNINGHAM, Deputy Grand Master; HORATIO TOWNSHEND and JAMES DICKSON, Grand Wardens; and countersigned by JAMES REVIS, Secretary.

3. The History of Masonry, embracing the abstract of the minutes of the Grand Lodge including those of the Communication of Dec. 4, 1755.

4. "The old CHARGES of the FREE and ACCEPTED MASONS, collected from their old Records, at the Command of the *Grand Master*, Approved By the GRAND LODGE, and ordered to be printed in the first Edition of the *Book of Constitutions*, on March 25, 1722."

5. "The GENERAL REGULATIONS of the FREE and ACCEPTED MASONS, Revised, Approved of, and Ordered to be Published By The GRAND LODGE, *June* 27, 1754.

CARNARVAN, *Grand Master.*"

6. "Some of the usual FREE MASONS SONGS."

7. A LIST of the GRAND MASTERS or PATRONS of the FREE MASONS in England, mentioned in this Book, from the Coming in of the Anglo-Saxons to the Year of our LORD, 1756."

8. "A LIST OF PROVINCIAL GRAND MASTERS deputed by, and under the Protection of the GRAND MASTER of England."

9. "A LIST of Regular LODGES, according to their Seniority and Constitution, by ORDER of the GRAND MASTER.

The succeeding extracts from the printed proceedings of the Grand Lodge pertain to this Book of Constitutions.

November 23, 1753. "Several wholesome Laws for the better Regulation of *Masonry* were then proposed by the *Deputy Grand Master*, relating to the *Making* of *Masons*, &c. which will be inserted in the *Book* of Regulations, under their proper Title."

June 27, 1754. "A Memorial presented by Brother *Jonathan Scott* to the last *Committee of Charity*, being referred to this *Quarterly Communication*, shewing the Necessity of a *new Edition* of the Book of Constitutions, with necessary *Corrections* and *Additions;* and proposing that the same might be henceforward printed by the *Subscriptions* of such Lodges as it suited, and the *Profits* thereof applied to the Use of the General Charity; and that a *Committee* might be appointed to *review* the said Book of Constitutions, formerly prepared for the Press by the Rev. Brother *Anderson*, and to make the necessary *Alterations* and *Additions*, it was

Resolved, That the said Book of Constitutions should be revised, and the necessary *Alterations* and *Additions* made consistent with the Laws and Rules of Masonry. And,

That the Right Worshipful Grand Master, the other present Grand *Officers;* George Payne, Esq., the Earl of Loudoun, Duke of Chandos Lord Ward, and Lord Carysfort, late *Grand Masters;* Sir *Robert Lawley*, Bart., *Edward Hody*, M. D. late *Deputy Grand Masters; Thomas Smith*, Esq. late *Junior Grand Warden;* together with the Rev. *John Entick*, M. A., *Arthur Beardmore* and *Edward Bowman*, Gent, be the said *Committee*, And that the *Grand Master* or *Deputy Grand Master*, with any three others of the said *Committee*, have Power to proceed to Business, and to call in to their Assistance any other Brethren, they might from Time to Time think proper."

November 29, 1754. "Several new Regulations concerning the Removal of Lodges, Funeral Processions, and Tylers, which had been recommended by the last *Committee* of *Charity*, for Laws of the *Grand Lodge*, were taken into Consideration, and unanimously agreed to; and ordered to be added to this new Edition of the Book of Constitutions.

The *Committee* appointed by the last *Quarterly Communication*, to revise, and to make the necessary Alterations and Additions in the Book of Constitutions, reported their Proceedings, and desired further Time to finish their Work, which was ordered accordingly."

February 14th, 1758. "The *Deputy Grand Master* delivered into the Hands of the *Grand Master*, the Jewel of our late Brother Vandevelde, deceased, whereupon the *Grand Master* called up to the Chair our Brother the Rev. *John Entick*, and invested him with the said Jewel, and appointed him *Junior Grand Warden.*

The *Deputy Grand Master* informed the Brethren, that by an Order of a former *Quarterly Communication*, Brother *Scott* had printed five hundred Books of the Constitutions of *Masonry* on small, and 250 on large Paper, and produced Bills and Receipts for Paper and Printing, amounting to the Sum of 100 l. 3s. 10d. of which sum 84 l. 10s. 6d. was received by Sale of the Books, and 15 l. 13s. 4d. was ordered to be paid by the *Treasurer*, to make good that Deficiency.

It also appeared that there remained, unsold, one hundred and fifty-four Copies on the large, and three hundred and sixty-eight on the small Paper, the money arising from the Sale of which, was ordered to be paid into the publick Fund of *Charity*.

The Question for allowing the above Account being put, it passed unanimously in the Affirmative.

It was likewise ordered, that thanks be given to the *Grand Officers*, and the rest of the Brethren of the *Committee*, for their Care in revising the Book of *Constitutions*."

June 5, 1761. "Resolved, that the Grand *Officers* have a Power to dispose of the Constitution Books remaining unsold in Brother *Scott's* Hands, and that they be sold to the best Advantage before the next *Quarterly Communication*."

March 29, 1762. "It was agreed that Brother *Scott* should have all the *Constitution* Books that are unsold, both Large and Small Paper, at 2s. 6d. each.

January 29, 1766. "A Brother informed the *Grand Lodge* that Brother *Jonathan Scott* had, for small and unworthy Considerations, made *William Morgan*, Carpenter and Undertaker, near *Clare-Market*, and *William Bailey*, at the *Three Tuns*, *Brook Street Clare-Market*, *Masons*. Ordered, that an N. B. be put at the Bottom of each Summons, for the next *Committee* of *Charity*, and *Quarterly Communication*, desiring the *Lodges* not to admit them as Visitors."

April 9, 1766. "Brother *Jonathan Scott*, in obedience to the Order of the last *Committee* of *Charity*, appeared and asked publick Pardon for the Indiscretion he had been guilty of in making *Masons* irregularly, and for unworthy Considerations; and he producing a Certificate of such *Masons* being since re-made, and promising never to be guilty of the like again, was thereupon restored to Grace; and at the same Time likewise promised to pay by Instalments, all Money due, and owing, from him to this Society, for, and on Account of, the

Constitution Books, the first of which Payments to be made on or before the *Quarterly Communication* in *October* next.

IV.

The Constitutions of the Antient and Honourable Fraternity of Free and Accepted Masons. Containing Their History, Charges, Regulations, &c. Collected and Digested by Order of the Grand Lodge, from their old Records, faithful Traditions, and Lodge-Books, For the Use of the Lodges, By James Anderson, D. D. And Carefully Revised, Continued and Enlarged, By John Entick, M. A. A New Edition, with Alterations and Additions, By a Committee appointed by the Grand Lodge. London: Printed for Brother W. Johnston, in Ludgate Street. MDCCLXVII. In the Vulgar Year of Masonry, 5767.

The contents of this work are summarized as follows:

1. The *Inscription* is by the Committee and in honor of *Cadwallader* Lord Blayney, Grand Master.

2. The *Sanction* is signed by Blaney, Grand Master; John Salter, Deputy Grand Master; Peter Edwards and Horatio Ripley, Grand Wardens, and countersigned by Samuel Spencer, Secretary.

3. "*The History of Masonry from the* CREATION *throughout the known* World; *till true old* ARCHITECTURE, *demolished by the* Goths, *was revived in* Italy." This History is divided into eight chapters.

4. "The HISTORY of Masonry in BRITAIN, from JULIUS CÆSAR, till the Accession of King James *the First* to the Crown of ENGLAND."

5. "The HISTORY of Masonry in BRITAIN, from the UNION of the *Two Crowns* to the Year 1756." Thence onward, an abstract of the proceedings of the Grand Lodge of England is given, ending with that of transactions of the Communication of February 9th 1767.

6. "The old Charges of the *Free* and *Accepted Masons*, collected," &c., as related in the next previous Book of Constitutions.

7. Then follow "Some of the usual Free Masons Songs."

8. "A List of the GRAND MASTERS or Patrons of the Free Masons in *England*, mentioned in this Book, from the coming in of the *Anglo-Saxons* to the Year of our Lord, 1767."

9. A List of *Provincial* Grand Masters deputed by and under the Protection of the Grand Master of *England*.

10. "APPENDIX to the CONSTITUTIONS of the Society of Free and Accepted MASONS, 1776."

"*At a* Grand Lodge *held at Free Masons Hall, in Great Queen Street, Lincoln's Inn Fields, on* Friday, Nov. 2, 1775—

Resolved,

That an Appendix to the Book of Constitutions, containing the principal transactions of the Grand Lodge, from the publication of the last edition of that Book, to the Grand Feast in 1776, be printed under the inspection of the Committee for building the Hall; and that the said Appendix be annexed to all the Books which shall then remain in the Grand Secretary's possession unsold, and that no greater number shall be printed.

By order of the Grand Lodge,
JAMES HESELTINE, G. S.

The Book now before the writer has in the imprint the year 1767. He has never seen any other edition; though, judging by the resolution above, it is evident that the work was issued without the Appendix years before that was connected with it.

11. This division contains Anthems, Odes and other similar compositions, which made part of the services on the occasion of the dedication of Free-masons' Hall, which took place May 23d, 1776.

The following quotations from the proceedings of the Grand Lodge, as printed, show the action of that Body relative to this Book of Constitutions:

April 9, 1766. "A motion being made, by the *Deputy Grand Master*, that it was necessary to print a new Edition of the Constitutions, with such Alterations and Additions as shall be thought necessary; the same was approved of; and it was unanimously resolved, that the *Deputy Grand Master* be empowered to appoint such Brethren as he shall think proper to revise and alter the same; and afterwards to appoint a *Committee*, consisting of the *Grand Officers*, and twenty-one Masters of Lodges, seven of whom shall be deemed a *Committee*, to whom such Alterations and Additions shall be submitted, and, if approved of, the same shall be signi-

fied to the GRAND LODGE, at their *Quarterly Communication* following"—

January 28, 1767. "The Minutes of the last *Committee* for revising the Laws and Regulations contained in the Book of Constitutions, were read; as were also the several Alterations and Additions, by them proposed to be made to the same; and were unanimously approved of.

Ordered, that Five Hundred Books be immediately Printed under the Direction of the *Deputy Grand Master;* and that the *Treasurer* do pay the Expenses attending the Printing thereof, out of the Publick Fund of the Society: that the same when Printed, be lodged in the Hands of the *Grand Secretary,* to be by him disposed of at such a Price as shall be fixed on for each of them, who is to account to the *Grand Treasurer* every *Quarterly Communication,* for such Money as he shall have received on that Account, and pay the same into his Hands."

November 24, 1775. "The *Grand Secretary* reported, That a considerable number of the last edition of the Book of Constitutions remained undisposed of in his possession, and that the sale decreased daily by reason that many Laws and Regulations of great importance, which had taken place since the publication of that edition, were not inserted therein. In order to make known these laws to the Society, and to increase the sale of the Book of Constitutions,

Resolved, That an Appendix to that Book be published, containing the principal proceedings of the *Grand Lodge,* since the publication of the last edition, and that the same be annexed to the copies which now remain unsold in the *Grand Secretary's* possession."

February 14, 1776. "It being represented to this *Grand Lodge,* that deferring the publication of the Book of Constitutions, till after the ensuing *Grand Feast,* would be a means of rendering it more complete,

Resolved, That the publication be deferred accordingly; and that the proceedings, previous to and at the Feast, be inserted therein:"

Nov. 20, 1782. "The grand secretary reported to the brethren, that the books of Constitutions were all sold; and it was resolved upon his motion, that a new edition should be published.

Resolved also, that the reprinting of the book of Constitutions be left to the management of the hall committee."

V.

Constitutions of the Antient Fraternity of Free and Accepted Masons: Containing Their History, Charges, Regulations, &c. First compiled by order of the Grand Lodge, from their old Records, and Traditions, by James Anderson, D. D. A New Edition revised, enlarged, and brought down to the year 1784, *under the direction of the Hall Committee, by John Noorthouck, London: Printed by J. Rozea, Printer to the Society, No.* 91, *Wardour Street, Soho. MDCCLXXXIV.*

This Book is inscribed To His Royal Highness HENRY FREDERICK, Duke of Cumberland and Strathern, Earl of Dublin, Knight of the Garter, Admiral of the White, Ranger of Windsor Great Park; and GRAND MASTER &c. by The HALL COMMITTEE, at Freemasons' Hall May 1, 1784.

The contents of this publication are designated in brief as below:

1. "Abstract of the Laws relating to the General Fund of Charity."

2

SANCTION

Whereas on the 25th of November 1723, the Grand Lodge resolved, "That no alterations shall be made in their printed Book of Constitutions, without leave of the Grand Lodge:"

And whereas in the years 1738, 1756 and 1767, new editions of the Book of Constitutions were printed, under the inspection of committees appointed by the Grand Lodge; which are now become very imperfect, by the many laws made, and proceedings that have taken place in the Society, since the dates of their respective publications; and which will, if they continue to be consulted and used as authorities, not only fail in affording full information, but frequently furnish what is erroneous:

And whereas a new Book of Constitutions being indispensably necessary, the Grand Lodge, on the 20th of November 1782, ordered their Constitutions to be revised, and a new edition to be prepared, under the inspection of the Hall Committee, which has accordingly been executed and accommodated to the present state of the Society

We the acting Grand Master, Deputy Grand Master, Grand Wardens, and other members composing the Hall Committee, do

hereby recommend this present edition as the only Book of Masonic Constitutions for Free and Accepted Masons; disallowing all other publications that have not the sanction of the Grand Lodge: and do warn all the Brethren against being concerned in writing, printing, or publishing, any other book concerning Masons, or Masonry; and against using any such book in their respective private Lodges, as they shall be answerable to the Grand Lodge.

EFFINGHAM, Acting Grand Master.
ROWLAND HOLT, Deputy Grand Master.
WASHINGTON SHIRLEY, } Grand Wardens.
GEO. WM. CARRINGTON, }
JAMES HESELTINE } Sec.
WILLIAM WHITE }

3. The Preface is signed "J. N." and is dated at "Bernard's Inn; London, May 1, 1784."

4. Succeeding is a table of the contents of the Book, namely:

PART I. History of Masonry from the Creation, till true old Architecture, demolished by the Goths, was revived in Italy.

PART II. History in Britain, from the Invasion of Julius Cæsar, to the Accession of James I. to the Crown of England.

PART III. History of Masonry in Britain, from the Union of the Two Crowns, to the Revival of the Grand Lodge in 1717.

PART IV. Succession of Grand Masters, and Proceedings of the Society, from the Revival of the Grand Lodge, to the Close of the Year 1783.

PART V. Containing the antient Charges, general Regulations of the Fraternity, necessary Tables, &c.

This edition of the Book of Constitutions of the Grand Lodge makes the fifth which received the sanction of that Body. Dr. Mackey in his Encyclopædia remarks: "In 1784, John Noorthouck published by authority the fifth edition [of Book of Constitutions]. This was well printed in quarto, with numerous notes, and is considered as the most valuable edition." He further states that "The sixth and seventh editions were edited by William Williams, and published in 1815 and in 1827. The eighth edition was published, in 1841, by William Henry White, who was the Grand Secretary. In each of these last three editions the historical part was omitted, and nothing was given but the Charges, Regulations and Laws."

The Encyclopædia thus refers to Noorthouck:

"The editor of the 5th, and by far the best, edition of the Book of Constitutions, which was published in 1784. He was the son of Herman Noorthouck, a bookseller, and was born in London in 1745. Oliver describes him as a 'clever and intelligent man, and an expert Mason.' His literary pretentions, were, however, greater than this modest encomium would indicate. He was patronized by the celebrated printer, Wm. Strahan, and passed nearly the whole of his life in the occupations of an author, an index maker, and a corrector of the press. He was, besides his edition of the Book of Constitutions, the writer of a *History of London*, 4to, published in 1775, and a *Historical and Classical Dictionary*, 2 vols., 8vo, published in 1776. To him also, as well as to some others, has been attributed the authorship of a once popular book entitled, *The Man after God's own Heart*. In 1852, J. R. Smith, a bookseller of London, advertised for sale 'the original autograph manuscript of the life of John Noorthouck.' He calls this 'a very interesting piece of autobiography, containing many curious literary anecdotes of the last century, and deserving to be printed.' I think it never has been. Noorthouck died in 1816, aged 70 years."

This article has been lengthened to an extent far beyond what was expected by the writer when he commenced it. He trusts, however, that it will not be without interest to some readers.

J. T. H.

More Humbuggery.

A contemporary says: "Brother Macoy has just completed a new Degree, to be known as *Queen of the South*, formed on the event of the visit of the Queen of Sheba to King Solomon. It is full of historical facts and dialogues, and would be very interesting for an evening's entertainment. The officers necessary are twelve ladies who are styled Princess, and two brethren, and the place of meeting styled Palace."

Next in order will be a "Supreme Grand Court" and a "Grand Patron," or something of that sort, with authority to constitute subordinates, sell charters, rituals, regalia, etc., etc., to humbug the wives, sisters and daughters of Masons upon the *latest improved plan;* and last, but not least, to put as much money as possible into the pocket of this noble benefactor.

We have no objections to these new inventions to amuse and entertain the ladies, if they can be benefited thereby; but we do object to tacking them on to Masonry, and claiming for them a sort of relationship to our noble Order. By adopting regulations similar to the Masonic for their government, and going to our Lodge-rooms to practise their rites, the impression naturally springs up that they are something akin to Masonry, and the Brethren are expected to give them countenance and support

Now, if there could be some plan adopted by which the wives, sisters and daughters of Masons might the more readily make themselves known as such to any Mason, wherever they may meet one, it would undoubtedly be of great benefit to them, for every true Mason will recognize their claims to protection and assistance at all times; but this will never be accomplished, to any great extent, by separate organizations, such as have been devised for that purpose. There are many objectionable features to all of them, and the great body of the Craft will have but little to do with them. The method must be taught to every one who is initiated into the Order, and he instructed to communicate it to those who have a claim upon the Order by virtue of their relationship to him. In this way, some mode of recognition could be made as universal as Masonry itself, and thus become of some practical value. It would then be inside, and a part of, Masonry, and not an adjunct to it, that any Brother may accept or reject, as caprice might dictate. It would levy no tax, either of time or money, upon any lady, nor interfere with any of her household duties by heaping upon her additional responsibilities.

Whatever is sold for a price, be it little or much, ought to have some real value; but such is not always the case. Some persons seem to delight in investing in every humbug that comes along; and we know of nothing that we can better recommend to them that will satisfy them to their heart's content, than such schemes as this new "Queen of the South."—*Masonic Advocate.*

Biographical Sketch of Moses Michael Hays.

BY THE EDITOR.

[CONTINUED FROM THE FEBRUARY NUMBER.]

The installation did not take place at the Bunch of Grapes Tavern, as ordered. The next record recites that "Massachusetts Grand Lodge assembled in ample form, July 24, 1788, at Charlestown, for installation of Grand officers for the year ensuing." By a clerical error July is substituted for June; the records of King Solomon's Lodge, as well as the newspapers of the time, give the date correctly. "Grand Lodge being opened in Masonick Order," "On motion, voted to re-consider the vote of the last Grand Lodge for the installation of Grand Officers at the Bunch of Grapes, and to proceed on that Business at this place." The Brethren associated in office with the newly elected Grand Master were:

Perez Morton, Esq., Deputy Grand Master.

Josiah Bartlett, M. D., Senior Grand Warden.

Gen. Elisha Porter, Junior Grand Warden.

Aaron Dexter, M. D., Grand Treasurer.

John Jackson, Recording Grand Secretary.

The new Grand Master was installed by his immediate predecessor, Dr. John Warren. The ceremonies of installation being concluded, the Grand Lodge was closed until the first Friday in September. No other business was transacted, nor does it appear from the record that any festivities took place on the occasion.

The records of King Solomon's Lodge, however, furnish the following information:

"June 24, 5788. Festival of St. John the Baptist. The Lodge assembled at Warren Hall. The Massachusetts Grand Lodge, being present, was opened in Ample Form and an installation of the Grand Officers took place; after which, the Grand Lodge being closed, King Solomon's Lodge was opened. After the transaction of some business, a procession was formed as follows: The officers and members of King Solomon's Lodge, under R. W. Isaac Snow, Master; the Massachusetts Grand Lodge, under M. W. Moses M.

Hays, Grand Master; visiting Brethren from other Lodges; invited guests, amongst whom were His Honor Benjamin Lincoln, Lieutenant Governor, Rev. Samuel Parker, Rev. Mr. Montague, Rev. John Eliot, Rev. Mr. Rowland, Captain Thomas Harris, Representative of Charlestown, the Parish Committee, &c.; — fifty-seven Masons, ten invited guests and six musicians, making in all, seventy-three persons.

"The procession proceeded to the meeting-house with 'musick playing,' where divine service was performed by Rev. Messrs. Parker and Montague, after the Episcopal manner; after which, a collection was made for the benefit of the poor of Charlestown, when the sum of £9. 5s. 6d. was collected. The procession then returned to the Hall, where an elegant entertainment was provided, and the afternoon was spent in innocent festivity.

"The thanks of the Lodge were presented to Rev. Samuel Parker for his learned and elegant sermon, with the request that a copy might be furnished for the press; also, to Mr. Oliver Holden and the ladies and gentlemen who compose the Singing Society of this town, for their services this day.

"The money collected was distributed amongst twenty-seven worthy persons, more than half of whom were widows.

"The whole expense of the festival was £32 12s. 6d."

The Massachusetts Centinel of that week gives some further particulars. The order of procession is curious on account of the mingling of the officers of King Solomon's Lodge and the Grand Officers.

Band of Musick.
Tylers.
Stewards of King Solomon's Lodge.
Grand Stewards.
Deacons of King Solomon's Lodge.
Grand Deacons.
Entered Apprentices.
Fellow Crafts.
Master Masons.
Wardens of Lodges.
Past Masters.
Masters of Lodges.

Treasurer and Secretary of King Solomon's Lodge.
Grand Treasurer and Secretary.
Wardens of King Solomon's Lodge.
Past Grand Officers.
Master of King Solomon's Lodge.
Grand Master and Deputy Grand Master.

"Having arrived at the meeting-house, an elegant and well adapted discourse was delivered to a numerous and respectful auditory by the Rev. Mr. Parker, of this town, from John the XIII, 35, and the solemnities of the day were much enlivened by the various performances of the Society of Singers, who favored the company with their services. At the conclusion of divine worship, the procession, being joined by a number of gentlemen of publick character, not of the fraternity, returned to the Hall, which was ingeniously decorated on the occasion. A genteel entertainment was provided and the following toasts were drank:

1. Masonry universal. 2. The United States. 3. May the brightness of the East, the soft breezes of the South and the going down of the West have its influence on every Lodge of Free and Accepted Masons. 4. The Governour and Commonwealth of Massachusetts. 5. All regular constituted Grand Lodges. 6. May the Nine Pillars which have been raised to support the American Fabrick, be soon joined by the other four. [Alluding to the thirteen States and the new Constitution.] 7. Our illustrious Brother George Washington, Esq. 8. His Most Christian Majesty, Louis XVI. 9. The memory of our illustrious Grand Master Joseph Warren, Esq. 10. Agriculture and Commerce. 11. Speedy relief to all distressed Brethren throughout the world. 12. May the Americans be as distinguished for their virtues as they have been in arms. 13. All mankind."

"At sunset the Brethren took leave of each other, having spent the afternoon in convivial innocence agreeably to ancient Masonick usage."

The next Communication of Massachusetts Grand Lodge was held at the Bunch of Grapes Tavern in the following September. The only business of interest transacted, except the appointment of "Brother Homans to inspect the Grand Lodge chest and see the same put in order," was the choosing of a committee to write "to

some Brother who is, or hath been, an officer in any of the several Lodges which were lately struck out of the Grand Lodge books, requesting them to use their influence that the Charter of their Lodge be returned before the next Quarterly Communication." The committee were further instructed to notify the Lodges referred to, that, "if their request is not complied with, the Grand Lodge will write to the Grand Lodges in the thirteen States, acquainting them with their doings, and transmit the names of all their members."

The business of the Quarterly Communication in December, was wholly local and unimportant. But at a Special Meeting held on the 18th of the same month, a Charter was granted for a Lodge at Hanover, New Hampshire, under the title of Dartmouth Lodge, "provided the fees and charges are paid down;" which was done, the Grand Secretary acknowledging to have "received of Brother Davenport Phelps, 3 guineas for said Charter." In all cases when a Special Communication was required to grant a Charter, the petitioners paid the necessary current expenses of such meeting. This rule was also enforced at the time of which we are writing, (and indeed at a much later period,) in the case of candidates whose convenience might require a special meeting of the Lodge either for initiation or advancement.

In the record for January 7, 1789, it is related: "Brother Homans reported that Brothers Morton and Jutau presented to the Grand Lodge their collars. Whereupon it was voted that the thanks of the Grand Lodge be presented to those gentlemen by Brother Homans." It was also "Voted that the Grand Treasurer pay Brother Lowell £2. 8s. 0d. for his collar, and that it become the property of the Grand Lodge." It would seem, therefore, that up to this time, at least, the officers of the Grand Lodge furnished their own regalia.

At a Special Meeting held on the 16th of February, a deputation from Massachusetts Lodge was in attendance, "earnestly requesting this Grand Lodge that the ceremonies of Masonry be observed at the funeral of our deceased Brother, John Welsh, Jun., late Grand Secretary and Secretary to Massachusetts Lodge.—Whereupon Voted—That Brother Welsh be buried with the Honours of Masonry and under the direction of this Grand Lodge. On motion—Voted that a committee of three (Brothers Scollay, Bartlett and Freeman) be chosen to conduct the procession—and that the same committee be requested to invite the Modern G. Lodge, under the direction of the

R. W. Brother Cutler. Also Voted—That the same Committee make application to the Gent. Selectmen for the use of Faneuil Hall on this solemn occasion."

The proposed arrangement was not carried out. The funeral took place on the 18th, from his father's house in Union Street.

On the 6th of March following, the Charter of Essex Lodge (one of those previously erased) was returned, and a new one was ordered to Rising States Lodge, with its original rank. Brother Jutau presented the Grand Lodge with "three candlesticks, two Warden's wands and three ballotting-boxes,—whereupon—Voted—That the thanks of this Grand Lodge be given to Brother Jutau for his polite present."

Article XX. of the "Old Regulations" of Masonry, as they were compiled first by Mr. George Payne in 1720, is in the following words: "The Grand Master, with his Deputy and Wardens, shall, (at least once), go round and visit all the Lodges about Town during his Mastership." This wholesome regulation had not, it would seem, come to the notice of either of the preceding Grand Masters; or, if it had, the Records do not show any action under it, except an occasional rather informal visit. Brother Hays, however, seems to have regarded it as imposing upon him a duty which he was not at liberty to neglect. Accordingly, on the 9th of March of this year (1789), "By order of the Most Worshipful M. M. Hays, Esq., Grand Master, the Dep^ty G. Master, the Wardens, Treasurer and Secretary of Massachusetts Grand Lodge were summoned to attend the visiting of Massachusetts Lodge this even'g, precisely at 7 o'clock, being Massachusetts regular Lodge night.

"Present.

M. Worship.	M. M. Hays, Esq.,	G. Master.
R. W.	Perez Morton Esq.,	D. G. M.
R. W.	Josiah Bartlett,	S. G. W.
R. W.	Isaac Snow,	J. G. W., *pro tem.*
	Aaron Dexter,	G. Treas.
	John Jackson,	G. Sec'y.
	Josiah Waters,	G. Marshall.

"Massachusetts Lodge being duly assembled in their Lodge-room —the Grand Officers in the ante-chamber—the Grand Master directed

the G^{d} Marshal to announce the approach of the G^{d} Officers, which being done, the doors of the Mass. Lodge were thrown open and the Grand officers entered in Form, (preceded by the Deacons and Stewards of Mass. Lodge with their wands), and took their places in due Order. The Grand Master, having taken the chair and Hiram, called profound silence—then proceeded to open G. Lodge; which being done, the Grand Master, conformable to the Usual Rules and Regulations, desired the Inspection of the Records and Bye-Laws of the Lodge, which being examined were found in perfect good Order. By the request of the Grand Master, the Worshipful Brother W. Scollay, Master of the Mass. Lodge, proceeded to lecture the Lodge, which was done in a masterly manner. The Grand Master then addressed the Lodge in these words:

"'It gives me great pleasure, Brethren, to find here so Respectable a Lodge, and that pleasure is greatly increased by the expert abilities and knowledge you discover in our Sublime Science. You Possess fully the Rudiments of the Craft, and a steady perseverance of the pursuits you have already made, will enable you perfectly to understand the Origin, Design and Use of the Society, and will compensate you in the full price of your Travel and Industry.

"'Masonry has suffered much by imprudent and unfaithful Brethren. Permit me, therefore, my dear Brethren, to recommend to you great Caution and Care in the choice of the persons whom you wish to Adorn with the formidable appellation and affection of Brother and Friend.

"'Worshipful Master and Wardens,—I leave this Lodge under your Patronage and Care and under your Protection and Instruction. I flatter myself that they will, as in their numbers, shine as so many Brilliant Stars in the highest Heavens, where they will receive the reward of their Merit.

"'You will, Worshipful, please to direct your Secretary to transcribe from your Records a complete list of the names of the officers and members of your Lodge, as well as the names of those whom you have brought from the Veil of Darkness thro' the current year, and you will please to transmit the same to the Grand Lodge at their next Quarterly Communication, that they may be Registered in the Grand Lodge Books, agreeable to our ancient usage.'

"The Right Worshipful Master of Massachusetts Lodge then arose and made the following reply:

"'Most Worshipful Grand Master,—Permit me, Sir, to return you the thanks of Massachusetts Lodge, and in their name to Assure you we feel gratefull for this Testimony of the Love and Affection of the Grand Lodge. Under its benign influence and direction, conformable to the Constitutions of Masonry, and a steady perseverance in pursuit of the original design of our Glorious Institution, we expect to increase in Wisdom, Strength and Beauty; and, we flatter ourselves, by a strict Observance of Order, Harmony and Proportion in our great work, we shall become proficients therein, which will fully compensate us for our Travel and Industry.

"'Agreeable to your directions, a list of the Names of the Officers and Members of the Lodge, and the Names of those who have been brought from the Veil of Darkness, shall be transmitted to Grand Lodge at their next Quarterly Communication.'"

On the next evening (March 10th) Grand Master Hays visited King Solomon's Lodge, of Charlestown, and on the 30th of the same month he visited Rising States Lodge, of Boston. On each occasion he was accompanied by the Grand Officers, and the same dignified ceremony was observed as in the case of Massachusetts Lodge, the Grand Master addressing to the assembled Brethren similar words of affectionate caution and admonition, and the Masters replying in terms of gratitude and respect. The ceremony and addresses in each instance are set forth at length in the Records of the Grand Lodge. The Master of King Solomon's Lodge was Brother Isaac Snow, whose name appears frequently in the Grand Lodge Records. He died in the next year, and the following entry appears in the Records of the Lodge: "Sept. 6, 5790. All necessary preparations having been made at a previous special meeting, a grand procession was formed by the M. W. Grand Master, Moses M. Hays, Esq., with his Grand Officers, to pay the last tribute of respect to the remains of our late Brother, R. W. Isaac Snow, Past Master of King Solomon's Lodge, who departed this life on Saturday, the fourth instant, aged 30 years."

The Master of Rising States Lodge, at the time of the official visit of Grand Master Hays, was Brother Paul Revere. The Grand Master having finished his address on that occasion, "the Right Worshipful Master of the Rising States Lodge then arose and in the Name of the Lodge returned thanks for the favor of this visit and for this Mark of Love and Affection of the Grand Lodge. It was a great addition to the pleasure of the Lodge to find the Grand Master so much gratified

in viewing the Harmony and Decorum of the Lodge. And they presume to flatter themselves that, by a steady Perseverance of such Cultivation, and travelling in pursuit of Virtue and Morality, and being circumspect as to the persons we admit into our Society, we shall continue to merit the Approbation of the Grand Lodge. Agreeable to your Direction, Most Worshipful, a list of the Names of the Officers and Members, as well as the Names of those who have been initiated the present year, shall be transmitted to the Grand Lodge."

The Grand Master was not content with the manifestation of an affectionate care and supervision of the Lodges in and near Boston only; his interest extended to all under his jurisdiction. Immediately after the account of the three official visits just described, the record sets forth the following letter, addressed to the Junior Grand Warden, Brigadier General Elisha Porter, of Hadley.

Sir:—The Most Worshipful Grand Master for this Commonwealth, attended by his Grand Officers, has visited the several Lodges in the vicinity of Boston, examined their Records, Charters &c.,—and, being desirous that the Respective Lodges under this jurisdiction should be visited in like manner by the proper officer,—The Grand Master directs me to inform you that it is his will and pleasure that you proceed as soon as convenient to visit the Lodges in your vicinity; and you are hereby vested with full Power and Authority to examine their Records and Charters, and make a Report, at the next Quarterly Communication in June, of the State of the Lodges, remarking their progress in the Masonick art, and pressing a punctual discharge of their dues. Also to Direct Secretarys of Lodges to return a list of their Officers respectively to the Grand Lodge.

By Order of M. M. Hays, Esq^{r},
Grand Master,
Jn^{o} Jackson, G. Sec^{y}

"The Massachusetts Grand Lodge Assembled in Ample Form (being quarterly Communication) Thursday eve^{g}, 4 June, 5789, at the bunch of Grapes." "On motion—Voted, That the Grand Lodge now proceed to the Choice of G^{d} Officers for the year ensuing. On counting the Votes, it appeared that John Warren Esq^{r}, was Elected G. Master.* Voted, that a Committee of three (Bro^{r} Bartlett, Bradford and Jutau were chosen), wait on Bro. Warren and acquaint him of his Appointment to the Chair. The Committee proceeded, and Reported that Bro. Warren returned thanks for the Honor done him in this Choice, but his situation in Business necessarily Obliged him to Decline Accepting it. Whereupon the G. Lodge again proceeded to the Choice of Grand Master and the M. W. M. M. Hays Esq^{r} was Unanimously chosen G. Master, who was pleased to accept the choice." "Voted, that the G. Sec^{y} write to the Respective Lodges in the thirteen States [we suppose he means Grand Lodges] & Acquaint them with their [our?] proceedings respecting the Lodges ordered to be Erased from the G. Lodge Books" "Moved & Voted —That a Committee of three Assist the G. Sec^{y} in writing to the several Lodges respect^{g} the Grand Lodges." "The Charter of Amity Lodge, returned, was presented by Bro. Revere." It was voted that the Grand Lodge celebrate the Feast of St. John the Baptist, and "that a Committee of five be raised to Conduct the Grand Feast;" of this committee the Grand Master was made chairman.

"Massachusetts Grand Lodge assembled in Ample Form June 24th, 5789, at the bunch of Grapes Tavern, to celebrate this festival & for Installation of Grand Officers.

"Voted—That we now proceed to consider the Amendments proposed by the Committee relative to the Regulations of the Grand Lodge, and the aforesaid Amendments were unanimously adopted.

"Voted—That a Committee of five be appointed to procure the printing of a book of Constitutions—provided it shall not be attended with Expence to the Grand Lodge; if, however, this cannot be effected, then the present Regulations are to be printed for the Benefit of the Lodges under the jurisdiction of the Massachusetts Grand Lodge. The Committee appointed—M. W. G. M. Bro. Hays, G. S. W. Bro. Bartlett, Bro. Revere, Bro. Scollay & Bro. Dexter.

"The several Grand Officers chosen the present year on Thursday Even^{g}, 4 June, were now Installed. The Grand Master then declared R. W. Bro. Perez Morton, Esq^{r} D. G. Master for the ensuing year.

"Voted that Bro^{s} Revere, Scollay and Bradford be a Committee to settle the late G. Treas^{r} Accounts & place them in the Hands of the New G. Treas^{r}

"The Business being Finished, at 2 o'clock The Feast was Celebrated in perfect Harmony."

*This was the fourth time Dr. Warren had been elected to the Chair.

No business of special interest was transacted at the Quarterly Communication in September following.

On the 4th of December, 1789, the Grand Lodge assembled at Concert Hall for the first time, Brother Paul Revere in the chair, the Grand Master not being present. It was voted a committee of three be appointed, consisting of Brothers Lowell, Bradford and Hunt, "to wait on the Gd. Master and request him to call the Committee upon the Book of Constitutions together, — so that the object of the Grand Lodge may be perfected."

At the Quarterly Communication in March, 1790, a very painful subject was presented, which is thus stated in the record: "Whereas, in the course of a dispute in the public papers, between Bro. John Jutau and Bro. Baury de Bellerive, the former S. G. W. of this G. Lodge, and the latter a member of a Lodge under this jurisdiction, an imputation of conduct, highly unbecoming a Mason, has been brot against Brot Jutau, and it being the duty of the G. Lodge not only to investigate the Misconduct of its Officers and to Censure the guilty, but also in case of false Accusation to Vindicate the Innocent, and to discountenance the Accuser; it is, therefore, Voted — By the Grand Lodge — That the said Brot John Jutau and Brot Baury de Bellerive be summoned to attend an Inquiry into the Charges above referr'd to, that such justice may be done to the party in fault as is consistent with the Rules of Masonry and the Dignity of the Craft. And it is further Voted, That the Grand Lodge be summoned to attend, for the purposes aforesaid, at the Concert Hall, on the first Friday in April, next, at 7 o'clock P. M., and that Brot Jutau and Brot Baury be summon'd to attend accordingly, by the Sec's serving them with a Copy of the Vote of the G. Lodge."

Agreeably to appointment, the Grand Lodge assembled on the 2nd of April, with the Grand Master in the Chair, and "proceeded to the investigation of an imputation of conduct highly derogatory to the principles of good Men & Masons, as charged by Brot Baury against Brot Jutau. — Brot Baury being present. — A letter was Recd and Read from Brot Jutau declining his Attendance this evg. Whereupon — The G. Lodge Voted — That a Committee of two be appointed to wait on Brot Jutau. Brots Lowell & Bradford were accordingly chosen to inform Brot Jutau that the G. Lodge expected his attendance at the Lodge now sitting. The Committee reported, that they had proceeded to Brot Jutau's House, where they were informed that

Brot Jutau was not at Home. The G. Lodge then proceeded to make a full Enquiry into the charge alledged against Brot Jutau."

* * * * * * * * * * *

"The G. Lodge, having maturely considered the Declarations made by Brothers Baury and Olive, [the witnesses], are Unanimously of Opinion that the allegation brot against Brot Jutau, and published in the Herald of Freedom of the —— December, 1789, under the signature of Baury de Bellerive, as it respects the point under consideration, viz. his, (Brot J.), having two wives at one & the same time, is fully established. Whereupon, Voted Unanimously, that Brot Jutau's conduct is and has been highly derogatory to the laws of Morality, Society and Honor, & diametrically Opposed to the Principles of Masonry. Voted Unanimously, that Brot Jutau's office of S. G. W. of this G. Lodge is hereby Vacated, and that he be no longer considered a Member of the G. Lodge. And, Voted, that John Jutau's name be Erased from the G. Lodge Books by the Sec'y thereof, and that Notice be given of these proceedings to all the Lodges under this jurisdiction."

[TO BE CONTINUED.]

Grand Lodge of England.

THE RESIGNATION OF THE GRAND MASTER.

A Quarterly Communication of the United Grand Lodge of England was held on 2d of December last. The report of its proceedings has just come to hand. We give copious extracts, as several of the matters acted on will be of interest to our readers, and they will be gratified to know how business is conducted in that Body.

R. W. Hugh D. Sandeman, District Grand Master for Bengal, presided as Grand Master.

The Minutes of the Quarterly Communication of the 2d September were read and put for confirmation.

Brother Henry George Warren, P. M., No. 1297, and P. G. Steward, moved as an amendment, "That so far as regarded the resigna-

tion of the Marquess of Ripon, the Minutes be not confirmed." He simply did so in order that a precedent might not be established, inasmuch as the Book of Constitutions contained no provision for the resignation of the Grand Master.

Brother Æneas J. McIntyre, Q. C., Grand Registrar, was afraid Brother Warren was laboring under a misapprehension. The Grand Master took no obligation to fulfil his office until his successor was elected, and had full power to resign. He having chosen to do so, Grand Lodge had no option but to accept his resignation. After some discussion as to the meaning of the confirmation of the Minutes, Brother McIntyre said he ought, perhaps, to put plainly before Grand Lodge what was meant. The Minutes were merely a record of what was passed and concluded, and the confirmation was simply to show that they were properly recorded. But if any new law or obligation were imposed, that could not be finally passed at one Meeting, it must be confirmed at the next Grand Lodge; therefore, although under one head, the confirmation was really put in two forms. If any new obligation were proposed and carried at one Grand Lodge, and affirmed at the next, it was the confirmation of the Minutes which made that law.

Brother Warren complained of the manner in which Brother McIntyre had treated the question; several years had elapsed since he had spoken in Grand Lodge, and he had come, at great inconvenience and loss, to bring the matter forward.

Brother Charles W. C. Hutton, J. G. D., rose to order; the motion had not been seconded, and Grand Lodge was out of order.

Brother John Havers, P. G. W., did not think that the matter could have been put more clearly than had been done by the Grand Registrar. He would refer to Art. 8, Page 27, of the Book of Constitutions:—"No motion for a grant of money, for a new law or regulation, or for the alteration or repeal of an old one, shall be made, until communicated to the General Committee, on the Wednesday fortnight preceding the Quarterly Communication, nor until it shall have been handed up in writing to the Grand Master. After having been perused and found by him not to contain anything contrary to the ancient landmarks of the Order, the motion may be proposed, and on being seconded the question shall be put thereon. If carried and confirmed at the next ensuing meeting of Grand Lodge, it becomes a law." These were the only matters which required confirmation.

The act of the late Grand Master, much as it was to be deplored, was complete from the moment his resignation was read. If any private member of a Lodge thought proper to send in his resignation, the resignation was complete from that moment; it could not be said that it would only be received on payment of his dues, and continue him on as a member until they were paid. The resignation must be taken from that day. Not only was Grand Lodge bound to accept the Grand Master's resignation, but it did accept it; it required no confirmation, and he would submit that no action taken that night would invalidate or in any way touch what had taken place. He would further submit that Brother Warren had no *locus standi*, and he was sure Grand Lodge would agree that a dignified silence was the best course to pursue.

Brother Warren desired to say a few words in answer to Brother Havers, but the Grand Master in the chair, having ruled that he was out of order, put the motion for confirmation of the Minutes, which was carried unanimously.

ACCEPTANCE AND PROCLAIMING OF THE NEW GRAND MASTER.

The Grand Secretary read the following Report of the Committee appointed at the last Quarterly Communication to offer the Grand Mastership of the Order to His Royal Highness the Prince of Wales.

"To the United Grand Lodge of Free and Accepted Masons of England.

"We beg to report that in obedience to the resolution of Grand Lodge passed at the Quarterly Communication held on Wednesday, the 2d inst., we have, as directed, offered the acceptance of the office of Grand Master to His Royal Highness the Prince of Wales.

"It is with great satisfaction, a feeling which we are assured will be joined in, not only by the Grand Lodge, but by the whole Craft, that we further report that His Royal Highness has been graciously pleased to accept the Grand Mastership.

Carnarvon, Deputy Grand Master.
John Havers, Past Grand Warden.
Æneas J. McIntyre, Grand Registrar.

London, September 25th, 1874."

Whereupon, Sir Albert W. Woods, *Garter*, Grand Director of Ceremonies, proclaimed

The Most High, Puissant and Most Illustrious Prince, Albert Edward, Prince of Wales, Duke of Saxony, Duke of Cornwall and Rothesay, Earl of Chester, Carrick and Dublin, Baron of Renfrew and Lord of the Isles, Great Steward of Scotland, Knight of the Most Noble Order of the Garter, Knight of the Most Ancient and Noble Order of the Thistle, Knight Grand Cross of the Most Honorable Order of the Bath, Knight of the Most Illustrious Order of St. Patrick, and Knight Grand Commander of the Most Exalted Order of the Star of India, &c., &c., &c., &c., Grand Master of the United Grand Lodge of Ancient, Free and Accepted Masons of England.

APPOINTMENT AND INSTALLATION OF THE PRO-GRAND MASTER.

The Grand Secretary read the following letter from the M. W. Grand Master:

"Hotel Bristol, Paris,
14th October, 1874.

"Sir and Brother,

"Having accepted the office of Grand Master, I have appointed the Earl of Carnarvon Pro-Grand Master.

I am, Sir and Brother,
Yours fraternally,
ALBERT EDWARD,
Grand Master."

The GRAND MASTER in the Chair said, the Earl of Carnarvon being in attendance, he should direct a deputation of two Provincial Grand Masters, three Past Grand Wardens, three Grand Deacons, and four Grand Stewards, who, with the Grand Director of Ceremonies, would conduct his Lordship into Grand Lodge for the purpose of being obligated.

His Lordship being introduced, the Grand Master in the Chair called upon him to enter into a solemn obligation to discharge the duties of the office of Pro-Grand Master, to which he had been appointed by H. R. H. the Prince of Wales.

His Lordship was then duly obligated, invested and conducted, first to the Chair of the Past Grand Master, and then to the Throne.

Whereupon, Sir Albert W. Woods, *Garter*, Grand Director of Ceremonies, proclaimed The Right Honorable Henry Howard Molyneux, Earl of Carnarvon, Baron Porchester, of Highclere, in the County of Southampton, one of Her Majesty's Most Honorable Privy Council, Her Majesty's Secretary of State for the Colonies, &c., &c., &c., Pro-Grand Master, and His Lordship was saluted in Ancient Form.

SPEECH OF THE PRO-GRAND MASTER.

The Earl of Carnarvon then said: "Brethren, I had intended to have passed at once to the order of the day, but the cordial — and almost more than cordial — reception which you have been pleased to give me, makes it incumbent on me to trespass for a very few minutes upon your time. Brethren, allow me to say that in entering on the office of PRO-GRAND MASTER of English Freemasons, I am fully sensible of the great honor that has been conferred upon me, and I trust, in accordance with the terms of that obligation which within the last few minutes I have taken, I may discharge the duties of that office to the utmost of my power, and certainly with all zeal and fidelity. Brethren, I enter upon that office with feelings of great satisfaction,—first of all because I trust that in it I may be enabled possibly to render some slight service to his Royal Highness, our new GRAND MASTER, who, at the instance of the Craft, and to their universal satisfaction, has undertaken that high and honorable post, — and, secondly, because it brings me into somewhat closer and continued relations with this Grand Lodge of England. Brethren, it has been my lot on several occasions to preside over your deliberations, and I trust that I have done so, in the words of that obligation, with firmness; but I am sure also that I have never done so in this hall without being able to count unequivocally upon the support of you all. He who occupies this chair — no matter who he may be — must, if he intends to conduct the business in the manner in which the business of Grand Lodge should be conducted, count upon the unhesitating support and co-operation of his Brother Masons. I have always counted upon it, and I have uniformly received it. In the discharge of that duty which has now been placed upon me, I will only say this much, that I shall endeavor always to discharge it with a sense of loyalty to our head, his Royal Highness, the present GRAND MASTER of England, and with a conscientious determination to uphold and maintain to the best of my power those ancient landmarks of the Order, which I have been taught to respect and to revere."

The M. W. Pro-Grand Master then said: "Brethren, I think that this is perhaps a suitable opportunity for me to announce to the Grand Lodge that which I trust they will receive with satisfaction, that it has pleased our Grand Master to appoint, as Deputy Grand Master of England, my noble friend Lord Skelmersdale. He is one who has shown great zeal already in the conduct of his province; and now, when translated to a higher and still more important post, I am satisfied he will not be found wanting."

ANNOUNCEMENT OF THE DEATH OF THE GRAND MASTER OF IRELAND.

The Grand Secretary then read the following letter from the Grand Secretary of the Grand Lodge of Ireland, announcing the melancholy intelligence of the death of the M. W. Grand Master, His Grace the Duke of Leinster:

"Freemasons' Hall, Dublin,
21st day of October, 1874.

"*From the Grand Lodge of Free and Accepted Masons for Ireland.*

"To the Most Worshipful the Grand Master, Grand Officers, and Brethren of the Grand Lodge of England.

"Dear Brethren,

"It is my sad duty to announce to you the demise of our venerable and beloved Grand Master, His Grace the Duke of Leinster.

"His Grace expired on the 10th October, instant, at noon, at the very advanced age of 83 years.

"For a period of sixty-one years, without interruption, our late Grand Master ruled over the Craft in Ireland — an event unprecedented in the annals of Masonry.

"To the Grand Lodge, his death is an irreparable loss: we know not who can replace him.

"With a true nobility of soul, he was kind, gentle, and unassuming. He loved our Order. His munificent Charity, in the cause of the destitute orphans of his Brethren, we can never forget; while his hand was ever open liberally to promote any objects for the benefit of Masonry.

"In private life he was no less loved and respected, than he was endeared to his Brethren as a Mason. Alas! He is gone from us! He sleeps in peace.

"Thus, dear Brethren, we pass away one by one. Let us strive to live up to our duties and the noble and excellent precepts of our Order. By us, who remain, the duties of life are still to be done, and its sorrows to be borne.

"We feel assured of the sympathy of our Brethren of the Grand Lodge of England.

Yours, in the bonds of faithfulness and brotherly love,

CHARLES T. WALMISLEY,
Dep. Grand Sec. of the Grand Lodge of Ireland."

The M. W. Pro-Grand Master said: "It now becomes my duty to put to you a vote founded upon the melancholy letter that you have just heard read by the Grand Secretary. It has pleased the Great Architect of the Universe to remove, at a very advanced age, crowned with honors and with the respect of the Craft, and the affection of his friends, the late Duke of Leinster, who, for more than half a century, filled the chair of the Grand Lodge of Ireland. Born, if I remember rightly, in the year 1791; succeeding to the honors of a family whose history mingles itself with the history of Ireland, in the year 1804; elected at the early age of 24, in the year 1815, as the Grand Master of Ireland, it was but within a very few months since that the Duke of Leinster died. What a remarkable space of time was filled by that life, beginning in the time of the French Revolution, ending only a few months ago! How many revolutions, how many wars, how many peaces, how many settlements of Europe, how many rises and falls of thrones and dynasties, of changes in countries and governments and politics, did not that man see! and many of them might have been comprised — were comprised in fact — within the tenure of his office of the Grand Mastership of Ireland. Yet of him I think it may certainly be said that during the whole of that long period he lived beloved by the Craft, without, as far as I have ever heard, any real whisper of discontent against the rule which he mildly and prudently exercised. It would be impossible, I hold, for us to pass over in silence the death of so remarkable a Mason. I might remind you, indeed, that in Masonry, great as his interest was in Ireland, his interest in Masonry was evinced on repeated occasions here among us. He was present at the laying of the foundation-stone of these very buildings in which we are this night assembled; and I believe that he took a part, if I mistake not, in that legislation which

relieved Freemasonry from some of those fetters and shackles by which it was most unfairly trammelled; and there was hardly any event in the annals of the Freemasonry of England of his years in which he did not, either privately or publicly, take some deep interest. Brethren, with these few words, I venture to recommend to you a vote of condolence, which I shall propose to be drawn up according to the proper forms, and entered upon the minutes of proceedings, and transmitted in due form to the Grand Lodge of Ireland, and to the family of the late Duke of Leinster."

The M. W. Pro-Grand Master then moved, That the M. W. Grand Master, Grand Officers and members of the Grand Lodge of England have received with sincere regret the distressing intelligence of the severe loss sustained by the Grand Lodge of Ireland, in consequence of the death of its M. W. Grand Master, His Grace the Duke of Leinster, who, during a very unusually protracted period, has ruled over the Masons of Ireland with honor to himself and great benefit to the Masonic Craft. The Grand Lodge of England, therefore, desires to offer its most sincere sympathy to the Freemasons of Ireland on the decease of the late Noble Brother. And—That a copy of this resolution be forwarded to the Grand Lodge of Ireland.

Bro. the Rev. John Huyshe, Prov. Grand Master of Devon, the acting Deputy Grand Master, briefly seconded the motion, which was put and carried unanimously.

A LODGE CENSURED FOR INITIATING A MINOR.

The Board of General Purposes reported that their attention had been drawn to the circumstance that Lodge 972 (St. Augustine) had initiated a minor without dispensation, under the alleged supposition that as a "Lewis" it could be legally done. The Board having considered the circumstances, arrived at the unanimous conclusion that a violation of the Constitutions and a consequent breach of Masonic law had been committed, and although this had apparently taken place under an idea of its legality, which is stated to be somewhat prevalent in the Craft, and therefore without intention to infringe Masonic law, the Board considered they had no option but to admonish the Lodge, and they resolved that the Lodge be admonished accordingly, and that the certificate of the initiated minor be not issued until he be re-obligated when of full age, or otherwise in accordance with the Book of Constitutions.

Lodge of Benevolence.

This Body—answering to the Grand Charity Committee in American Grand Lodges—reported that,

in Sept.	16	Petitioners were relieved to the extent of	£230,
in Oct.	14	" " " " " "	£210,
and in Nov.	21	" " " " " "	£352.
		Making a total of	£792,

and upon the recommendation of the Lodge of Benevolence a further sum of £525 was appropriated, to be applied to the relief of six needy individuals.

EDITORIAL COMMENTS.

There is a stately dignity and grandeur about the proceedings of the Grand Lodge of England, bordering on the majestic. Indeed the seat of the Grand Master is called "The Throne." It is an immense chair, capable of accommodating even a Daniel Lambert. It is most elaborately carved and gilded, and most luxuriously upholstered. When not in actual use, its gigantic limbs are carefully swathed, and the whole monster is enveloped in a covering of cotton cloth, and deposited in a huge closet prepared for that purpose. It is *the* sight shown to admiring and wondering visitors to the Freemasons' Hall in London, and, by English Brethren at least, is regarded with almost as much awe and reverence as the real article inspires. Imagine this chair *filled* by the "scion of chiefs and monarchs," in whose veins flows "the blood of all the Howards," surrounded by the representatives of families which have been historic for centuries and boast "the wealth of Ormus and of Ind," men learned in the law and holding high rank in church and State, all big with the importance of conscious dignity, and clothed abundantly with gorgeous and resplendent jewels and regalia. Under such circumstances it is not surprising that the utterances should be somewhat stilted and turgid, that each speaker "draweth out the thread of his verbosity finer than the staple of his argument"—from him who presides in the East, to the modest orator who has not spoken in Grand Lodge for several years. We know that it is contrary to Masonic theory to regard any man for his worldly wealth or outward appearance, but we must confess to a subdued admiration for these dignified and ponderous Brethren, and

all their sayings and doings. Their proceedings are in striking contrast, and, to our taste, infinitely to be preferred, to the slap-dash, helter-skelter, harum-scarum, congressional style which is characteristic of the Communications of some of our American Grand Lodges.

Compare the slow and stately periods of the Pro-Grand Master, as reported in the Proceedings we have quoted, with the addresses of American Grand Masters who boast that they know nothing of legal or scholastic training, and confidently declare that it is of little use to tell of our antiquity, and go poring over musty records and mouldy documents to prove it, or to boast that we are like a hill of potatoes, with the best part under ground; observe the ill-digested matter and the unpolished style of many of our addresses, the frequent use of slang words and phrases, and the generally free-and-easy, newspaper-reporter air,—note these Yankeeisms, and you will recur with pleasure to the dignified pomposity and *ore-rotundo* grandiloquence of our English Brethren. An excess of dignity in a Masonic Body or officer is much more tolerable than a lack of it; indeed, without it, either becomes superlatively ridiculous.

Our readers cannot fail to observe with admiration another point in which our English Brethren offer us an example most worthy of imitation. It appears that, for the three months preceding the Quarterly Communication, the proper officers had disbursed the sum of four thousand dollars in response to the ordinary calls for relief. This amount was distributed among fifty-one applicants, giving an average of about eighty dollars to each. In addition to this liberal outlay, the committee recommended, and the Grand Lodge voted, an appropriation of twenty-six hundred dollars to two widows and four Brethren, in sums varying from two hundred and fifty dollars to seven hundred and fifty. The donation in each case was, therefore, so generous in amount as to afford substantial and permanent relief, and carried with it an air of heartiness and sympathy which must prove as soothing and grateful as the gift itself.

In many of the Grand Lodges in this country we do these things very differently. 'Tis true, and pity 'tis 'tis true. We are hardly willing to admit that a Brother, his widow or orphans, is entitled to Masonic charity until they have almost reached the point of starvation; and then we dole out to them the indispensable succor in sums barely sufficient to keep the breath of life in their poor bodies, and of doing even that we soon weary. In cases of great emergency, like

the Chicago fire, or the Louisiana inundation, the contributions are poured out without stint; but for the every-day, and often secret, suffering and sorrow among our Brethren and their families, at our very doors, we are apt to manifest a coolness and an indifference which is utterly at variance with the fundamental principles of the Fraternity. We are rejoiced to know, however, that our shortcomings in this respect are receiving thoughtful consideration from many active and influential Brethren, which may result in plans for more enlarged and generous charities.

The Fraternity in England seems to be in a highly prosperous state; and the resignation of the Marquis of Ripon, which spread such consternation through the ranks, bids fair to infuse new life and vigor, and make English Freemasonry more popular than ever before. Ten thousand Brethren are expected to be present at the installation of the Prince of Wales as Grand Master, on the 28th of April, and the occasion will undoubtedly be one of the grandest ever known in the history of Masonry.

Mount Vernon Lodge, of Albany, New York.

We have recently read with much interest the History and By-Laws of Mount Vernon Lodge, No. 3, of Albany, N. Y. The Committee who prepared the History are of opinion that the Lodge was constituted under the title of Union Lodge, and received its warrant from George Harrison, Provincial Grand Master of New York, under date of February 21st, 1765. Its first Master was Peter W. Yates, who is reported to have served in that capacity from February 21, 1765, to December 26, 1802, a period of thirty-seven years. At the Communication held on the date last named, Brother Yates "informed the Lodge that his advanced age and domestic affairs induced him to decline being a candidate as master of the Lodge, and requested the Lodge to elect some other person."

During the following year, no Communication was held, but a quarrel arose as to the expediency of surrendering the old Warrant, and taking a Charter from the Grand Lodge of New York. It culminated in a division of the Lodge, by far the larger number being in

favor of submitting to the jurisdiction of the New Grand Lodge, while a minority, with the first Master at its head, persisted in the right to work under the old Warrant. Two elections were held in December, 1803, and the old war-horse, Brother Yates, again donned the harness and took the lead of his faction. The rivalry was continued until the year 1806, when the Lodge was re-organized, under a charter from the Grand Lodge of New York, with the title of Mount Vernon Lodge, No. 3.

The historians claim for it the honor of being the oldest Lodge in the city of Albany. "She has had her days of prosperity and her days of adversity, but your committee have not found one year that she has not paid her dues to the Grand Lodge, and been a quiet and peaceful co-worker in the noble sisterhood of Lodges, since she has been working under the jurisdiction of the Grand Lodge. Although, at the inauguration of the Grand Lodge, some few of her members were refractory and would not yield, they were not the Lodge. Always a champion of the honor and reputation of the Fraternity, on one occasion she did not hesitate to assume the Masonic debt of all the Masonic bodies in Albany, and paid it, thus preserving their reputations. At other times, like the Son of Man, she 'had not where to lay her head.' Yet she did not complain or lose heart; and it is with deep satisfaction your committee can assure you that at no time in her record has she been as prosperous as now."

The By-Laws, as drawn by the first Master, at the request of the Lodge, in 1773, contain some amusing provisions :

Article I. That from and after this 29th day of April, 1773, this Lodge shall assemble on Thursday every fortnight, at the Hour to which the same is adjourned, which shall be deemed general or public Lodge Nights; but the Worshipful Master may convene an extra or private Lodge whenever he shall deem it expedient.

Article II. That a Member neglecting to attend a public Lodge shall pay a fine of two Shillings, and a private Lodge one Shilling, if duly summoned to such private Lodge, unless he makes excuse satisfactory to the Body; and a Member coming to Lodge after the appointed time, shall pay a fine of six Pence, for which Purpose the Secretary shall every Lodge Evening call the Roll, and make Report of those who are fineable.

Art. XIII. That any brother who is known to have spoken disrespectful of the Society in general, or this Lodge in particular, shall not be admitted a Member or visitor until he has made a satisfactory Concession.

Art. XIV. That no brother do presume to curse or swear in Lodge, or come there intoxicated, but behave decent & be silent on the third stroke of the Master's hammer, or shall pay a fine of three shillings.

Art. XVIII. That if the master or other officer, who, in virtue of his office, is to keep the Key or Keys, should not attend lodge in proper time, and neglect to send the same, whereby the business of the lodge shall be retarded, such officer shall forfeit eight shillings, & pay for repairing the Chest, Box & locks in case they are necessary to be broke open in order to open lodge.

Art. XIX. That for improving ourselves in the royal art, a lecture shall be had every public lodge evening, or the master, and in his absence the warden who fills the chair, is to pay a fine of eight shill[illegible] unless some extraordinary business render it inconvenient.

Art. XXI. That the senior warden shall every lodge night acquaint the master when it is ten o'clock, then y[illegible] lodge is to be closed, unless in case of extra business; and on lodge evening no member, under a fine of one shilling, shall have more drink than for six pence in the lodge room without the Master's consent.

It is recommended to every member of this lodge to propose or recommend none to be made masons but whom they know to be men of good reputation, & whose conduct in life may not tend to diminish the credit of Masonry.

The above Laws are made and enacted at a public lodge held on thursday, the XXIXth day of april, AL 5773. AD 1773.

Grand Lodge of Massachusetts.

A Quarterly Communication of the Grand Lodge of Massachusetts was held on the 10th inst., at the Masonic Temple, in Boston. R. W. Charles A. Welch, Deputy Grand Master, presided, the Grand Master being absent on account of the recent decease of his wife. One hundred Lodges were represented, and a large amount of business was transacted.

The Deputy Grand Master announced the death of R. W. John Flint, M. D., Past Grand Warden, and a feeling and appropriate notice of him was presented by Past Grand Master Lewis, for record. The Deputy Grand Master also alluded to the recent death of our venerable Brother, Thomas Waterman, who, though not a member of the Grand Lodge, had long been known and loved by the Fraternity of the jurisdiction, and had been Secretary of Mount Lebanon Lodge, of Boston, for nearly fifty years.

Past Grand Master Heard submitted an interesting sketch of the life of W. Brother Lovell Bicknell, Grand Standard-Bearer, whose death, on the 14th of December last, was reported to the Grand Lodge at the Stated Communication on the 29th of that month.

The committee on the ritual presented a partial report, and were granted further time for the consideration of the remainder of the ritual. They stated that they had devoted to their work a period equal to four entire working days of ten hours each; that almost every word of the work and lectures of the first degree had been very carefully weighed and considered; that every member of the committee had found himself obliged to make considerable concessions, but had agreed to the exhibit which was presented by the Secretary. The Grand Lodge thereupon voted to adopt the work and lectures of the first degree as set forth, without amendment.

The Committee on Trials reported on the proceedings of Massachusetts Lodge in the case of Leon L. Peartree, charged with wilfully cheating and defrauding a Brother Master Mason. The papers were referred back to the Lodge for amendment of the record.

An invitation from the Bunker Hill Monument Association, to participate in the celebration of the centennial anniversary of the Battle of Bunker Hill, was referred to the Grand Master.

A committee was appointed to consider and report upon the expediency of adopting some plan whereby all Masonic trials shall be had before a Board or Commission of the Grand Lodge.

A petition was received and referred, praying the Grand Lodge to consider the expediency of recognizing and regulating Masonic Co-operative Life Insurance Associations that have been or may be established within the jurisdiction.

The Committee on Charity asked that the status of its members in Grand Lodge might be definitely determined, and that the right to speak and vote in Grand Lodge might be accorded to them as members of one of its standing committees. The subject was referred to a committee.

An amendment to the Grand Constitutions was adopted, slightly changing the form of application for initiation, the object being to obtain from such application the information required for the Grand Lodge Register. Amendments were submitted providing for the holding of exemplifications of the work in each District, instead of that heretofore held on the day following the Annual Communication, and changing the rank of the Grand Lecturers so that they shall follow next in order after the Grand Marshal.

The sum of five hundred dollars was placed at the disposal of the Grand Master for the relief of suffering Brethren in Kansas, in case their necessities continued to demand it.

The newly-organized Grand Lodge of Wyoming Territory was duly recognized and congratulated.

A resolution was unanimously adopted, by a rising vote, tendering to the M. W. Grand Master the warmest sympathies of the members of the Grand Lodge, in his severe domestic bereavement.

On motion of Past Grand Master Heard, a series of resolutions were adopted recommending THE NEW ENGLAND FREEMASON to the hearty and liberal support of the Lodges and Brethren throughout the Commonwealth. We give these resolutions, in the form of an advertisement, upon one page of the cover of the present number.

Editorial Miscellany.

KING SOLOMON'S LODGE, of Charlestown, Mass., (now Boston,) was chartered by Massachusetts Grand Lodge, John Warren, Grand Master, Sept. 5, 1783. Its Records are complete, from the preliminary meeting with a view to its formation (Aug. 20, 1783) until the present time. Its By-Laws were published in 1867; and, in connection with them, are given "Brief Extracts from the Records, compiled by W. Brothers George H. Marden and George P. Kettell." In looking over these Extracts, we have found many interesting items which we should be glad to transfer to our pages, but at present we have space for only the following:

R.W. Thomas Hooper was initiated in this Lodge in 1800, admitted a member in 1801, and was Master in 1812—14. He visited the Lodge on Dec. 11th, 1860, (being 81 years old,) and delivered a very "interesting address, relating chiefly to the early history of the Lodge, with sketches of its founders, with all of whom he was personally acquainted." Of the first Senior Warden of the Lodge he gives the following account:

"Eliphalet Newell was initiated in St. Andrew's Lodge in Boston, Dec. 11, 1777, and was admitted to membership in the same Lodge in Dec., 1778. He was by trade a baker. His house, the front part of which still stands on Main Street, opposite the junction of Bow and Harvard Streets, was among the first erected after the conflagration. It was built for a tavern, and was called Warren Tavern. Its large sign, which swung from a high post, bore on either side a likeness of General Joseph Warren, in his Masonic insignia as Grand Master. Attached to the house was a large hall, called afterwards Warren Hall. Here our Lodge was formed, and for the first twenty years of its existence held its meetings. Brother Newell sustained the character of an experienced 'inn-holder;' he was a man of marked individuality of character; was 'a train band captain;' one of the selectmen of the town, and is said to have been one of the celebrated 'tea party' famed in the history of Boston.

"The selectmen held their meetings at his house; and it is said that, while they were in session, he would sit in an adjoining room, smoking his long pipe, until after what he considered a reasonable time had elapsed, when he would make his entrance, and, regardless of the town business, his usual address would be, 'Mr. *Cheerman*, did you say punch or flip?'

"Brother Newell died in 1813, and, in accordance with his request, was buried with Masonic honors."

Brother Hooper thus refers to another of the founders of the Lodge:

"Of David Goodwin I can speak with more freedom, perhaps with more feeling. He became the guardian and protector of the orphan boy of thirteen years. He led me with a father's care from youth to manhood. He made me a mechanic. During the nine years in which I dwelt under his roof, never did I witness aught that would derogate from his character for strict uprightness and integrity. David Goodwin was initiated into Masonry in St. Andrew's Lodge, Boston, on the 9th of March, 1775. I am unable to say where he received the second and third degrees. He was a man diligent in his calling, fervid in his piety, and honorable in his dealings with his fellowmen. Our town records bear honorable testimony to the important services he rendered in municipal affairs and as a representative of the town in the Legislature. One trifling incident in this connection will serve to illustrate his strict sense of honesty. At the close of one of the sessions, the members were called to the clerk's desk (according to the custom then) to give in the number of days of their attendance. When Mr. Goodwin was called, he reported twenty-seven days and a half. 'We have no half-days here, Mr. Goodwin; I must call it twenty-eight days,' said the clerk. 'Not so,' was the reply; I never yet made charge for a whole day's work when I had done but half of one. I have attended here twenty-seven days and one-half; for so much I require payment,—no more, no less.' I need not say that the clerk yielded the point. Brother Goodwin was a housewright, and built and occupied several houses in town, one of which, the last, is still standing on the corner of Washington and Union Streets. Here, at a ripe old age, after acting well his part in the great drama of life, 'he gave his honors to the world again, his blessed past to heaven, and slept in peace.'"

Short Commons.—On the 10th of September, 1847, Thornhill Lodge (Scotland) invited the Lodge of Odd Fellows and the Town Council to dine with the Lodge, with the express understanding that they "should retire in a half-hour after the dinner was over."

The Stuff Grand Masters are made of.—Brother Taylor, Chairman of the Committee on Foreign Correspondence of the Grand Lodge of Nevada, in his Report for 1872, tells the following good story: "While the genial Hopkins was Grand Master here, he made a business trip to a mountain town in California, and there visited a Lodge. Being, of course, as a *Past* Master, seated by the side of the Master of the Lodge, the latter, during a lull in the business of the Lodge, fell into conversation, and asked Brother Hopkins if he knew Brother Abell (Grand Secretary of California). Brother H. said he did, and thereupon proceeded to pay some well-deserved compliment to the ability of Brother Abell as a Grand Secretary. 'Yes, indeed,' said the Worshipful Master, 'I tell *you* it takes a mighty smart man to be a good Grand *Secretary*, but any —— fool can be a Grand Master!' Brother Hopkins heartily responded, 'that's so!' but he did not disclose his official capacity to that Worshipful Master, who never knew what a 'palpable hit' he *might* have made, if Brother Hopkins had only been 'that kind of a man.'"

Brother Wellford, of the Virginia Committee, in his Report for 1873, caps this story with another good one, as follows:

"This reminds us of a story which a late distinguished member of the Virginia bar used to tell upon himself, and which has never, we believe, found its way into print. When a comparatively young man, he was for several years a member of Congress. During his first term of service, after some bill in which he felt a peculiar interest, and which had elicited a good deal of discussion, had passed, he observed some defect in the phraseology which suggested the need of amendment. To accomplish this result he moved a reconsideration, supposing that as the merits of the matter had been fully canvassed, the amendment would be acquiesced in, and the bill, as perfected, passed without debate. Upon the contrary, however, as soon as the motion to reconsider had been adopted, the enemies of the measure re-opened their opposition, and the fate of the bill, for a while, seemed to be uncertain. Not a little vexed and chagrined, and chafing under the debate, he was promenading in the rear of the Speaker's chair, when he encountered the then Nestor of the House, the Hon. Tristam Burgess of Rhode Island. 'Was there ever such a Body?' he said to him, impatiently. 'I verily believe, Mr. Burgess, that if a proposition were submitted here involving the simple assertion that

two and two were four, it would provoke discussion, and some members of this House would dispute it. 'Not a doubt of it—not a doubt of it, Mr. P.,' was the prompt reply, 'and as soon as it had been adopted, some —— fool would get up and move a reconsideration.'"

THE PHILADELPHIA DEDICATION MEMORIAL has at length come to hand. It is a handsomely printed and fancifully bound volume of 236 pages, and is embellished with photographic views of the Temple, its main entrance and the various halls. Fac-similes are also given of the subscription list for the first Masonic Hall in Philadelphia, dated March 13, 1754, and of a letter dated January 11, 1765, from Lawrence Dermott. The editors, who are the Library Committee of the Grand Lodge of Pennsylvania, have performed their work in a manner which we think must be very satisfactory to the Brethren most interested. The most serious fault we find with the book, and one which we consider wholly unjustifiable and inexcusable, is the false order of procession as given on pp. 96-99. It is not true that the Grand Lodges were arranged in that procession in *alphabetical order*. We never heard of a Masonic procession that was so arranged. We think our Philadelphia Brethren may fairly claim to have originated this bright idea. They are quite welcome to the credit of it. But as it was not carried out in this particular instance, we object to its insertion in an historical account of the affair. We have had, and are having every day, quite trouble enough in unravelling the tangled thread of Masonic history, and in many cases our difficulties are caused by the careless or wilful misrepresentations of Masonic writers. If we cannot have a true record, let us have none at all.

The committee very gravely assume the title with which our Brother MacCalla so triumphantly dubbed the city of Brotherly Love last summer, but they give us no further evidence in support of their claim.

In view of the fact that this Philadelphia Lodge (so called) of 1730 never propagated, but died and made no sign, we venture to suggest to our Philadelphia Brethren a slight modification of the high-sounding title which they have assumed on such slight grounds. Instead of "THE MOTHER CITY OF FREEMASONRY IN AMERICA," a more appropriate designation would seem to be "THE SPINSTER CITY OF FREEMASONRY IN AMERICA."

FREEMASONRY AND SECRET SOCIETIES.—One of the most remarkable proofs of the profound philosophy of the Masonic idea and form, is the immense multitude of *imitations* that have sprung up in all ages. All secret societies, of whatever kind, are but the homage paid to the principles of Freemasonry. They, however, are ephemeral, while Masonry is everlasting. They flourish for a brief period and then pass away forever, while Freemasonry is a tree which blooms in perpetual glory. It is like the fixed and eternal stars, which shine with a splendor all their own, while they are transient meteors which sometimes shoot athwart the sky, illuminating the night for a moment, and then plunge into the abyss of darkness.

THE

NEW ENGLAND FREEMASON.

VOL. II. BOSTON, APRIL, 1875. No. IV.

Biographical Sketch of Moses Michael Hays.

BY THE EDITOR.

(CONTINUED FROM THE MARCH NUMBER.)

The election of officers took place on the 3d of June, 1790, when Brother Hays was again elected to the chair. The installation of officers and the celebration of St. John's Day took place at Concert Hall, on the 24th, when an interesting address was delivered by Dr. Josiah Bartlett, which is spread upon the records in full, and was afterwards published. The orator gives a brief sketch of the rise and progress of Masonry under Massachusetts Grand Lodge, and thus alludes to the subject of this Sketch:

"The next material event was the festival of June 24th, 1788, when our respected and Most Worshipful Brother, Moses M. Hays, whose extensive knowledge in the mysteries of the Craft have justly excited our attention, was duly elected and installed Grand Master; and who, by a steady perseverance in the various duties of his exalted station, has secured our affection and esteem. May he still continue a burning and a shining light around the Masonic Altar. And may the animated example of those who have so nobly reared this illustrious fabrick produce in us a laudable emulation to support its influence, by a constant cultivation of those kind offices of humanity which will convince the world that the main pillar of Masonry is the love of Mankind."

At the Quarterly Communication in September, "a committee was appointed to consider the state of the Grand Lodge, and report at the next quarterly communication." On the 8th of December, the com-

mittee submitted a full and comprehensive statement of the affairs of the Grand Lodge. They report, "that there is a much larger sum due to the Grand Lodge than is necessary to discharge the Debts, which they suppose will not exceed 130 dollars, and having maturely considered the situation of the different Lodges, and compared the sums due with their various circumstances, they have assessed the sum of £58.16.0, which, when paid as follows, shall be in full discharge of all demands to the meeting in December, inclusive, viz :

Rising States Lodge,	£2.8.0	Hampshire,	£7.4.0
Massachusetts,	1.16.0	Rising Sun,	7.10.0
Berkshire,	7.10.0	North Star,	4.10.0
Trinity,	1.16.0	Friendship,	4.10.0
Vermont,	3.0.0	Faithful,	3.12.0
Warren,	9.0.0	Dartmouth,	3.0.0
			30.6.0
King Solomon's,	3.0.0		28.10
	£28.10.0		£58.16

"It is the opinion of the Committee that a General Inattention to the Grand Lodge, and a want of strict adherence to its Laws and Regulations have tended to lessen its importance. They therefore recommend that the foregoing Lodges, and those only, be hereafter considered as within its immediate control ; that all the other Lodges be considered as having forfeited their right of connection, not to be restored but by consent of the Grand Lodge, and that the Grand Master cause the names and precedency of the aforesaid Lodges, with the towns where they are holden, to be recorded at large on a separate leaf of the Grand Lodge Book, to be a complete list of the Lodges within its jurisdiction at the present day.

"The Committee further recommend that, for the future support of the Grand Lodge, each of the said Lodges, with all such as may be regularly added, shall pay at each quarterly communication nine shillings ; and that every Lodge not represented and neglecting to pay for the space of twelve months, shall positively forfeit their connection with the Grand Lodge ; and it shall be the duty of the Grand Master for the time being, to revoke the Charters of such delinquent Lodges.

"It is further recommended, that the Grand Master write to any Lodges within the limits of this Commonwealth not mentioned in this

report, and request that they would either form a new connection with the Grand Lodge or return the Charters they have received by its authority ; and that he also write to the Lodges under this Jurisdiction requesting the immediate payment of the sums assessed, and that they attend either by their Officers or by proxy agreeably to the regulations of the G[r] Lodge."

At the same Communication, "the Committee appointed to enquire into the state of certain persons, Foreigners, who call themselves Masons, and affect to hold a Lodge, reported : That, in their opinion, it was expedient to grant a Charter of Dispensation to them, under such restrictions as the Grand Lodge think proper. Which being read, it was thereupon Voted : That a Charter of Dispensation be granted them, for the term of three years, to hold a Lodge and to make Masons, provided that no person be made a Mason until the name of the Candidate be first given to the Grand Master, with his place of abode and occupation, and receive his approbation ; and provided also, that the said persons, in presence of a Committee of this Grand Lodge, to be appointed for the purpose, take anew the several Masonic Obligations. At the end of which term, if their conduct shall warrant it, they may receive a Charter at large, without any further expence."

The Lodge thus carefully warranted took the name of Harmonic Lodge, and was represented at the next Communication of the Grand Lodge,—March 2, 1791,—by the Master and Wardens, Brothers George Gideon, Peter Smink and George Grosman. They presented "the following Address, which was ordered to be engrossed," and is spread upon the record :

"Harmonic Lodge legally assembled on the second Monday in February, A. L., 5791, A. D. 1791—then and there moved, seconded and unanimously Voted, that a Committee should be chosen to draft an address of thanks to the Most Worshipful Master, other officers and members belonging to the Massachusetts Grand Lodge, who are to assemble on the first Thursday in March.

"A. L. 5791, A. D. 1791, do report [sic] that we, the subscribers, being duly impressed with every sentiment of Gratitude towards our leading Patrons, and as a Committee regularly chosen in behalf of the Harmonic Lodge for that purpose, do return our humble & most sincere thanks for having taken into their wise Consideration the petition of our said Lodge & ratifying the same by granting a Charter therefor, together for all other Civilities therefrom received,

particularly to our worthy Brother, Captain Joseph Laughton, for his extreme goodness in dispensing with his trouble & fees free gratis, and as duty bound we pray that Heaven may inspire the whole Fraternity with Light & Prosperity.

(Signed) Peter Smink, Frederic Granger, John J. Geyer, } Committee."

While Brother Peter Smink's Masonic zeal is worthy of all commendation, we must admit that his knowledge of the art of English composition seems to have been somewhat limited.

At the Quarterly Communication held on the 2d of June, 1791, Brother Hays was re-elected Grand Master. A Charter was granted for Essex Lodge, of Salem, on the petition of the Rev. Dr. Bentley and others. The "Grand Lodge assembled in Ample Form, Friday, June 24th, 1791, at Concert Hall, to Celebrate the festival of St. John & for Installation of the Grand Officers,—proceeded to business by Installing the several officers chosen at the last Grand Lodge. The Grand Master then declared R. W. Brother Paul Revere Deputy Grand Master for the year ensuing. A procession was then form'd and march'd in proper order from Concert Hall to the Chapel, where prayers were read by the Rev[d] Mr. James Freeman, after which an elegant Discourse on Masonry was deliver'd by the Rev[d] Brother William Bentley, of Salem. Procession then returned to Concert Hall, where the brethren partook of a decent entertainment. After dinner a number of Masonic & other toasts were drank." A collection was taken up for the relief of a worthy Brother, and "nineteen and one third dollars being collected, it was put into the hands of a Committee to be disposed of as they tho't proper for the relief of him and his family." "Motion by Brother [Perez] Morton that the remains of the feast be sent to the prisoners in the gaol, passed unanimously, & that the Grand Stewards be requested to see the same distributed."

The Columbian Centinel, of Saturday, June 25, 1791, gives some additional particulars in regard to this celebration:

"Yesterday being the festival of St. John, the same was celebrated in this town by the Most Worshipful M. M. Hays, Esq., and the Brethren of the Grand Lodge of Massachusetts.

"At 11 o'clock, the Grand Lodge met and opened at Concert Hall, when the Grand Officers for the ensuing year were installed, and the procession formed in the following order:

Grand Tyler with the Bible, Square and Compasses.
Tylers.
Grand Stewards — and Stewards with Staves.
Entered Apprentices.
Fellow Crafts.
Master Masons.
Deacons.
Wardens.
Masters and Past Masters.
Royal Arch Masons.
Band of Musick.
Grand Deacons.
Grand Wardens.
Deputy Grand Master.
Grand Master,

Attended by the Grand Sword Bearer and Grand Marshal.

"In this order, the Craft proceeded to the Stone Chapel, when the usual solemnities of the day were performed by the Rev. Mr. Freeman. An address was pronounced by Rev. Bro. Bentley, in which, with the maxims of universal philanthropy, the principles of the Craft were supported and maintained in a masterly and ingenious manner. The services being ended, the Procession returned to Concert Hall, where the Brethren partook of an elegant and sumptuous entertainment, after which the following toasts were drank:

1. Our Brother George Washington, with the honors of Masonry.

2. May *Wisdom* contrive our happiness, *Strength* support our virtuous resolutions, and *Beauty* adorn our beds.

3. May the tongue of every Free and Accepted Mason be the key of his heart, may it hang in just equilibrium, and never be suffered to lie to the injury of a brother.

4. May every Mason's heart have the freedom of chalk, the fervency of charcoal, the zeal of a friend, but not the hardness of marble, when a distressed brother makes his demand.

5. May the Square form our conduct through life, the Level and Plumb-Line remind us of our condition, and teach us to walk perpendicular and act upright.

6. May our wisdom be as conspicuous to our sisters as the wisdom of our Grand Master Solomon was to the Queen of Sheba.

7. The American Fair—with the honors of Masonry.

8. May we enter apprentices to virtue, be Fellow Crafts with Charity, and always Masters of our passions.

9. May the Bible rule and guide us through life, the Square square our actions, and the Compasses circumscribe the bounds we are to keep with all mankind, especially with a brother.

10. May the rays of celestial light dart from the East, force their way to the West, and pierce through the veil of ignorance, and may perseverance remove the keystone that covers truth.

11. May the fragrance of a good report, like a sprig of Cassia, bloom over the head of every departed brother.

12. May every Free and Accepted Mason rise in the East, find refreshment in the South, be dismissed in the West, and then be admitted into the middle chamber, to receive the rewards of a good mason.

13. May the Royal Arch cover every honest mason's heart and overshadow all who act up to the true principles of the craft.

14. All Mankind."

Under date of September, 1791, we are informed that "no Grand Lodge was held this quarter in consequence of the absence of the Grand Secretary."

The last meeting of the Massachusetts Grand Lodge at which Brother Hays appears to have been present was the Quarterly Communication of December 5, 1791. The following business was transacted: The Grand Master was "requested to take proper measures to install the Officers of the Essex Lodge;" the Grand Master was requested to answer a letter from "Union Lodge, No. 1, Northwest of the Ohio;" the Grand Master was made chairman of a committee "to write Circular Letters to all the Lodges in the United States, on the subject of a union with said Lodges;" the Grand Master was "requested to write to Rising Sun Lodge, at Keene, in the State of New Hampshire, in answer to a letter received from them some time since, which was not answered by a Com^{tee} chosen for that purpose, who are now dismissed;" Brother Thaddeus M. Harris was "added to the Com^{tee} for revising the book of Constitutions; and a Committee of seven was appointed, "agreeably to the spirit of a vote of the Grand Lodge passed at a former meeting,* to confer with the officers of St. John's Grand Lodge upon the Subject of a compleat Masonic Union throughout this Commonwealth." The Committee consisted of Brothers M. M. Hays, John Warren, Paul Revere, Josiah Bartlett, William Scollay, John Lowell & Joseph Laughton. They were ordered to report "as soon as may be convenient."

At the Quarterly Communication in March following, the Deputy Grand Master, Paul Revere, presided. All the members of the Union Committee were present except Brothers Hays and Laughton. "A constitution & laws for associating the St. John's & the Massachusetts Grand Lodges, as unanimously agreed to by their Joint Committees & accepted by St. John's Grand Lodge, was read and deliberately considered. The question whether the s^{d} constitution shall be accepted was called for & it pass'd unanimously in the affirmative.

"Voted that Brothers Warren, Scollay & Lowell be appointed to prepare a list of candidates for Officers of the Grand Lodge & also a list of seven electors agreeable to the constitution.

"The said committee having reported, the following Brethren were nominated & appointed:

R.W. John Cutler, Grand Mast^{r}
R.W. Josiah Bartlett, S.G.W.
R.W. Samuel Dunn, J.G.W.
Samuel Parkman, G. Treasurer.
Joseph Laughton, G. Secretary.

"For Electors, Brothers Revere, Dexter, Little, Bradford, Swan, Lowell & Scollay.

"Voted that Brothers Bartlett, Scollay & Bradford be a committee to wait upon Saint John's Grand Lodge, now sitting at the Bunch of Grapes, & inform them that this Grand Lodge have unanimously accepted the constitution, & having taken the necessary steps, they are now ready to proceed to the choice of Grand Master, G. Wardens, G. Treasurer & G. Secretary.

"The committee reported that seven Electors from St. John's G. Lodge would immediately attend for the purposes before mentioned.

"The Electors who met in convention were Brothers Revere, (Chairman,) Samuel Barrett, James Jackson, Samuel Dunn, Job

* March 2, 1787.

Prince, Thomas Dennie, William Shaw, Thomas Farrington, John Lowell, Aaron Dexter, William Scollay, Samuel Bradford, William Little & Caleb Swan, who, having examined the lists of candidates, unanimously made choice of the following Brethren as the first Officers of the GRAND LODGE OF THE MOST ANCIENT AND HONOURABLE SOCIETY OF FREE AND ACCEPTED MASONS FOR THE COMMONWEALTH OF MASSACHUSETTS:

R. W. John Cutler, Grand Master.
R. W. Josiah Bartlett, Sen^{r} G. W.
R. W. Mungo Mackay, Jun^{r} G. W.
Samuel Parkman, Grand Treas^{r}
Thomas Farrington, G. Sec^{y}

It was then "voted that Brothers Revere, Bartlett, Scollay, Lincoln and Bradford be a committee to wait upon the Most Worshipful Moses M. Hays, Esq., with the thanks of this Grand Lodge, for his faithfull services, &c., that the same be recorded in testimony of the obligations of this Grand Lodge, for his various and distinguished attentions to the interests of the Masonick Institution."

Thereupon all committees of the Grand Lodge were discharged, except the committee on the Book of Constitutions, and they were ordered to report their doings to the new Grand Lodge.

Brothers Revere, Bartlett, Scollay and Bradford were appointed a committee to adjust all accounts, and to deliver to the Grand Master elect all records and Masonic papers, together with the furniture and regalia.

Finally, it was "voted that this Grand Lodge be dissolved."

The records close with a list of Lodges, which are "consider'd as within the immediate Jurisdiction of the late Massachusetts Grand Lodge," and a list of persons who are "standing Members" of the same, the latter being attested by Grand Master Hays.

Thus ended in Massachusetts the rivalry between "Ancients" and Moderns;" thus, in the language of the new Grand Master, "a Complete Union of the Two Grand Lodges, formerly held in this State, was happily effected, and the Grand Lodge of the most ancient and honorable Society of Free and Accepted Masons for the Commonwealth of Massachusetts, was completely organized." St. Andrew's Lodge alone held aloof, having some years previously fallen back under the jurisdiction of the Grand Lodge of Scotland; but in December, 1809, even she gave in her adhesion, the chain was made complete and has so remained to this day.

Presents to the Grand Lodge of England.

It appearing by the Constitutions of Anderson, Entick and Noorthouck that, at different times, the Grand Lodge was the recipient of gifts, I have thought that a mention of them might be interesting to some readers; consequently, I copy from those authorities what succeeds; citing from the text of Noorthouck:

"GRAND LODGE in ample form, at the Devil tavern, Temple-bar, on Tuesday, November 25, 1729, with former grand officers, and those of twenty-seven Lodges.

"Kingston (James King, Lord Kingston of the Kingdom of Ireland), grand master, at his own cost, provided a curious pedestal and a rich cushion, with golden knobs and fringes for the top of the pedestal; a velvet bag for the secretary, and a badge of two golden pens across on his breast: for which very handsome presents he received due thanks from the brethren present."

The following record is quoted entire, because it relates almost entirely to presents of the Grand Master, the Duke of Norfolk:

"A GRAND LODGE was held in due form, at the Devil tavern aforesaid, on January 29, 1731, with former grand officers, and those of thirty-one lodges. Deputy Grand-master Blackerby acquainted the lodge, that though the grand master was now at Venice, he was not unmindful of the brotherhood, but had sent three kind presents, namely:

"1st. Twenty pounds to the general fund of charity.

"2d. A large folio book of the finest writing-paper for the records of the grand lodge, richly bound in turkey, and gilded; on the frontispiece in vellum, the arms of Norfolk displayed, with a Latin inscription of his titles; and at the end, the arms of masonry, likewise amply displayed and illuminated.

"3. The old trusty sword of Gustavus Adolphus, King of Sweden, that was worne next by his successor in war, Bernand, Duke of Saxe-Weimar, with both their names on the blade; which the grand master had ordered Brother George Moody, the King's sword-cutler, to adorn with the arms of Norfolk in silver on the scabbard; in order to be the grand master's sword of state for the future.

"The lodge expressed their grateful acceptance of these generous presents, in a proper manner. The feast was again postponed."

At the session of the Grand Lodge, held at the Rose tavern, on Friday, May 14, 1731, a vote of thanks to the Duke of Norfolk was passed, to wit:

. . . . "Lovell (Thomas Coke lord Lovell), grand master, moved that the lodge should now return personal thanks to Brother Norfolk for his noble presents to the fraternity; which was done in solemn form, and received by the duke with brotherly affection." . . . .

At the Communication of the Grand Lodge, in ample form, held at the Devil tavern on the 13th of December, 1733, according to the record:

. . . . "Brother Thomas Edwards, Esq., warden of the Duke of Richmond's lodge at the Horn tavern, Westminster, acquainted this grand lodge, that our Brother, Capt. Ralph Farwinter, provincial grand master of East-India, had sent from his lodge at Bengal a chest of the best arrack, for the use of the Grand Lodge, and ten guineas for the masons' charity; which the Lodge gratefully received." . . .

At the Communication of the Grand Lodge of January 31, 1739, it was recorded:

. . . . "The grand master presented the society with a large jewel of gold for the use of their grand secretary, being two cross pens in a knot; the knot and points of the pens curiously enamelled."

On the 19th March, 1741, at the Assembly and Feast at Haberdasher's Hall, Earl of Morton, grand master,

. . . . "Particular thanks were given to Brother Vaughan, senior grand warden, for his present of a fine large Cornelian seal, engraved with the arms of masonry, set in gold, and properly embellished, to the society."

The record which succeeds is entire for the meeting to which it refers:

"GRAND LODGE, at the Devil tavern, Temple-bar, was held on January 12, 1742. Present, the grand master and his officers; the Earl of Loudon, late grand master, and the Earl of Hume; the stewards, and masters and wardens of fifty-nine lodges.

"After a handsome collection had been made for the general fund of charity, the grand master presented a staff, painted blue, and tipped

with gold, for the use of the treasurer in the exercise of his office, on all suitable occasions."

It is recorded under the date of April 18, 1745, that

. . . . "Brother George Moody having declined the office (of sword-bearer) on account of bad health, presented the grand lodge with a jewel he had usually worn, for the use of the future sword-bearer."

In Grand Lodge, July 24, 1755:

. . . . "Brother George Clark was re-chosen grand treasurer; and thanked for his great care.

"The grand master [Marquis of Caernarvon] then delivered to him a large silver jewel gilt, being cross keys in a knot enamelled with blue, as his present to the society, to be worn by the grand treasurer on all public occasions." . . . .

At the Communication of February 5th, 1777

"Brother Gahagan, from the Lodge of Trichinopoly, near Madras, attended, with a donation of 10l. to the charity: he reported that the oldest son of the Nabob of the Carnatic had been initiated into masonry there, and professed a great veneration for the society:

"Resolved, That a complimentary letter be sent to him on the occasion, accompanied with a present of a blue apron elegantly decorated, and a Book of Constitutions, bound in the most superb manner." . . . .

Though the subjoined record comes not strictly within the scope of this article, its connection with that which precedes warrants its introduction here. The admirable letter which it gives speaks in so truly a Masonic spirit that, though nearly a century old, it cannot fail to interest the Brethren of the present time.

"Grand Lodge, at Free-mason's hall, February 2d, A. D. 1780. Present, the Duke of Manchester, grand master; Rowland Holt, Esq., deputy grand master; Thomas Parker, Esq., as senior grand warden; William Hodgson, Esq., as junior grand warden; several former grand officers; Rowland Berkeley, Esq., grand treasurer; James Heseltine, Esq., grand secretary; James Bottomley, grand sword bearer; the masters, wardens and assistants of the stewards' lodge; and the masters and wardens of forty two regular lodges.

"The grand master laid before the brethren a letter in the Persian language, inclosed in an elegant cover of cloth of gold, addressed to

the grand master and grand lodge of England, from his Highness Omdit Ul Omrah Bahaudar, son of the Nabob of Arcot; a translation of which was read to the brethren. As the good sense and warm spirit of benevolence that animate the whole of this generous letter must be highly agreeable to every Englishman, and peculiarly so to English masons, the translation of it is inserted for their gratification.

"To the Right Worshipful his Grace the Duke of Manchester, Grand Master of the illustrious and benevolent society of Free and Accepted Masons, under the Constitution of England, and the Grand Lodge thereof.

"Much honoured SIR and BRETHREN,

"An early knowledge and participation of the benefits arising to our house, from its intimate union of councils and interest, with the British nation, and a deep veneration for the laws, constitution and manners of the latter, have for many years of my life led me to seize every opportunity of drawing the ties subsisting between us still closer and closer.

"By the accounts which have reached me, of the principles and practices of your fraternity, nothing can be more pleasing to the Sovereign Ruler of the universe, whom we all, though in different ways, adore, or more honourable to his creatures; for they stand upon the broad basis of indiscriminate and universal benevolence.

"Under this conviction I had long wished to be admitted of your fraternity; and now that I am initiated, I consider the title of an English mason as one of the most honourable that I possess; for it is at once a cement to the friendship between your nation and me and confirms me the friend of mankind.

"I have received from the advocate general of Bengal, Sir John Day, the very acceptable mark of attention and esteem with which you have favoured me: it has been presented with every circumstance of deference and respect, that the situation of things here, and the temper of the times would admit of; and I do assure your Grace, and the brethren at large, that he has done ample justice to the commission you have confided to him, and has executed it in such manner as to do honor to himself and me.

"I shall avail myself of a proper opportunity to convince your Grace and the rest of the brethren, that Omdit Ul Omrah is not an unfeeling brother, or heedless of the precepts he has imbibed; and that, while he testifies his love and esteem for his brethren, by strengthening the bands of humanity, he means to minister to the wants of the distressed.

"May the common Father of all, the one omnipotent and merciful God, take you into his holy keeping, and give you health, peace, and length of years,

"Prays your highly honored and affectionate brother,
Omdit Ul Omrah Bahaudar."

"This letter, and the contents of it, were so grateful to the brethren, that they unanimously resolved, that a proper letter be written to his Highness, acknowledging the receipt of his letter, expressing the high opinion the grand lodge entertains of his merits, and requesting a continuance of his friendship and protection to the Masonic Institution.

"That the translation of his letter be copied on vellum, and with the original be elegantly framed and glazed, and hung up in the grand lodge at every public meeting of this society.

"That the thanks of this grand lodge be transmitted to Sir John Day, for the particular attention paid by him in execution of the commission with which he was entrusted to his Highness, Omdit Ul Omrah Bahaudar."

J. T. H.

Mr. Brown at the Girls' School Festival.

To the Editor of the Injun Jurnel of Freemasonry:

SUR AND BROTHER,—I see as you put my account of my inishiashun into Freemasonry into your paper, and so I think about sending you something more, which I think it may be instructive and amusing to your readers. Well, sur, after I were inishiated, I went through the serremony of being passed, and then I were raised; and the more I see of Freemasonry the better I like it, especially when I see with my

own blessed eyes what a deal of good it is a doing of in every part of the world.

Well, one day Mr. Arthur Scetches e sees my wife, and e ses to her, ses e, why, Mrs. Brown, your jest the pusson I want to see; your very good, ses Mrs. B.; what can I do for you? Why, ses he, jest give this ticket to Mr. B., with my complements, and say, I ope you'll both go. Well, Mrs. B. brings the ticket ome, and we finds its for the seventy-eighth anniversary festeval of the Royal Freemason's school for female girls, at Freemason's all, on the 9th of May. So Mrs. B., she begins to prepare for the occasion, for we see such a lot of names of big wigs all a going to be there, that we thought we must come out according; and I wonder, ses Mrs. B., if all them gents is going to bring their wives, leastwise their ladies, with them. In course they will, ses I. Well, Mrs. B. she gets a new green silk dress, and gose to the air-dresser's to ave er head put proper; and I gets a new blue tie, and a black satting westkit, with beautiful flowers worked all over it; and we sets off quite spicey in a cab. Well, when we gets there, Mrs. B. was put out to find that she war'nt to have no dinner; but that the ladies was to ave to sit up in a gallery and look on; and she gave a bit of er mind to a gent with white kids, and a wand like what the doves as in lodge, and she told him it were a shame to treat the fair sects like that, and she said she'd go ome. But the gent and me talked er over, and at larst she sent me to an am and beef shop for some sandwiches, and as she ad er sperrit bottle in er pocket, she sed she'd manage through the evening. So I gose in, and finds everybody very sivil; and delighted to see you, Mr. B. ses one, and glad to make your akwanttance, ses Bro. Havers; and hous your excellent wife, ses the Erl of Dalhouzy. And byme-by all begins to move; and one of my friends of the Minerva Lodge he gets me a good seat, and when grace was sed, at it we gose. Well, I never did see such a dinner, there was turkey soup, and all kinds of fish and turtle, and am and puddens, and which is two numeris to mention; and then there was all sorts of wine, and something I think they call Mary's chain o; and one gentlemen told the waiter to bring me some in a mug, and he only brought a tiny glass, and they all larfed, and only I was afraid of making some mistake, I should a liked a little more.

Well, byme-by, the waiters they wisks off the cloth, and then they puts on fresh wine, and sweets and fruits quite wonderful.

And then there was speeches and songs, and such singing, I a bin to the Canterberry, and to Weston's, and to the Oxford; but in all my born days, I never heerd anything like the song Madam Parapit, sung about the nitingale, and then it was ancor, and she sung two o'clock in the mornin'; and did'nt Mrs. B. keep a noddin at me in the gallery while she sung that, not that I'm a 2 o'clock man by no meens. Well, byme-by, up comes two stewards a leading two little gals up to the piano, and there they sat, with their legs a dangling from the music stools, looking pretty flurried, but the stewards talked kind like to them, and then they began to play, and then in walks the stewards and two nice kind looking ladies, as they sed was the schoolmississes, and all the Masons daughters from the school two and two, a looking appy and ealthy, clean and dressed like little ladies. And they walked round the all, and they stood before the dias and sung such a nice hymn, wrote a purpose by one of the little girls all out of her own ed, and she and another little gal played the piano while the others sung. And it made me feel quite queer about the throat, and when I looked up at Mrs. B. I see er and lots of the ladies' using their pocket hankerchers. I dare say they thought, which Mrs. B. says she did about their own little girls, and oped they might never be worse off than the orphans they ad come to see. Well, then the Erl of Dalhouzy he made a speech, and gave the little gal as wrote the hymn a medal for good conduct, and a puss with 5 suvreines in it, and then there was more speeches; and the Secretary read the lists, and everybody chaired, which it was between 3 and 4000 pounds was give, and Mrs. B. says we must become annival subscribers. And I looks up to Mrs. B. and winks, and makes sines as its time for us to go ome, and after lots of trouble I gets my at, and fetches Mrs. B., and we sets off to walk ome, when Mrs. B ses Lor, I feel very queer, I wish I'd kept to my sperrit bottle instead of that frizzy stuff shampain, I think they call it as gose down like milk, which its my belief its gettin' into my ed, and so I takes a cab, and Mrs. B. she fell fast asleep before we got alf ome: and next morning she felt orful queer, and so did I; but its my belief that a slice of pine apple after an arty dinner is calkylated to make you feel queer the next morning.

But in conclusion, sur, you may depend on it that Institution is fust rate, and oughter be supported. I hope me and Mrs. B'll live to see our young uns, which there's 6 on em, bless their little arts,

live to grow up to men and wimmen, but if it should please the Great Architect of the Universe to take me away from them, I ope they may ave nothing worse appen to them than to be among the little appy creatures we see at the Freemason's all on the 9th of May.

Yours umble fraternally,

J. BROWN.

Norton Folgate, June 1st, 1866.

P. S.—Mrs. Jones was a setting up when we got ome, oping that as Mrs. B. ad bin to Freemason's all, she was made a Freemason, and she thought she'd git the secrets out of. er if she could not out of me; and very cross she were when she found Mrs. B. two slepy to tell her anything about it, till the next morning when my wife which she likes a joke, ses to Mrs. J., ses she, I'll tell you a secret marm. Lor, will you tho, says Mrs. J. startin' up; yes, says my wife, mind its quite a secret; but I never see'd anythink like the charity of them Masons, and it ud do your art good, Mrs. J., to see them little deers last night, which it were better than any play, and mind my usband says, this is a Masonick secret, but one of the first principles of the order is RELIEF.

Angel of Charity.

BY THOMAS MOORE.

Angel of Charity, who, from above,
Comest to dwell a pilgrim here,
Thy voice is music, thy smile is love,
And Pity's soul is in thy tear.
When on the shrine of God were laid
First-fruits of all most good and fair,
That ever bloom'd in Eden's shade,
Thine was the holiest offering there.

Hope and her sister, Faith, were given
But as our guides to yonder sky;
Soon as they reach the verge of heaven,
There, lost in perfect bliss, they die. *
But, long as Love, Almighty Love,
Shall on His throne of thrones abide,
Thou, Charity, shalt dwell above,
Smiling for ever by His side!

* "Then Faith shall fail, and holy Hope shall die,
One lost in certainty, and one in joy."

PRIOR

Burial of the Last Survivor of the Battle of Lexington.

On Thursday, the 30th of March, 1854, the remains of the venerable patriot, Jonathan Harrington, of Lexington, were consigned to the tomb, with the rites and ceremonies of the Masonic Institution, in the presence of a large and imposing body of military, and a vast assembly of citizens, convened in the ancient town of Lexington, for the purpose of paying funeral honors to the memory of one whose long life had fully illustrated the obligations and duties of Masonry and good citizenship. The funeral rites were performed by the Grand Lodge of Massachusetts, assisted by Hiram Lodge, of West Cambridge, of which the deceased was a member, and Brethren from many of the Lodges in the vicinity, and from Boston. The Masonic procession was quite large, numbering over two hundred Brethren, and made a most solemn and imposing display on its march from the house of the deceased to the grave. The Most Worshipful Grand Master, Rev. George M. Randall, delivered the funeral address, which was distinguished for its truthful delineation of the character of the departed, and for the touching lessons to the living which the speaker evolved therefrom. For purity of language, elevation of thought, and fervor of expression, this truly beautiful performance equalled the brightest efforts of its gifted author.

The subject of these obsequies was born in the year 1758, and was consequently in his ninety-sixth year at the time of his death. His father had designed him for the medical profession, and at the time of the British attack upon the people of Lexington, on the 19th of April, 1775, though pursuing his preparatory studies for that profession, he was yet so thoroughly imbued with the spirit of American liberty that we find him attached to Capt. Parker's company of minute-men, and performing the duty of fifer for that devoted band of patriots. He was at his post on the morning of the momentous 19th of April, and with the shrill notes of his fife rallied the company upon Lexington Common, to meet the invading foe. On that day he saw many of his friends and kindred fall around him, and beheld the blood of patriots sink into the ground, literally to rise up in a harvest of armed men. The effect of the subsequent war so impaired the means of the father that the study of the medical profession was

abandoned by the son, and he devoted himself to the humble pursuits of agriculture, in which he thrived and prospered during a long, virtuous and happy life. He was ever a true patriot, a firm supporter of the laws and constitution of his country, a good father, husband and citizen, and as such has left behind him a spotless character, as the pride of his descendants, and for the reverence and emulation of his townsmen. The body was received in due form, at the dwelling house of the deceased, by the Masonic Fraternity, and escorted to the Unitarian Meeting House, near the battle-field, where the services consisted of prayer by the Rev. Stephen Lovell, Grand Chaplain, the address by Grand Master Randall, selections from Scripture and closing prayer by clergymen of Lexington, and appropriate music by the choir of the church. The procession was then re-formed, and proceeded to the graveyard near the church, where the body was deposited in the family tomb, and the emblematical tribute bestowed thereon by all the Brethren as they passed by.

Besides the Grand Lodge and Masonic Brethren present in the procession, His Excellency the Governor and suite, His Honor the Lieut. Governor and Council, and a very large representation from the Senate and House of Representatives were present; also the Middlesex Brigade of volunteer militia under command of Gen. Jones, of Lincoln, and a great number of the citizens of the town and visitors from other places. As this vast body wound its solemn way to the grave, to the mournful notes of the funeral dirge as performed by a full band of music, the effect was in the highest degree imposing and called forth deep sighs from many a manly breast.

Mr. Harrington joined the Masonic Fraternity in the early days of his manhood,* and was initiated in King Solomon's Lodge, in Charlestown. Subsequently he was one of the petitioners for the Charter of Hiram Lodge, at Lexington,† and was the first Secretary of that Lodge. This office he held for upwards of twenty years, discharging its important duties with faithfulness and to great acceptance. He continued a firm friend of the Institution throughout the dark days of Masonry, and never faltered in his attachment. About a year before his death, the venerable patriot sent by a Brother a verbal message of cordial friendship and approbation for the Masonic Brotherhood, to Hiram Lodge, and presented his Masonic

* This is a mistake. He was admitted March 7, 1797.—Ed. N. E. F.

† Now located at Arlington.—Ed. N. E. F.

apron and his autograph for the acceptance of the Lodge. His last testimonial in behalf of the Institution which he ever loved, and the pure precepts which his life ever exemplified, was to prefer a decided request that, at his decease, his body might be interred with Masonic ceremonies. When breathing his last, in reply to a kindly inquiry whether he wanted anything, he said, "I want nothing but peace." Let us hope that he has found that peace which "passeth all understanding." So mote it be.

[Grand Master Randall commenced the funeral oration with an eloquent description of the solemn and impressive lessons which death, in its various forms and under all circumstances, is calculated to impress upon every mind, and then passed to the consideration of the lesson to be derived from the particular event which had brought them together.]

There is another class, whose departure hence, though in the natural order of events, and therefore always to be expected, and which, consequently, rarely takes surviving friends by surprise, draws to itself an interest which nothing but extraordinary length of days can impart. The death of one who has outlived all his generation — who has overlived the appointed age of man, for a period almost equal to one generation — whose sun, lingering long in a calm and cloudless sky, sinks gently to its rest beneath that horizon which separates two worlds, where the twilight of the one becomes the daylight of the other; — such a death has an interest that belongs not to the earthly exit of the larger portion of the human family.

Such was the death of him whose lifeless body lies before us, awaiting to receive from fraternal hands the last kind offices which those hands can perform; — the last tokens of profound respect which this vast assemblage of friends and Brethren can offer to the memory of the departed.

I have said this is a solemn and an interesting occasion. It is *solemn* because it is the occasion of death. It is made specially *interesting* by the long and eventful life of him who has now finished his course, at the unusual age of more than *ninety-five years*. But it is not the length of days, merely, that has imparted to this event a character which has drawn so many to his burial. The circumstances connected with the history of our departed brother make his funeral an extraordinary occasion, which, from the very nature of things, never can recur.

He was the last of that band of patriotic men who fired those signal-guns, which, while they proclaimed to the colonies the commencement of the revolutionary struggle, announced to the world the dawn of that day of civil liberty whose light is pervading every part of the earth, and whose sun is now rapidly rising towards its zenith in the firmament of the nations.

His soul was the living link which bound that generation to this. It was no common privilege, which many here have enjoyed, to see the living hands that aided in lighting those beacon fires of freedom which cheered the hearts of the noble defenders of human rights in times that "tried men's souls."

Mr. Harrington was born in this town in 1758, when the clouds had already begun to gather blackness in the political horizon, foreboding that terrific storm which soon swept through the colonies.

On the ever memorable 19th of April, 1775, when young Harrington was but 17 years of age, on the altar of whose young heart the fires of a true patriotism were already kindled, he went forth to aid in striking the first blow in that great struggle which, under God, resulted in establishing the principles of civil liberty in this new world, and secured for a free people the unmolested enjoyment of their rights.

Before the rising of the sun on that memorable morning, this boy was called from his bed by his mother, whose heart beat in unison with his own with the impulses of a true spirit of patriotism, who told him that "*the* REGULARS *were coming, and something must be done.*" It is asked what this mere stripling could do in the face of such a foe. I answer, he could do what he *did* do: He struck the *key-note* of the Revolution, and with his shrill fife sounded the first martial music that stirred the hearts of the sons of liberty, and rallied patriots to the conflict.

A mere lad as he was, yet he was not too young to be a patriot, nor so much a *child* that he could not do the duty of a *man*, in times which put to the test the principles, the courage and the constancy of older heads and hearts.

Of all that noble band of forty minute-men who drew themselves up in front of a whole regiment of British soldiers on Lexington Common on that eventful day, our departed Brother was, at the time of his death, the only survivor. All the rest had been gathered to their fathers. For nearly eighty years after this battle, a kind Providence had watched over him, and preserved him to be a living representative of that period, so eventful in the history of this country and in the history of the progress of civil liberty in the world. He was spared to behold the fruits of that great struggle as they are now to be seen, after the lapse of four score years, in a Republic which numbers upwards of twenty-three millions of inhabitants, and whose territory now reaches from ocean to ocean. What a change for one man to see! What other human eyes ever looked upon the like? For some time he had been the only living link that bound the ante-revolutionary epoch to the present age.

It was the purpose of Mr. Harrington's father to give his son a liberal education, and he was pursuing his studies at home to that end. But the ruthless hand of a hired soldiery sacked his father's house, and, among other things, destroyed the books of the student. The inconvenience of procuring others, and the distractions consequent upon the Revolution, led to a change in his plans, and he determined to follow the vocation of a farmer. He has consequently for this long period resided in the immediate neighborhood of these early scenes.

As he began, so did he continue: a firm friend of his country—an intelligent, consistent and useful citizen, always maintaining the reputation of an honest, industrious and upright man. For more than a quarter of a century he has been looked upon by his fellow-citizens as a patriarchal patriot. The young and the old have alike paid him the homage due from children to a father. Of late years, as the number of the worthies of Revolutionary times diminished, the attention of the public has been turned more exclusively towards him.

But this old man,—this venerable Patriot,—this Hero of the Revolution,—this last survivor of the battle of Lexington, is now no more. His spirit has returned to the God who gave it. His body now lies here before us, waiting to be committed to the earth. "Dust to dust,—ashes to ashes." And we are here assembled to do this office, and to give the last earthly honors to all that remains of our late friend and fellow-citizen.

This is an extraordinary occasion. It is an event in our own history which will be long remembered. It is fitting that such an occasion should be noticed in no common manner. We but yield to the promptings of a sense of propriety and duty, when we leave

for a while, our ordinary vocations to pay, by our presence here, a profound respect to the memory of such a man.

It is seemly that his friends and neighbors, among whom he has so long and so happily lived, should come up hither, in so large numbers, to follow his body to its last resting-place. It is well that the neighboring towns should be here by their delegates, to pay that respect to the dead which they have so long entertained for the living. It is but the expression of the honor which is justly due to the memory of the last survivor of that company of patriotic volunteers, who, eighty years ago, marched through these streets, that the volunteer militia of this State should be here to do their duty as soldiers, capable of appreciating the worth of those who fought for that liberty which has become the birthright of every American. It is fitting that on such an occasion the State should be here, in the person of her honored Executive, and of those who represent her in both branches of the Legislature, to honor the memory of the last survivor of that band who fought the first battle for freedom on her soil.

It is meet that the Masonic Fraternity should come up hither, to carry the body of their departed Brother to its burial. For about sixty years he has been a member of this Fraternity. As early as the year 1797, he petitioned for a charter for Hiram Lodge ; and from that time to this he has been a member of that Lodge, and was for many years its Secretary. He was strongly attached to the Order ; he loved its principles and honored them in his life. He was its fast friend, as well in the darker days of trial as in its brighter periods of prosperity. He stood by it when friends forsook it ; when enemies assailed it. He lived to see the triumph of truth in the revival of this cherished Institution.

Of late years he had repeatedly expressed the wish that his body should be buried by his Masonic Brethren.

It is an unusual thing for the Grand Lodge of this State to attend, as such, the funeral of one who had never been a member of it. When we recall the fact that, in a few weeks after the battle of Lexington, the then Grand Master of the Grand Lodge of Massachusetts went forth, at the call of his country, and lost his life on Bunker Hill ; it is fitting that that Grand Lodge, over which Warren presided, should bury a Brother, the last of those who were among the first to light the fires of the Revolution.

We have come to do a solemn duty. We shall commit the body to

the ground ; but the spirit has gone to another world. We trust that it is at rest. We shall plant the sprig of acacia, that symbol of immortality with which he was familiar, at the head of his grave, in token of our belief that his soul still lives, and that his body will rise again at the last day. This is full of consolation, instruction and admonition.

The friends of our departed Brother have the satisfaction of looking back upon the long, useful and eventful life of him whom they have so long and so well loved, and whom this country have so long honored ; and of believing that his soul is now enjoying that "rest that remaineth for the people of God."

All classes are instructed by the doings of this day, that it is not always extraordinary talents, or high station, or great learning, or immense wealth, that will secure the universal respect of the wise and the good. Let the *young*, especially, learn that what they hear and see on this extraordinary occasion, is the spontaneous tribute paid by an intelligent people to that moral worth which no honors can confer, and which belongs to the reputation of a patriotic citizen, and alone to the unblemished character of a Christian man.

We are admonished that death is the end of all men—that soon our friends will follow our bodies to the house appointed for all living. Let us then rightly improve this dispensation of Divine Providence by making that preparation to meet God in peace which can only be done by repentance of sin, faith in Christ and a holy life. Let us aim so to live that "we may die the death of the righteous and our last end may be like his." Thus living and thus dying, we shall "fall asleep in Jesus," with the blessed hope that when the trumpet of the Archangel shall break the slumbers of death, we shall awake in the Divine likeness, and arise in the morning of the Resurrection, to meet our Judge and Saviour, and hear from his lips the welcome words : "Well done, thou good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things ; enter thou into the joy of thy Lord."

Thus were consigned to their final resting-place the mortal remains of the *last* of that little band of patriots who fought the *first* battle of the Revolution,—a faithful Brother, an exemplary citizen and an honest man.—*Freemasons' Monthly Magazine*, 1854.

The Origin of Masonry in Nova Scotia.

We have recently met with a rare and curious book, the title page of which is in the following words:

"Charges and Regulations of the Ancient and Honourable Society of Free and Accepted Masons, Extracted from Ahiman Rezon, &c. Together with a concise Account of the Rise and Progress of Freemasonry in Nova Scotia, from the first Settlement of it to this Time; and a Charge given by the Revd. Brother Weeks, at the Installation of His Excellency John Parr, Esq., Grand Master. Designed for the use of Brethren, and published by the Consent and Direction of the Grand Lodge of this Province. Halifax: Printed by John Howe, at his Printing Office, in Barrington-Street, Corner of Sackville-street. MDCCLXXXVI."

This publication is attested by the certificate of "J. Peters, G. S." reciting an "Extract from the Minutes," under date of "Halifax, 7th December, 1785." By this certificate it appears that "in Grand Lodge, the Recommendation of the last Grand Steward's Lodge, relative to the Printing an Extract from the Book of Constitutions, for the convenience, in particular, of young Masons, having been taken into consideration, the same was approved, and voted in the affirmative." A committee was appointed "to make the necessary Extracts, and to lay the same before the Grand Lodge at their next Meeting, for Inspection: Which was accordingly done on the 1st of March, and the same being agreed to, the said committee were authorized and impowered to commit the same to the Press, with such other necessary Matters as they may find expedient, and to have it compleated with all convenient Dispatch."

The "Account of the Rise and Progress of Freemasonry in Nova Scotia" given in this volume is brief, and we reprint it in full, believing that any information in regard to the early history of the Fraternity on this continent cannot fail to prove interesting to our readers.

"Free Masonry, like other useful Arts, hath flourished in different periods of the world with different degrees of success. It began very early in the East, and hath been travelling Westward ever since, being approved and admired in every age by the enlightened part of mankind. It receives no dishonour from not being tolerated in countries where the terrors of the inquisition have a malignant

influence on every public measure, and fatally blast the most useful designs.* In France, however, it is highly esteemed, and liberally encouraged by persons of the first distinction; and indeed hath a very general establishment among all ranks of men, from the highest to the lowest. And the King of Prussia, who is not more famed for his acquisitions of military glory than for his encouragement of the useful arts, hath patronized this humane institution by holding himself the honour of being Grand Master in his own Dominions.

"From Europe, the Royal Art crossed the Atlantic with the first Emigrants, and settled in various parts of America. It is said to have been known in Nova Scotia, while in the hands of the French. But however this may be, it is certain that, as soon as the English took possession of it, they took care to encourage this charitable institution. They saw that it had a tendency to relieve distress and to promote good order. By this early attention to it, discovered in the first planters, it had the happiness to rise into repute with the rising Province, as the ivy climbs around the oak, contributing to its beauty, shade, and magnificence.

"As early as the year 1750, which was as soon almost as there were any houses erected at Halifax, we find a number of the Brethren met together with Governor Cornwallis at their head, 'Deeming it,' as they expressed it, 'for the good of the fraternity that Masonry should be propagated in the province, and that there was a necessity of encouraging it in this place.'

"Erasmus James Philips, Esq., of Annapolis-Royal was Provincial Grand Master at that time. And they agreed to petition him for a Warrant to hold a Lodge at Halifax, and that his Excellency might be Master of it. This warrant was received on the 19th of July, and on the same evening, Lord Colvill, and a number of the Navy Gentlemen, were entered Apprentices in this Lodge. It had also the honour of making many of the principal inhabitants, and most of the Gentlemen holding considerable offices in the Province; and it was in this Lodge that our present Senior Grand Warden, the Right Worshipful and Honourable Richard Bulkeley, Esq., was made a Master Mason.

"Governor Cornwallis, indeed, while he resided in the province,

*"In the year 1739, the Grand Lodge of England ordered 20l. sterling to be paid for the relief of a brother who had been cruelly treated by the Inquisition at Florence, on the sole account of his being a Mason.—*Anderson's Constitutions.*

was Master of this Lodge, and governed it by a Deputy, according to the custom prevailing in Scotland. He was succeeded in the Government and in the Chair by Governor LAWRENCE, who enjoyed both till his Death. Under the auspices of these Gentlemen, the Fraternity met with every reasonable encouragement, and it flourished with great success.

"For it is a remark which must offer itself to every person in the least acquainted with the state and progress of Masonry in this province, that it has ever been conducted by persons of the most respectable characters; and that those who have had the direction and management of public affairs have generally been zealous and active in promoting its growth.

"On March the 18th, 1751, the second Lodge was formed at Halifax. On this occasion, Brother MURRAY acted as Deputy Grand Master, and Brother NESBITT, the late Attorney-General, as Senior Grand Warden, in installing the officers. The next St. John's Day, they resolved to celebrate the Festival with the usual pomp, to walk in procession to the Governor's house, and from thence to Church to hear prayers. But, receiving the melancholy news of the death of our Brother, the late Prince of WALES,* they resolved to appear in mourning as a mark of respect to his memory.

"At this time, our R. W. Brother PHILIPS probably acted only under a deputation: For we find a Grand Warrant dated seven years after this, from the Right Worshipful and Honorable WILLIAM STUART, Earl of Blessington, Grand Master of England, constituting ERASMUS JAMES PHILIPS, Esq., Provincial Grand Master of Nova Scotia, and of the territories thereunto belonging.

"It was granted by the consent and approbation of 47 regular Lodges held in the cities and suburbs of London and Westminster, authorizing the brethren residing in the Province of Nova Scotia to hold a Provincial Grand Lodge, independent of any former dispensation or constitution granted by him or his predecessor to New England or elsewhere; impowering our Right Worshipful Brother PHILIPS to constitute regular Lodges within his own jurisdiction, which might make Masons according to the ancient custom of the Royal Craft in all ages and nations throughout the known world: Giving the said Grand Lodge authority to hear and determine all matters relating to the Craft within the said jurisdiction, and requiring all the worthy

* Father to King George the III.

Brethren under the same to conform to all the rules and orders which, from time to time, might be issued by the provincial Grand Lodge.

"Grand Master PHILIPS was succeeded in his high office by his Honour JONATHAN BELCHER, Esq.,* Lieutenant-Governor of the Province. But the province being in its infancy, and having to struggle with many difficulties unfavorable to the cultivation of the Arts, the Grand Warrant, after the death of the R.W. Brother BELCHER, [in 1776,] lay dormant for many years; a misfortune severely felt by the Craft. To remedy this evil, the Lodges about Halifax had a Meeting in the year 1783, and determined to petition the Grand Lodge of England for a renewal of their former Grand Warrant. Accordingly, a new Warrant, referring to the old one, was granted, and arrived here in September, 1784, constituting the R. W. JOHN GEORGE PYKE, Esq., Grand Master of Nova Scotia, agreeable to the choice and request of the petitioners.

"But, attentive to the good of Masonry, and wishing to see it placed on the most respectable footing, the next year he signified to the Grand Lodge his desire of resigning his high office, and nominated as his successor, his Excellency Governor PARR, who had ever shown a friendly disposition to promote the honour and welfare of the Craft. This was received by the Fraternity with universal applause; and he was unanimously chosen by the Grand Lodge, and was installed and proclaimed Grand Master, December 27, 1785, in the presence of a numerous concourse of Brethren.

"The advantage of having a Grand Lodge in this flourishing province soon appeared very conspicuous. For no less than fifteen new Lodges have lately been constituted: And we now see Masonry erecting her court and diffusing her charities in those very places which were once the residence of wild beasts or of savage men. The Craft thus established on the most respectable and surest foundation, we hope will continue to the end of time."

Our friend, Jacob Norton, has made the foregoing sketch the text for one of his characteristic outpourings of abuse of Henry Price in particular, and of Massachusetts Masons and Masonic Records in general. Of course no American Masonic journal could be found to publish such utterly unfounded and silly allegations. It was necessary to carry such wares to a foreign market, where little or nothing was known of Henry Price or the early history of Masonry in America. To the Masonic Magazine of London, therefore, the Craft are indebted for

* Second son of Gov. Jonathan Belcher, of Mass.

the statement in black and white that Henry Price was a well-known braggart, that the Massachusetts Grand Lodge Records were "manufactured," and are filled with false assertions as to Masons made and deputations granted under its authority. Now we do not imagine that there is a Mason in this country, or any other, who *believes* either of those assertions, or any other Mason than their author who will *pretend* that he does. When the publication in question first met our eye, we glanced over it carelessly, threw it aside with a smile, and probably should never have thought of the matter again but for meeting with the historical sketch which we have quoted. It then occurred to us that our friend Norton had reprinted it and had found in it material upon which to "feed fat the ancient grudge" he bears against the Grand Lodge of Massachusetts. Thereupon we hunted up the London Masonic Magazine for October, 1873, and smiled again at the blind rage with which our friend belabors everything and everybody Masonic.

As to the sketch of the "Rise and Progress of Freemasonry in Nova Scotia," Brother Norton seems to have some faith. He says: "The narrative in the Halifax Constitution printed only thirty-six years after the foundation of Masonry there, when many persons must have been living who knew at least many of the originators of the Lodges there, and where (not like the G. L. record of Massachusetts, which no one but a G. S. or a G. M. was ever likely to read and examine) the book must have been read by the oldest members then living." It goes sadly against the grain for Brother Norton to admit that there is, or can be, any truth whatever in any statement or record made by the Brethren of that period, but he seems to give a qualified, though reluctant, assent to this; "the book must have been read by the oldest members then living," and its narrative would have been contradicted if not true. This seems to us good logic, and for that reason, and *because the story is told by a Mason*, we give it full faith and confidence. The last-named argument, however, always sets Brother Norton on the keen scent after a lie and a forgery.

The Halifax narrative being admitted, let us see in what respect the Massachusetts record conflicts with it. Our readers will be surprised to learn that the only antagonism is "manufactured" by Brother Norton himself. He thus opens his case: "The Massachusetts record of the colonial Grand Lodge attests that Henry Price was the founder of Masonry in Nova Scotia. Under date of June 24th,

1740, the record says—'Omitted in place that the R. W. G. M., Mr. Price, granted a deputation to Annapolis, N. S., also one to Halifax, the Rt. Hon. Ed. Cornwallis, W. M.' Now as Price ceased to be G. M. after Tomlinson's installation in 1737, the above paragraph naturally implies that Bro. Price granted the above deputations previous to Tomlinson's installment, but the Secretary having neglected to make a minute of it, it was therefore inserted under the date of 1740. It seemed somewhat strange that the scribe omitted to mention the exact date of those deputations, and the name of the Annapolis W. M. These omissions, however, occur so many times in the record, when charters were alleged to have been granted by Price, that it was really one of the causes that led me to doubt the genuineness of the record."

The exact language of the record referred to is as follows: "Omitted in place That our Rt. Worsh^{l} Grand Master Mr. Price, Granted a Deputation at ye Pettition of Sundry Brethren at Annapolis in Nova Scotia to hold a Lodge there, and appointed Maj^{r} Erasm^{s} Ja^{s} Philipps D. G. M. who has since at ye Request of sundry Brethren at Halifax Granted a Constitution to hold a Lodge there, and appointed The Rt. Worsh^{l} His Excellency Edw^{d} Cornwallis Esq^{r} their First Master." This statement is almost identical with that given in the Nova Scotia account: "Erasmus James Philips Esq. of Annapolis-Royal, was Provincial Grand Master at that time [1750]. And they agreed to petition him for a Warrant to hold a Lodge at Halifax, and that his Excellency might be Master of it."

In the Proceedings of the Grand Lodge of Massachusetts for the year 1871, p. 386, will be found "A General List of the Brethren made in The First Lodge of Free and Accepted Masons in Boston, N. England, also those accepted Members in it; with the time when made or admitted, from First Foundation, A. M. 5733." The original of this List is in the archives of the Grand Lodge. It is in the handwriting of Charles Pelham, Secretary of the first or Royal Exchange Lodge, and purports to have been made in 1751. In this List, under date of Nov. 14, 5737, appears the name of Erasmus Jas. Phillipps, marked with an asterisk to denote that he was made in the First Lodge. In the same volume of Grand Lodge Proceedings, p. 362, may be found, copied from the Grand Lodge Records, the petition signed by a Committee of seven, appointed at the Quarterly Communication, held Oct. 11, 5754, praying for the appointment of

Jeremy Gridley as "Grand Master of all North America." At the foot of this petition is given a list of "the several Lodges" which "have rec'd Constitutions from us," and among them appears Annapolis in Nova Scotia, under date of 5738, and Halifax in Nova Scotia, under date of 5750. All these statements of the Grand Lodge Records are entirely consistent with the narrative as related in the volume from which we have quoted. The one confirms the other. We are not aware that it has ever been claimed that the Minutes of the Grand Lodge of Massachusetts from 1733 to 1750 were a full, accurate, contemporaneous record. They purport to be only memoranda of the principal events, gathered from notes, or copied from some other volume, and compiled about the year 1750. There is no attempt at concealment or disguise. To our mind, the account given by the Nova Scotia Brethren only strengthens our faith in the truthfulness and substantial correctness of the Massachusetts Records. It will require something more than Brother Norton's conundrums to shake that faith.

Three Words of Strength.

There are three lessons I would write—
Three words as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have Hope! Though clouds environ round,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have Faith! Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this: God rules the hosts of heaven,
The inhabitants of earth.

Have Love! Not love alone for one,
But man, as man, thy brother call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul—
Hope, Faith and Love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.

SCHILLER.

Mozart as a Freemason.

[An Address delivered in the Lodge "*Astræa Zur grunen Raute*" and "*der drei Schwerter,*" after the initiation of two Brethren distinguished for musical ability. Translated from the German, by Brother Charles H. Titus, Jr.]

Perhaps you remember that I some time ago communicated to you a history of our ROYAL ART, how it spread from England through Hamburg to Berlin, to us and all the northern part of Germany. It would be natural for me now—in spite of such scanty information—to wish to sketch for you also the spread of Masonry in other German states, particularly in Austria, under the noble, liberal Emperor, Joseph II., (whose father, Francis I., had joined the Society in Italy.) The material for this, however, is very meagre; but in this connection another item is found, which will certainly address itself to every Brother Mason, and especially to all musicians, and those who are to-day initiated.

What Brother would not at once by the Marseillaise of Freemasonry —that most noble song of the Masons—"In these sacred halls," (In diesen heil'gen Hallen,) be reminded of Brother Mozart? And what Brother would not rejoice to hear that he belonged to our Order, and of the influence it exerted upon him?

On this point we find admirable intimations in the excellent biography of Mozart, by Otto Jahn, who, however, speaks as one of the profane.

He says: "It is well known that in the last part of the previous century the inclination, through secret unions and fraternal orders, which were for the most part in some way connected with Freemasonry, to promote intellectual, moral and political advancement, was wide spread in Germany, and won a mighty influence, which was, perhaps, most plainly manifested in the traces which it had impressed upon the literature of that time. A review of the most important events belonging to this period is given in Schlosser's History of the Eighteenth Century, Vol. III., page 278, and Gervinus' History of the German National Literature, Vol. V., page 274.

Although Maria Theresa, wife of Francis I., had in 1764 forbidden Freemasonry, we nevertheless possess lists of Lodges in Austria since 1777.

However much or little has been attained in this way towards the true elevation of mankind, by whatever excesses of folly or crime, even riotousness and deceit, the alluring forms of a secret society have been abused, we must point out the fact that princes—among them Frederick the Great—that the noblest and greatest minds of our nation, Lessing, Herder, Wieland, Goethe, have sought in the Order of Freemasonry an effective means of attaining their highest aims. It is sufficient here to mention what Goethe said in his eulogy on Wieland: "If this long-established and (after many vicissitudes) oft-re-established Union were in need of a testimony, then could this most welcome fact be brought forward, that a man, rich in talent, wise, prudent, circumspect, experienced, right-minded and temperate, believed that he found among us his equals; felt, while among us, that he was in a society which he, accustomed to the best, gladly acknowledged as the consummation of his natural and social wishes." Moreover, Wieland himself declares, "that, by the spiritual temple of Freemasonry, no other or more worthy object could be signified than the earnest, active and constant striving of every pure and honest Mason, by unwearied preparation, to bring, first of all, himself, and then, so far as possible, those united with him, ever nearer to this idea of humanity: that man is destined to be a living stone in the eternal temple of God, and that he has already in his rough nature all the necessary qualifications."

To the golden words, which our noble Brother Wieland has so significantly spoken for the encouragement of all younger, newly initiated Brethren, I quote in addition, from Tanti Sainct Nicaise, the words of the distinguished Brother, Kessler Von Sprengseisen:

"To do good, to relieve the distress of mankind, to spread enlightenment among his fellows, to soften human animosities, to be continually zealous; in all this not to grow weary,—this—this is the true duty of the Mason, the secret of the Order. Mysteries of secondary importance are the ceremonies by which one of the profane becomes a Freemason. How much the Order contributes to the now prevailing toleration, especially among the religious parties, is so evident that I need not enlarge thereon."

Very conceivable it is, that in Vienna, also, as there the striving for enlightenment and improvement was actively aroused under the Emperor Joseph, the form of the secret society was found of use, as being particularly effective and serviceable for that purpose. In

the year 1781, a union was formed of the most eminent minds of Vienna, under the guidance of the noble and accomplished Ignaz von Born. The object of this union was to promote the advancement of the freedom of thought and of conscience favored by the government, and to fight against superstition and fanaticism; consequently, against the principal support of both, the monastic order.

Reinhold and the friends of his youth, Alxinger, Haschka, Leon, Ratschky and Aloys Blumauer, formerly a Jesuit, then also Van Swieten and Censor, were the most zealous participants in this league. To maintain the outward union of those who were joined in mind and heart, they made use of the forms of Masonry. Their Lodge bore the name "*Zur wahren Eintracht,*" (The True Harmony,) and they worked for a long time, indirectly supported by the government of Joseph, on the plan which they had marked out, with much effect and a successful result. With the weapons of learning and eloquence, now in earnest, now in jesting tones, they unitedly fought against those who, in this kind of contest, were by no means skilful adversaries.

From this circle (to which other men of importance, such as Sonnenfels, Ratzer and Gemmingen belonged) proceeded the satirical poems of Born and Blumauer against the monastic life, which at that time had an extraordinary effect.

The Vienna *Realzeitung*, edited by Blumauer, was the scientific organ through which it was sought to remove in the slow manner by which they came, superstition and prejudice, according to the principle of Blumauer, that the work of enlightenment advances slowly, and that the unlearning of things which have been once hammered into the head demands much more time than the learning. Naturally, Freemasonry became the *mode* in Vienna, and it was much misused. Caroline Pichler accounts for this in her Memoirs, book 1, page 105, from the fact that the Order of the Freemasons was conducted with a very ludicrous publicity and ostentation. Freemasons' songs were composed, printed and universally sung. Freemasons' jewels were worn as trinkets on the watch chains; the women received white gloves from apprentices and fellows, and many articles of fashion were called *a la franc macon*. Many men allowed themselves to be initiated out of curiosity, entered the Order and enjoyed at least the delights of the table-Lodge. Others had other objects. It was at that time not without profit to belong to this Brotherhood, which had members in all the colleges, and everywhere had influences

to draw into its bosom overseers, presidents and governors. Then one Brother helped the other. The Brotherhood was upheld everywhere. Those who did not belong thereto often met hindrances: this fact allured many. Again, others, who were more honest or more circumscribed, sought with devout minds higher secrets, and thought to find in the Order information about secret sciences, about the philosopher's stone, about intercourse with spirits. Whether these criticisms of the profane were founded in truth, I leave to the opinion of every worthy Brother; but that now, and for a long time, Masonry, especially as purified after the system of Schroeder, has made any further abuse of the kind impossible, is sufficiently evident. Charitable the Masons certainly were. Much was done in the Lodges for the poor and unfortunate.

There were eight Lodges in Vienna in 1785. The oldest, *Zur Gekronten Hoffnung* (Crowned Hope), was the one to which Mozart belonged. There were in the same Lodge many noble and rich members. But in December, 1785, after the people in Bavaria and elsewhere, in the pursuit of their investigations against the Illuminati, had also commenced to persecute Freemasonry, the Emperor Joseph issued a decree, in which, with the severe expression "that he knew not the secrets of the Order, and did not wish to experience the jugglery of the same," he recognized Freemasonry on condition of certain reforms, and placed it under the protection of the state,—a thing which was done according to the will of this wise monarch from a particular motive, — to remove the many Lodges in small places and suffer them only in great cities.

This decree, praised by some as a proof of the highest wisdom and favor, lamented by others as the ruin of true Masonry, gave occasion for violent disputes; it moreover caused the accomplishment of another purpose, namely, the fusion of the eight existing Lodges into three, by order of the Emperor. Born, who disapproved the change, and who had previously been universally respected, had to endure many personal attacks; an unpleasant encounter with Joseph Kratter called forth a long list of odious pamphlets. Born withdrew altogether from the Lodge in 1786. This was a perceptible loss for the intellectual vigor of the Lodge. Others followed his example. The Order was obliged to submit openly to ever-increasing assaults and suspicions, which afterwards led to public ill-will against it. But not a few Brethren remained constant. Mozart

belonged to those zealous ones, and up to the time of his death was interested in the Lodge. He even, according to information imparted by his wife, had entertained the idea of establishing a secret society of his own, "*die Grotto*," and drew up rules for it.

The thought of being helped on to success through the Order could scarcely have moved Mozart to enter it; such considerations did not exist in his character. The result shows this, for his connection with the Order was of no pecuniary profit to him. His relations with Puchberg, of whom he speaks later in his letters, were purely private, even if the circumstance that they were Freemasons exercised an important influence thereon. In the respect in which the Order stood when Mozart came to Vienna, when the most important, most cultivated men, whom he everywhere met in the best society, belonged to it, it is not to be wondered at if Mozart was also attracted to it; indeed, the necessity of a more earnest, more solid and more intellectual conversation, which he would expect to see satisfied here, must have led him thither. But we find also other traits deeply implanted in Mozart's nature, which were so allied with what the Order designated as its chief object, that they well show why Mozart, that genial, honest man, joined himself with his whole soul to this society. Above all, his humanity, his warm sympathy for human joys and sorrows, the heartfelt longing to help and to do good, which amounted even to a weakness in him; but most of all an active feeling for friendship, which was peculiarly prominent in his character, must have induced him to join the Order. A society which had for its object the fraternization of its members could not but possess strong attractions for him; so much the more as that peculiarly lively feeling of independence, which he possessed in common with every great nature, — the belief that a man should not be esteemed merely for his rank, station, and ancestral, outward belongings, but for his true worth,— found satisfaction in the corresponding principle of the equality of every Brother within the Order. The polemic position which the Society assumed toward the monks would have the effect to attract rather than repel him.

If we have found grounds sufficient to show Mozart's attachment to the Order of Freemasonry, then we can accept with certainty the fact that his participation in the same exerted an influence on his advancement. That earnest and lively struggle for a freedom depending on intellectual and moral improvement which was so fervent

at that time in Vienna, would in those years be essentially defended by the Freemasons. That Mozart was in earnest with Freemasonry is best shown by the fact that he exerted himself with success to move his worthy father to enter the Order; a testimony which his Lodge has given him in the funeral oration delivered at his death.

To his connection with Freemasonry, Mozart as a composer is indebted for many impulses, inasmuch as the "Magic Flute" (*Zauberflote*) was not only in plan and text founded on Freemasonry, but the musical ideas also were essentially controlled by it. Here we may mention the compositions which Mozart prepared for appointed festivals in the Lodge. Naturally, they are written for male voices only, and betray also that he bound himself to certain conditions and limitations.

A song of a soft, pleasing character is the "*Gesellenreise,*" composed on the 26th of March, 1785, which is printed with different text in Opus VI., page 28, and which we, if it be thought best, might appropriate to ourselves through our beloved musical Brethren. The original text runs:

"Ye who to a new grade of knowledge now advance, walk firmly on your way; know that it is the path of wisdom. Only the unwearied may approach the source of light."

Another song, composed earlier, is accompanied by the organ, with a chorus for tenor and bass voices, and similar choruses for three voices are made use of in other Freemasons' cantatas. So, for an example, in the original manuscript of Mozart in the possession of Andre, the text of which begins, "*Dir Seele des Weltalls, o Sonne,*" etc., (To thee, soul of the universe, O sun, etc.); as also the cantata composed in honor of the oft-mentioned Brother Born, on the 20th of April, 1785, engraved at Vienna and sold for the benefit of the poor, which was performed in the presence of Mozart's father a short time before his departure. This with other words has been arranged for use in church.

The second Freemasons' Cantata was composed on the 15th of November, 1791, and was brought out by Mozart a few days afterwards in the Lodge "*zur gekronten Hoffnung.*" It is the last work which he completed. The score, with the original text, was published by Joseph Hraschanski at Vienna, for the benefit of Mozart's family, under the title "Mozart's last Masterpiece"; and through the kindness of Brother Gretschel, now gone to the eternal East, the Brethren of

our Lodge heard this cantata under the title, "*Lob der Freundschaft,*" (Praise of Friendship,) with great delight.

A composition of wonderful beauty and of the highest peculiar character is the Masonic funeral music, composed in July, 1785, on the occasion of the death of Brothers Mecklenburg and Esterhazy, for the orchestra, which was published as Opus 114 by Andre of Offenbach. That Masonry by its stand against the monks had gained many enemies may be seen from the fact that Mozart's father, who, as well as his son, was in the service of the Archbishop Hieronymus Colloredo, at Salzburg, feared lest his son might hint at the secret of the Order in his letters, since he generally received them already opened.

In a truly sublime style Mozart writes about death to his father, who was taken into the Masonic Society while on a visit to his son, when he was suffering from sickness:

"Since death is the true end of our life, I have for a few years past made myself so well acquainted with this true, best friend of man, that its image has not only nothing terrible for me, but is very full of rest and comfort! And I thank my God that he has granted me the good fortune to provide for me the opportunity (you understand me) to learn to know him as the key to our true happiness." These expressions are a proof of the high moral earnestness with which Mozart, in his connection with Freemasonry, sought for enlightenment on the highest questions of being. It will not be without interest to compare the utterances on death and immortality of Baggesen, whose excellent song for the bass voice, "*O selig, wer dies Pilgerleben,*" etc., (O happy, who this pilgrim life, etc.,) is often sung among us, and who was an enthusiastic Freemason. (Correspondence, Book I, page 314).

The letter of Mozart sets the seal on that beautiful, pure and manly relation which existed between father and son; in the face of death stood they as men prepared through the conviction that pure love and faithfulness, earnest striving for morality and truth, reach beyond the bounds of earthly being.

Now, permit me, my dear Brethren, to close with the following brief extract from the funeral oration on Mozart:

"He was in life good and kind and upright, a Mason in intellect and feelings; the darling of music, — for he raised us to higher experiences. Severed now is the tie! Him shall the blessings of

Masons follow, joyously and confidently, for our Brotherly love shall lead him even to the land of harmonies. We in silence followed his steps as he sought those whom fate had struck down, as he to the widows' huts so often carried the unboasted gifts, where he built his fame on the blessings of orphans, gave his cloak to naked poverty, and trusted to God for the reward which followed him to the grave; who, rocked by the siren songs of flattery, could rejoice in the joyous glances of his poor Brothers, and not forget to be a *man.*"

We select the following interesting items in explanation of the foregoing, from Edward Holmes' charming "Life of Mozart," published by Harper & Brothers in 1845:

"Mozart had now [1783] for some time been enrolled a Brother of a Lodge of Freemasons at Vienna, and had the honour to compose the music for most of the remarkable solemnities and festivals of that Order. The jollities of this club seem to have been much to his taste, and often raised his spirits when depressed by too close attention to composition.

"The visit of Mozart's father lasted six weeks [1785]. He was now in declining health, much afflicted with the gout, and, during his whole stay, almost constantly indisposed. However, what could be done to make the time pass cheerfully was done; he heard music at home and abroad, and was carried by his son to the Lodge of Freemasons, and initiated into the mysteries of that Fraternity.

"In the middle of this year [1785] he composed several songs, an orchestral dirge for the Freemasons' Lodge, on occasion of the death of a distinguished Brother of the house of Mecklenburg and Esterhazy, and the pianoforte quartette in G minor.

"The plan of the '*Zauberflote*' originated about May in this year [1791], with Schickaneder, Mozart's old acquaintance, and the companion of his revels. The theatre of which this man was the manager was fast falling into a ruinous condition, partly from his own carelessness, partly from the absence of public patronage; and in a half-distracted state he came to Mozart, telling him that he was the only man who could relieve him from his embarrassment. 'I!' replied Mozart, 'how can that be?' 'By composing for me an opera to suit the taste of the description of people who attend my theatre. To a certain point you may consult that of the connoisseurs and your own glory; but have a particular regard to that class of

persons who are not judges of good music. I will take care that you shall have the poem shortly, and that the decorations shall be handsome: in a word, that everything shall be agreeable to the present mode.' Touched by the entreaties of Schickaneder, Mozart promised to undertake the business for him. 'What remuneration do you require?' asked the manager. 'Why, it seems that you have nothing to give me,' returned Mozart; 'however, we will so arrange the matter that I may not quite lose my labour, and yet enable you to extricate yourself from your difficulties. You shall have the score, and give me what you please for it, on condition that you will not allow any copies to be taken. If the opera succeeds, I will dispose of it to other theatres, and that will repay me.'

"The delighted manager closed this advantageous bargain with the most solemn assurances of good faith. Mozart soon set to work, and so far kindly consulted the taste, or rather interest, of Schickaneder, who was constantly with him during the progress of the '*Zauberflote,*' as to strike out whole scenes that displeased him, and to compose one duet five times over in order to satisfy him. In a few weeks the opera was produced; its reputation spread throughout Germany, and it was soon performed by several provincial companies; but, alas! not one of them received the score from Mozart! The cruelty which Schickaneder in this instance superadded to his black ingratitude was chiefly shown in his being fully aware of the necessitous condition of the man whom he thus basely defrauded. Mozart did not permit conduct of this kind to disturb his equanimity. When made fully aware of the manager's treachery, he exclaimed, 'The wretch!' and dismissed the matter from his thoughts.

"It was during the composition of the '*Zauberflote*' that the eruption of those symptoms which portend decay of the vital powers and a general breaking up of the constitution first appeared. As usual, he grew interested in his work, and wrote by day and night, but not, as formerly, with impunity. He sunk over his composition into frequent swoons, in which he remained for several minutes before consciousness returned. His health suffered so much, that in the month of June he suspended for a time his labours on the '*Zauberflote,*' and made a short excursion to Baden. It is entered in his catalogue as finished in July, though it was not performed till the 30th of September. That it was not quite finished, however, at that time, but submitted to various alterations and additions, will presently appear.

"While engaged in the hurried composition of '*La Clemenza di Tito,*' his last opera, he was in the daily habit of visiting a neighbouring coffee-house with some friends, for the purpose of recreating himself with billiards. One day, they observed that he drew a book at intervals from his pocket, in the midst of his game, and humming as he made some hasty memoranda in it, pursued his play. The company at Dussek's house [where he was living] were soon after astonished to hear him perform the beautiful quintette in the first act of the '*Zauberflote,*' *Hm, hm, hm,* which he had completed in this manner.

"Towards the close of September [1791] he was again at Vienna, where the '*Zauberflote*' only awaited the last touches to be quite ready for representation. On the 28th of this month he composed the memorable overture and a priest's march. The opera was produced on the 30th with a success which fully warranted the manager's prediction.

"By the advice of his physician the score of the 'Requiem' was taken from him. This, for a time, had a good effect; the removal of the work which so fatally excited his imagination caused a sensible improvement in his health, and by the middle of November he was so far recovered as to be able to attend a meeting of his old friends, the Freemasons. Their joy at seeing him again among them, and the excellent performance of a little cantata which he had just written for them, entitled 'The Praise of Friendship,' (*Das Lob der Freundschaft,*) greatly revived his spirits. On reaching home after this festival, he said to his wife, 'Oh, Stanerl, how madly they have gone on about my cantata. If I did not know that I had written better things, I should have thought that my best composition."

In the catalogue of his works is mentioned "A cantata: 'The Joy of Freemasons,' composed in April, 1785."

He was born January 27, 1756; died December 5, 1791, aged thirty-five years and ten months.

MASONRY, THE PROTECTOR OF CIVIL AND RELIGIOUS LIBERTY. — Permit me to say that, in the dark days, when civil liberty and religious truth were both endangered by tyranny and superstition, the Lodges of Masonry were the receptacles and protection of both. Tyrants have dreaded Masonry, because Masons are the patrons of freedom. Superstition has denounced Masonry, because Masonry is the friend and protector of truth.—*Lord Dalhousie, Grand Master of Scotland.*

Massachusetts Lodge.

[At the Regular Meeting of Massachusetts Lodge, of Boston, held on the 19th inst., W. Brother Henry J. Parker, Past Master, read the following paper, embodying historical and biographical information of much interest:]

As one of the three lodges in this District whose Charters were issued previous to the Revolution, it has seemed proper that some formal notice should be taken of the fact that to-day completes the first centennial of an event which resulted in the ultimate independence of the United States; and the fact that the charter of the Massachusetts Lodge was signed by General Joseph Warren is a sufficient excuse, if any is necessary, to warrant us in recalling so important an event in our history.

One hundred years ago to-day the Massachusetts Lodge had been in existence nearly five years. It numbered among its members some of the most active and noted men of the town of Boston. The Lodge was small, comprising at that time thirty members, the membership being limited by the By-Laws to fifty. From its formation until 1775, the Lodge had held seventy meetings, the regular place of meeting being at Concert Hall, on the corner of Court and Hanover streets. On the evening of December 5, 1774, it was "voted that the removal of this Lodge to the Bunch of Grapes Tavern be notified in the public prints." The meetings of January 2d and February 6th were all that were held there for three years.

At the meeting of February 6th, two candidates were crafted; it does not appear by the records that they were ever raised.

Concert Hall is said to have been the most elegant hall in the town; the architecture of the inside was imposing, and the walls were covered with mirrors. Within its walls our predecessors gathered for several years; the meetings were well attended, and the "symposia" were as regular as the meetings; "sherry" and "punch" were the standard liquids, and the frequent appropriations for "mason glasses," to be imported from London, prove their constant use. The records contain a list of the visiting Brethren, among

whom appears the name of Paul Revere. The Most Worshipful Joseph Warren constituted the Lodge August 10, 1770, and visited the Lodge in ample form, as the record states, on the 1st of April, 1771, July 6, September 7, and December 7, 1772. "December 28th," the record reads, "being ye Festival of St. John the Evangelist, the Most Worshipful Grand Master, Joseph Warren, Esq., Deputy Grand Master Joseph Webb, and Grand Wardens Samuel Danforth and Samuel Barrett, visited the Lodge in due form." This proved to be the last visitation the Lodge was to receive from their illustrious Grand Master. The important events transpiring in their midst, soon to culminate in war, prevented the usual meetings; the gun fired at Concord was not only to usher in a revolution, but was destined to make discord through all strata of society; the time had come when friends and neighbors were to part, and among the Brethren of the Massachusetts Lodge there was to be a lifelong separation. The last meeting of the Lodge previous to the Revolution was held on the 6th of February, 1775. John Jeffries, then a noted surgeon, was Worshipful Master; Hawes Hatch, Junior Warden; William Codner, Treasurer; John Fenno, Secretary.

The names of Brethren of the Massachusetts Lodge appear prominently on both sides of the conflict—some fighting for the liberty of the colonies, others, equally conscientious, for the Mother country.

William Palfrey (whose descendants for three generations have been honored members of our Lodge), Secretary of the Grand Lodge in 1769-70-71, the first Senior Warden of the Massachusetts Lodge, and W. M. in 1771 and 1779, was, during the war, Paymaster-General of the American forces. He was sent on special business to France by order of the Continental Congress; he sailed from Philadelphia in a public-armed vessel, which is supposed to have foundered at sea in the autumn of 1780.

Nathaniel Cudworth was the first Treasurer of the Lodge, serving in that capacity in 1770–1; was elected Secretary in 1772; at the meeting May 4, 1772, he resigned. As he was about to take up his residence in the country, the Lodge tendered him a vote of thanks and the hospitalities of the Lodge whenever he should be in town. He commanded the Sudbury company in the battle at Concord, and "near Hardy's Hill attacked the British troops, where there was a severe skirmish." At the battle of Bunker Hill, he was a Major in

Jonathan Brewer's regiment, composed of Worcester and Middlesex troops, "and did excellent duty in the battle."

Joshua Loring was a loyalist, and held the office of Town Major under General Gage. At the evacuation of Boston in March, 1776, he left Boston, and is not known to have returned.

Dr. John Jeffries, Worshipful Master in 1775, was a surgeon of a ship-of-the-line lying in Boston harbor in 1771 to 1774. At the battle of Bunker Hill, he attended the wounded by order of the British Commander. He accompanied the British garrison to Halifax in 1776, where he was appointed Surgeon-General of the forces in Nova Scotia. He afterwards went to London, where he practised in 1790; he returned to his native city, where he died in 1819.

Hawes Hatch was a loyalist, and at the evacuation went to St. John, New Brunswick, where he settled, receiving a grant from the British government. He was elected Senior Deacon of the Lodge in 1774.

Editorial Miscellany.

CHARLES BRADLAUGH.—The attentions shown to this most radical of radicals by Adelphi and Columbian Lodges, of Boston, have caused considerable comment on the other side of the water. The London Masonic Magazine thus expresses its opinion on the subject: "Mr. Charles Bradlaugh, who has been addressing Masonic Lodges in the United States as a quasi-English Freemason, appears not to be a regularly accepted Freemason at all. So far as is clear at present, he was initiated by the 'Philadelphes,' a spurious political order, and became a joining member of the High Cross Lodge, Tottenham, (though we cannot see with what claims,) in which Lodge he remained only one year as a subscribing member. He professes to have been received into a French Lodge, 'La Perseverante Amitie,' though whether a regular Lodge does not yet appear. Anyhow, his inception in Freemasonry being radically bad, vitiates all his subsequent steps, and we fancy that he is at the present moment, as far as English Freemasonry is concerned, a nondescript, being neither 'fish, flesh, fowl,' nor even 'good red herring.' The Brethren of the High Cross Lodge, and in the United States, seem to have been equally lax;

and it is patent that in his recent visit, when he patronized King Kalakaua, he had not a Grand Lodge certificate, or any regular certificate at all. It is a very untoward affair, look at it which way you will."

DEDICATION AT LEOMINSTER.—The new Masonic apartments of Wilder Lodge, of Leominster, were dedicated on the 15th inst. The Grand Master being prevented from attending by sickness, the ceremony was conducted by R. W. Charles A. Welch, Deputy Grand Master. He was assisted by the following-named Brethren: P. G. M. Sereno D. Nickerson, as Special Deputy Grand Master; P. G. Warden Henry Endicott, as S. G. Warden; P. G. M. William Parkman, as J. G. Warden; R. W. John McClellan, G. Treasurer; P. G. M. William D. Coolidge, as G. Secretary; R. W. Charles H. Titus, as G. Chaplain; Brother Frank E. Jones, as G. Marshal, and W. Brother J. W. Edgerly, as G. Tyler. The ceremony of dedication having been completed, the Deputy Grand Master briefly addressed the Lodge, congratulating them upon their improved accommodations, and the taste, skill and liberality displayed in furnishing them. He also exhorted them to display new zeal and diligence in the discharge of their duties as Masons, and to exercise increased vigilance in guarding the Fraternity against the admission of unworthy members.

The Brethren were then called from labor to refreshment, and about one hundred and sixty of them sat down to a bountiful collation. This part of the entertainment having been disposed of very satisfactorily, the toast-master, Brother F. C. Bowen, addressed the company at some length, relating the particulars of the destruction of the former Lodge-room, the liberality of Brethren in providing everything necessary for the new, the sublime principles and important lessons inculcated by the Fraternity, and the happy results which would follow from a faithful observance of its teachings. In response to appropriate sentiments, brief speeches then followed from the Deputy Grand Master, the Past Grand Masters, Grand Secretary Titus, District Deputy Grand Master W. A. Smith, of Worcester, and Brothers Joslin and Huntley. Of the seven living Past Grand Masters, all were present but two; R. W. Brothers John T. Heard and Wm. S. Gardner honoring the occasion with their presence, and participating in the festivities, in addition to the Brethren before named.

Wilder Lodge was constituted in July, 1860. Eight Brethren signed the petition for a Dispensation, only three of whom are now living, and one, W. Brother Wm. Durant, was present at the dedication of the new hall. It has been distinguished for the excellence of its work and the high character of its members, and is now in a very flourishing condition, under the direction of the following-named officers: Samuel Whittier, W. M.; W. D. Somers, S. W.; J. D. Miller, J. W.; F. N. Boutwell, Treas.; George F. Morse, Sec.; T. J. Ames, S. D.; H. P. Durant, J. D.; Adam Urquahart, S. S.; C. H. Glines, J. S.; Wm. Durant, Chaplain; George England, Marshal; W. F. Wilkins, I. S.; J. S. Darling, Tyler.

The new apartments comprise the whole of the upper story of a fine brick

block just erected by Brother J. C. Allen, in the very centre of the flourishing town of Leominster. The main hall will compare very favorably with any Masonic hall of its size in the State. It is finely frescoed and elegantly appointed. There are, besides, three ante-rooms, a kitchen and banquet hall, all neatly and appropriately furnished. The walls of the Lodge-room are adorned with portraits of Past Masters David Wilder, William Durant, Daniel R. Haines, Calvin B. Cook and John H. Lockey.

In the evening a reception was held, to which ladies, and the public generally, were admitted. A supper, music, and dancing in the lower hall, made the time pass very pleasantly. The whole occasion was greatly enjoyed by all who were present, and the day will be long remembered by the Brethren of Wilder Lodge as one of great pleasure and satisfaction.

SIR CHRISTOPHER WREN AND KING CHARLES II.—Sir Christopher Wren was a man of small stature. When King Charles II. came to see the hunting palace he had built at Newmarket, he thought the rooms too low. Sir Christopher walked about them, and looking up, replied: "Sir, and please your majesty, I think they are high enough." The King squatted down to Sir Christopher's height, and creeping about in that posture, cried: "Aye, Sir Christopher, I think they are high enough."

ANGELS AND MINISTERS OF GRACE DEFEND US!—"If we fully discharge our duty, all will be well. When we look back through the far distant and nearer past, we see that our noble craft has steadily ploughed her way adown the sea of time, through the vicissitudes of twenty centuries; still she proceeds. The loud thunders of impotent rage may rattle above her; the fierce lightnings of malice may flash athwart her pathway, and the huge billows of envy yawn in front to swallow her up; yet, with all her timbers staunch and tight, with the Holy Bible for her chart, the Square and Compass for her guide, she shall hold on her course to the port of everlasting peace."—*Committee on Appeals, of the Grand Lodge of Ala.*

ALEXANDRIA WASHINGTON LODGE.—We have been much gratified by the receipt of the Prospectus of a Memorial Volume soon to be issued by this old Lodge. It will contain an historical account of the principal events connected with the Lodge, together with biographical sketches of deceased members, many of whose names are imperishably connected with the history of the country. Few Lodges can boast such a roll of honor, and few can tell a tale of such thrilling interest.

The first Charter was granted in 1783, by the Grand Lodge of Pennsylvania, under the title of Alexandria Lodge, No. 39, under which it worked until 1788, when, with General Washington as Worshipful Master, it received a Charter from the Grand Lodge of Virginia, under the designation of Alexandria Lodge, No. 22. This name was continued until 1805, when, in order to include that of Washington, it was changed to Alexandria Washington Lodge, No. 22, under which title it still works.

The profits of the proposed publication are to be applied to the liquidation of a debt incurred in the erection of the Masonic Temple, just completed by the Lodge, in place of one destroyed by fire in 1871, by which disaster the Lodge suffered a very heavy loss.

The volume will contain the following illustrations: A steel plate copy of a portrait of Washington in regalia, painted from life by Williams, of Philadelphia, in 1794, for the Lodge, the original of which is still in its possession; a representation of the Masonic procession at the laying of the corner-stone of the U. S. Capitol, in 1793; a representation of the Masonic funeral procession of Washington, December 18, 1799; Washington's Coat of Arms; a steel plate copy of a portrait of His Excellency, Edmund Randolph, Governor of Virginia, and Grand Master in 1788; and a steel plate copy of a portrait of His Excellency, Robert Brooke, Governor of Virginia, and Grand Master in 1796.

General Washington was Master of this Lodge from April 28 to December 27th, 1788, when he was re-elected for the ensuing year. The Lodge was present when he laid the corner-stone of the Capitol, and also at his funeral, when the Masonic ceremonies were performed by its Worshipful Master, Dr. Elisha Cullen Dick, who was one of Washington's physicians.

Among the other interesting events in which the Lodge has participated, and which will be described, are the following: the placing, by the Lodge, of the stone to mark the southern boundary of the District of Columbia, in 1791; the laying of the corner-stone of the Smithsonian Institute, at Washington, in 1847, of the Washington National Monument, in 1848, of the Equestrian Statue of Washington, in Richmond, Va., in 1850, and of the cope-stone of William and Mary College, in 1859; the entertainment of Washington in 1797; the reception of the Grand Secretary of the Grand Lodge of Pennsylvania, in 1790, and of the Grand Master of Pennsylvania, in 1811; the Grand Masonic Banquet given in Alexandria in honor of Lafayette, in 1825; and the entertainments given to Alexandria Washington Lodge by Hiram Lodge, No. 10, in 1861, and by Washington Centennial Lodge, No. 14, in 1872.

There is certainly ample material here for a most interesting volume, even for the general reader, and especially for members of the Fraternity. It is now ready for the press, and will soon be issued, to subscribers only, at two dollars per copy. We have already ordered twenty copies for Brethren in Boston, and shall be happy to forward any other names.

In *The Ashlar* for June, 1860, we find the following interesting account of a visit to the Lodge-room of Alexandria Washington Lodge, by Brother W. T. Ransom:—

"Leaving the old Kirk-yard, we went in search of the 'ancient tiler,' who, for over thirty years, has stood at the outer door of the Washington Alexandria Lodge. It needed but little inquiry to find his location, for the youngest boys on the streets knew where lived the venerable patriarch, John Shakes. The old man is now eighty-six years of age, and for more than sixty-four years has 'traveled from the West toward the East.'

"Accompanying our venerable guide, we soon came to the market building

of the city, in the upper story of a wing of which was the apartment we had come to visit. After passing the ante-rooms, we came to the Lodge-room. After throwing open the old-fashioned shutters to admit the light, the first thing that attracted our attention was the chair that occupied the Orient. The chair (a straight-backed, leather-cushioned affair) possesses its chief interest from the fact of its having been presented to the Lodge by General Washington, and occupied by him as W. M. On the Master's stand lies the gavel with which the General proved as 'true and trusty' the corner-stone of the Capitol of the United States, and the same recently used by President Buchanan on the inauguration of Mills' equestrian statue. On either side of the oriental chair are suspended against the wall autograph letters from Washington to the Lodge; while in the West hangs an original portrait of the Chieftain by Stuart. But among all the precious relics in keeping of this Lodge, those possessing most interest are two Masonic aprons, preserved in glass cases. The one formerly belonged to Dr. Craik, the family physician of General Washington, and was worn by him at the General's funeral. The other (a beautiful satin apron, the emblems upon it embroidered in gold) was made by the Marchioness de Lafayette, and by her presented to the General through the medium of her illustrious husband, upon the occasion of his first visit to America after the Revolution. There, too, is preserved a piece of the coat worn by the unfortunate Braddock at the time of his defeat and death; a part of the sleeping tent of Washington; a lock of his hair, and numerous other relics of great interest to an American, all of which were commented upon by our Brother Tyler in language most interesting and affectionate:

"Around the Lodge were set the old-fashioned, wooden-backed chairs of puritan model, giving it an appearance of the 'earlier days' indeed. Portraits of a long line of Masters, many of whom have years since 'rested from their labors,' ornament the wall, thus indicating that they still live in the affectionate regards of their Brethren. After passing an hour in the inspection of the numerous objects of interest which are there collected by our worthy Brothers of the Old Dominion, we bade the old 'sentinel on the watch-tower' adieu, and returned to the Capital, doubly pleased with our trip to Alexandria."

Decree Of The Emperor Joseph II.—In the article entitled "Mozart as a Freemason," allusion is made to the decree of this most liberal monarch. It was in the following language:—

Instructions of Joseph II., Emperor of Germany, to the Governors of his Provinces, with regard to the multiplication of Masonic Lodges.

Masonry has spread so rapidly in my dominions that there is hardly a little provincial town in which Lodges may not be found, and it is very necessary to establish some regulations on the subject.

I know nothing of their mysteries, and I have never had curiosity enough to attempt to unravel them; it is enough for me to know that Masonry is always doing something good—it relieves the poor, cultivates and protects letters; and on that account I will do for it more than has been done in any other country.

But, as reasons of state and good order require that these men be not left without any legal supervision, I propose to take them under my protection and to grant them my special favor if they conduct themselves well, on the following conditions:

1. There shall not be at the capital more than one or two Lodges, or — if it is impossible to receive all the Brothers in them — three at most. In cities where there are regencies, there may be one, or two, or three Lodges. But in provincial towns where there is no regency, Lodges are strictly forbidden, and any proprietor who suffers them to assemble in his house shall be punished as a criminal who permits prohibited games.

2. Lists of all Lodges and of their members shall be sent to the Government, the days of meeting being given; and every three months they shall send an exact detail of the members who have been received in the Lodge, or who have quitted it, but without announcing the titles, dignities and grades which they have in the Lodge.

3. Each year the Government shall be informed who is Master of the Lodge.

In return, the Government grants to the Freemasons acknowledgment, protection and liberty; leaves entirely to their direction the interior of Lodges and their constitution, and will never make inquisitorial visits.

In this way, the Order of Freemasonry, which is composed of a great number of worthy men who are known to me, may become useful to the State.

Signed, JOSEPH.

RICHMOND COMMANDERY, No. 2, has accepted the invitation of De Molay Commandery to visit Boston on the centennial anniversary of the Battle of Bunker Hill. We can hardly realize that sixteen years have elapsed since that most delightful pilgrimage to Richmond, when old and young, black and white, bond and free, men, women and children, had no thought, or wish, or care but to make those Boston Yankees happy. And happy enough they were, to be sure.

In the visits exchanged between those two Bodies in 1858 and 1859 friendships were formed which have never been broken but by death. Many noble fellows are gone, but some are left whom we hope to welcome, together with many new friends, on that most interesting occasion. Any one from Richmond, old friend or new, will be received by the members of De Molay Commandery with open arms.

THE FORTY-SEVENTH PROBLEM OF EUCLID has often proved a stumbling-block to Masters and Lecturers, but we think no one ever made more of "a mess of it" than a zealous, but rather illiterate, Master in Western New York, who once informed an astonished neophyte that "The 47th problem of U-clyde was the invention of our ancient friend and Brother, the great Pith-a-go-re-as, and on its discovery he is said to have sacrificed a he-cat-a-comb."

H.W. Smith, Boston

Marshall P. Wilder

PRESIDENT OF THE AMERICAN POMOLOGICAL SOCIETY

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THE

NEW ENGLAND FREEMASON.

VOL. II. BOSTON, MAY, 1875. NO. V.

Sketch of the Life of Hon. Marshall P. Wilder,

PAST DEPUTY GRAND MASTER OF MASSACHUSETTS.

We have the pleasure to present to our readers an excellent portrait of a distinguished Brother. The engraving will be found remarkable alike for the accuracy and fidelity of the likeness and for the skill and artistic perfection of its execution. It has called forth the highest encomiums from the best judges and most skilful practitioners of the art of engraving. It is indeed a speaking likeness, which will be instantly recognized, and with pleasure, by those who have ever seen the original; and to those who have not, it will suggest a very accurate idea of his genial and noble countenance.

Many memorials of this eminent merchant and horticulturist have appeared in our periodicals and society publications during the past few years; but the present brief sketch we propose to confine principally to his Masonic history, and to let him speak for himself.

Marshall Pinckney Wilder was born September 22, 1798, at Rindge, N. H. He is the oldest son of Samuel Locke Wilder and Anna Sherwin. His paternal grandmother was a sister of Samuel Locke, D. D., President of Harvard University, from whom his father derived his Christian name. In the Indian wars, in the Revolutionary struggle, and in Shay's rebellion, some of the ancestors of our subject rendered important services, and his grandfather was one of the seven delegates from Worcester County in the Convention in Massachusetts in 1787, who voted in favor of adopting the Constitution of the United States.

At the early age of four years he was sent to school, and at twelve he entered New Ipswich Academy. After remaining there one year he returned home, and was put under the tuition of Rev. Joseph

Brown, it being his father's intention to give him a collegiate education, with a view to a profession. The boy, however, preferred a more active life, and at sixteen his father gave him his choice of the farmer's or the student's life. He chose the former, and thus, probably, laid the foundation of that robust health and those horticultural tastes which have characterized him for so many years.

At an anniversary festival in 1861, which called back to their birthplace many of the sons of Rindge, Brother Wilder pleasantly described his school-boy days, and pictured the old schoolhouse near his father's door, the little rods of chastisement, resembling a bundle of apple-grafts, behind the master's desk, and the evening spelling matches, where each carried a candle in a turnip to the arena. Proceeding in a more touching strain, he asks: "Who that has a soul within him can forget the place of his birth, the home of his childhood, the old district school where he learned his A B C, the church where he was offered at the baptismal font, or the consecrated ground in which repose the loved and lost ones of earth?

"I can recollect this old church as it then was, with its high pulpit, spacious galleries and square pews, surrounded with balustrade and rail; and how terrified I was if, by chance, I turned one of the rounds and made it squeak, lest I should have disturbed the venerable Deacon Blake, whose pew was between that of my father and the sacred desk; and now and then, in time of service, I opened one eye and looked around to espy the handsomest young lady in the congregation; and here it was my eye caught hers who became my first love and the wife of my youth.

"I never return to this good old town, the place of my birth, the home of my youth, and in whose sacred soil repose my mother, my brother and sister, the wife of my youth and some of my children, but I feel sensations which no language can describe. I never revisit this town, but, with the first glimpse of her glorious old hills over which I have roamed in my youth, my soul rises with the inspiration of the scene, and I almost involuntarily exclaim, Thank God, I am with you once again!

'I feel the gales that from ye blow
A momentary bliss bestow,
As, waving fresh your gladsome wing,
My weary soul ye seem to soothe,
And redolent of joy and youth,
To breathe a second spring.'"

The increase of his father's business led to the transfer of young Wilder from the farm to the store, and at the age of twenty-one he was admitted to partnership. He was enrolled in the New Hampshire Militia at sixteen, and, having a decidedly military turn, he rose in rank rapidly. He organized and commanded an independent company in his native town. At twenty-five he became Lieutenant-Colonel, and at twenty-six Colonel of the Twelfth Regiment.

In 1825 he removed to Boston, and established a wholesale grocery house, under the firm of Wilder & Payson. His military and mercantile acquaintance in New Hampshire proved of great advantage in the new business, which was continued until 1837, when the dry goods commission house of Parker, Blanchard & Wilder was formed, and under different styles has been continued until the present time.

He has frequently been called upon to occupy positions of trust and responsibility, and has for many years served as a director in several of the largest and most important corporations in the city of Boston. Although but little inclined for political life, he has served as a member of the Governor's Council, and of both branches of the State Legislature. As President of the Senate, he was highly complimented for his "untiring assiduity and uniform urbanity."

But it was in other pursuits that our Brother found his most congenial duties. From earliest boyhood the garden, the orchard, the forest and the field have had peculiar charms and attractions for him, and the taste has grown with his growth and strengthened with his strength. Horticulture, floriculture, agriculture and pomology have been his hobbies, and no man ever rode a hobby more to the pleasure and profit of his fellow-men. So intimately associated is he in our minds with the most luscious fruits and the most exquisite flowers, that the mere mention of his name maketh one's mouth to water, and is as a sweet savor in our nostrils. "Blessed is he that turneth the waste places into a garden, and maketh the wilderness to blossom as a rose." He was one of the founders of the Massachusetts Horticultural Society, and for eight successive years its President. He organized the American Pomological Society, and was the first President. He performed the same service and filled the same office for the Norfolk Agricultural Society, the Massachusetts Board of Agriculture, the United States Agricultural Society and the Massachusetts Central Board of Agriculture.

One of his biographers thus describes the qualities exhibited and the labors performed in these various stations: "The life of Col. Wilder is a striking instance of what an individual may accomplish by industry, indomitable will and the concentration of his intellectual powers upon one grand object, that of raising the standard of terraculture to a higher rank among the great pursuits of a nation. No ordinary talent, no turn of mere good fortune could ever have placed him in the high position he has attained as a public benefactor. For we must take into view the difficulties and obstacles which impede the projectors of every new and noble enterprise. One person alone can do but little; he needs help and fellow-workers to carry out his ideas. He must stir up the minds of others in favor of his plans. He must influence men of congenial temperament, and men willing to work and make some sacrifice, and to unite in his operations. This necessarily leads to the formation of societies, and every society thus constituted must have a head to plan, arrange and direct its operations. The presiding officer, like the commander of an army, should be the soul of the institution, ever remembering that in this age of progress, societies are the instruments, but the master spirit at the head is the great leader of all advance and improvement.

"He, therefore, who originates grand and valuable improvements should have every qualification to command success. He must be early and late at his work, and possessed of talent, knowledge, eloquence, and a winning way to draw toward him influences from all quarters, and especially on public occasions, amid a crowd of spectators. He must spare no expense, he must shrink from no labor; distance of place must not retard him, nor clouds of darkness dismay him, whether it be necessary to visit the village skirts of the wilderness or the gulches of California. He must confine his view to no narrow section, but, like the eagle, look abroad and embrace a whole country in his vision, until the nation is electrified with his own spirit of reform and improvement. The great success which has crowned his endeavors to advance the public good in the departments of rural industry, shows that the subject of this sketch possessed all these qualifications."

One so solicitous and laborious for the welfare of his fellow-men could not but feel a deep and strong interest in the Masonic Institution. We therefore find him connecting himself with the Fraternity

at a very early age, manfully supporting its cause in the dark days of persecution and obloquy, attaining to the highest honors in its period of prosperity, and still maintaining an active interest in its counsels.

He was initiated in Charity Lodge, No. 18, of Troy, N. H., at the age of twenty-five, exalted in Cheshire Chapter, No. 4, and knighted in Boston Encampment. He has received all the degrees of the Ancient and Accepted Scottish Rite, including the Thirty-Third and last. He was one of the signers of the celebrated Roll of Dec. 31, 1831 — "The Declaration of the Freemasons of Boston and its Vicinity." As Deputy Grand Master of the Grand Lodge of Massachusetts, he assisted in laying the corner-stone of the new City Hall in Boston, Dec. 22, 1862. At the World's Convention of Masons in Paris, in 1867, he sat as the delegate of the Grand Lodge of Massachusetts, and was the only Brother who spoke in the Convention as a representative of the United States.

At the celebration of the Feast of St. John the Evangelist by the Grand Lodge of Massachusetts, Dec. 27, 1871, some ten or twelve of the signers of the famous "Declaration" were present, and related most interesting reminiscences of the anti-Masonic times. On that occasion, the Grand Master introduced Brother Wilder to the company in the following words: "Among the signers of this Declaration, we have the pleasure of recognizing to-night one who, in addition to having served the Masonic Fraternity in many positions, has rendered valuable services to this community in many other capacities. I refer to the founder of the Massachusetts Horticultural Society. I have often thought, in watching the daily beauty of his life, in listening to the speeches which I have had the happiness to hear from him on occasions of this kind, that it was not to Masonry alone that he was indebted for the dignity of his character; that he had acquired something of the richness, and ripeness, and raciness of the fruits that he had produced, something of the beauty and fragrance of the flowers that he had cultivated. Of the man and the Mason, as well as of the gardener, it is true, 'By their fruits ye shall know them.'

"Brethren, I give you the health of our Past Deputy Grand Master, R. W. Marshall P. Wilder. In devotion to the interests of our Order, few Masons can with him *compare*; he always acts on the *plumb*; the principles of our Fraternity he keepeth as the *apple* of his eye; should it ever be again attacked, he will be sure to have 'a

little more *grape*' for the assailants; and if its secrets are demanded, he will be the last man to *peach*. Brethren, I will not longer deprive you of the pleasure of listening to his voice so *cheery*, for I am sure the sentiments he may utter will pass *current* in this assembly."

To this introduction Brother Wilder replied as follows:

"Most Worshipful Grand Master,—I am indebted to you, and I feel it sensibly from the bottom of my heart, for the very kind manner in which you have introduced me to my Brethren, and for your appreciation of my labors; but, sir, I am here to-night at much personal inconvenience, and suffering from ill health, to be present on the fortieth year from the signing of that memorable Declaration; and if I could not have been here without being borne on the bier which may carry me to my last home, I would have asked some of my Masonic Brethren to have borne me on their shoulders, so that I could at least, by the Masonic sign, have testified, from the convictions of my conscience, to the purity of the Institution. But it is a privilege for an old man,—and, gentlemen, I cannot longer claim to belong to the rising generation,—it is a privilege for an old Mason to live to see this fortieth year, and in the language of Scripture I may say, 'These forty years have I been with you.'

"I well remember the time when, as a young merchant in Boston, having everything at stake, with a young family, and but little means, I was called upon to encounter this anti-Masonic excitement; but I took great pleasure in placing my name on that memorable record, and it stands not far from such names as those of the Rev. Dr. Eaton, the Rev. Dr. Harris, the Rev. Father Taylor, and my most excellent friend, whose absence from this board (although he has been present with us during the evening) we regret, — the Rev. E. M. P. Wells. But oh, what a sensation it excites! Of the four hundred members in Boston who signed that Declaration, how few are left! Those glorious luminaries of Masonry, which shall shine in its history while time shall last, have sunk below the horizon forever, and we shall never meet again with so many as have surrounded this board this evening. I could not, therefore, deny myself the pleasure of being here to-night, and, Most Worshipful Grand Master, I thank you for giving me this early opportunity to express these feelings, for I must soon retire.

"I have always felt, next to my religion, if I have any, the benign influences of Freemasonry. I have lived to see great changes in the moral and political world; I have lived to see, as has been asserted this evening, the malign influences spring up against Masonry, and I have lived to see those apostates, like Judas, go down to infamy. In relation to the benign influence of Masonry, I was never more deeply impressed, or more affected in my life, than when I appeared at the World's Convention of Masons, in Paris, as a delegate of the Grand Lodge of Massachusetts, where seven hnndred and fifty members, from fourteen different nations, had assembled in brotherly affection; and when, without regard to color or shade of complexion, they threw their arms round my neck, and with affectionate tears trickling down their cheeks, I felt the benign influence of Masonry, I could not but exclaim, 'Masonry will proclaim peace on earth and good will to men.'

"I thank you, also, Most Worshipful Grand Master, for alluding so kindly to that art to which I have devoted my whole life. I have stolen from the pursuits of business, and from other duties, every moment that I could seize to promote the beautiful art to which you have referred. It was born with me. From the day when my mother first took me into the garden to help dress and keep it, I can never remember the hour when I did not love the cultivation of the soil. I love everything that pertains to rural art and rural life. I love the singing of the birds, the babbling of the brook, and the sighing of the breezes; I love the vernal spring, odorous with the fragrance of the garden and the orchard; I love the summer solstice, rich with the verdure of the forest and the field; I love the mellow autumn, burnished with the golden harvests of the year; but my love for this Institution, and the enjoyment of its social friendship, is equal to any which I have ever experienced in any other pursuit of life.

"But, sir, I must not further prolong these remarks. I have said it was a privilege to be here this evening. I hope to meet you again on some future occasion, but it must be confessed that I have climbed the summit of the hill of life, and am descending on the other side; soon I shall reach the valley below, and you will plant the acacia at the head of my grave; but while I do live, I will stand by the principles of Freemasonry, under the belief that the better Mason a man is, the better Christian he will be.

"Let me conclude with the expression of the hope that our Institution may go on prospering and to prosper, rising higher and higher in excellence and glory, until all the members of it, of every nation,

kindred and tongue, shall join in one grand circle of life and love, to celebrate the Festival of the Saints John in the Kingdom of Heaven."

In his report to the Grand Lodge, Brother Wilder gives an interesting account of the Convention in Paris in 1867. We subjoin a few extracts:

"On my arrival in Paris I presented my credentials as the delegate of the Grand Lodge of Massachusetts to the World's Convention of Freemasons, summoned by our illustrious Brother, General Mellinet, Grand Master of the Grand Orient of France, and Commander of the National Guard of France. I was most cordially received, and furnished with a card of invitation to attend the Great Festival of the Brotherhood, to take place on the 15th of June, 1867. . . . . .

"The *Fete* was one of the most interesting, imposing and grand ever witnessed within the circle of the Masonic family. Fourteen nations were represented by about seven hundred and fifty Brethren of the mystic tie. The services in the Great Hall, the address of the Grand Master, the oration, and other performances, were intrusted to, and executed by, gentlemen of distinguished ability. The Grand Banquet was produced with all the elegance and *recherche* peculiar to French artists and caterers, each guest being furnished with a splendid bouquet of moss-roses.

"The Most Worshipful Grand Master Mellinet presided with great ease and dignity, to whom your representative is indebted for special courtesies, and to M. Thevenot, Grand Secretary, and the Committee of Arrangements, for many other acts of politeness. Here, then, we were assembled in the Banqueting Hall of the Grand Orient of France — *here*, in the most elegant and beautiful city of the world, alike renowned for art, science and taste—*here*, where the people and the products of every climate were assembled to hold a grand festival in honor of the genius, industry and progress of the age—and *here* to unite the world in efforts for the relief of toil, the reward of labor and the multiplication of the blessings and comforts of mankind.

"It was a most appropriate occasion for a meeting of the Masonic Brotherhood from all parts; and, although differing in language, customs and manners, all were inspired with the feeling that, whatever the dialect, color, or personal peculiarity, all were truly Brethren of the great Masonic family of the world.

"Nor was language necessary to express the sentiments of the heart. The friendly grip, the affectionate embrace, the parting kiss, spoke more loudly than words the emotions swelling in the bosoms of Brethren never again to kneel around the altar of Freemasonry on earth.

"The speech of welcome to the Fraternity was cordial and appropriate. In response, your representative alluded to the prosperous condition of Masonry in the United States, the respect entertained by his countrymen for their Brethren in other lands, and closed with the following sentiment:

"*The Grand Orient of France and the Grand Lodge of Massachusetts.* United by the sacred ties of Masonic obligations—brought nearer by the wonderful achievements of science—may a chord of living sympathy and friendship bind us still closer together in one great circle of life and love.

"The Most Worshipful Grand Master reciprocated these sentiments with the desire that the friendly relations existing between our institutions might be perpetuated forever.

"One other occasion deserves notice in connection with this report.

"On the 24th of June a Grand *Fete* of the Order was held by the Supreme Grand Council of the Thirty-third and last Degree of the Ancient and Accepted Scottish Rite for France. This was held in Paris, and was attended by a large concourse of Brethren.

"The services in the Lodge were impressive, the Grand Commander being no less a personage than our illustrious Brother Viennet, of the French Senate, and now in the ninety-fourth year of his age. The Banquet, as on the former occasion, was arranged and provided for with taste and elegance; but what added much to its interest was the hall in which it was held, for it was here that our Brother Benjamin Franklin presented his grandson to Voltaire, whose benediction upon the child was pronounced in those memorable words: 'God and Liberty.' Your delegate being a guest, was called on to respond for the United States. In the performance of this duty he alluded to a pleasing coincidence, that while we were enjoying the hospitalities of that hour in Paris, ten thousand of our Brethren were passing in Grand Procession in the streets of Boston, in honor of Freemasonry and the dedication of a new Masonic Temple, erected at an expense of nearly half a million of dollars, and which it was believed was more elegant and appropriate than any similar institution in the world.

Your representative, after thanking M. Lajonquiere, Grand Secretary, for kind attentions, concluded by proposing the following toast:

"*The Institutions of Freemasonry throughout the Universe.* One in affection, one in obligation, one in destiny. May they go on prospering and to prosper, rising higher and higher in the scale of human excellence, grandeur and glory, and rejoicing together forever as Brethren of the great Masonic family of man."

The latest cause in which Brother Wilder has taken a strong and active interest is that of the New England Historic and Genealogical Society. In that Asssociation he succeeded Gov. Andrew as President some nine years since. In that capacity, and by his own personal solicitation and labors, he has raised the necessary funds for purchasing and equipping the spacious and convenient house now occupied by the Society in Somerset Street, Boston.

It falls to the lot of few men to witness the full accomplishment of so many favorite projects. In the enjoyment of such a realization, attended by the hearty good will and gratitude of all his fellow-citizens, and the affectionate respect and regard of his Brethren of the Masonic Fraternity, Col. Wilder is now passing the evening of his days in the midst of health, plenty and peace; and so may he long continue.

Gothic Architecture and Freemasonry.

BY R. W. WILLIAM T. R. MARVIN, D. D. G. M.

It has been remarked that the various Cathedrals of the continental cities bear intrinsic evidence of their origin from a single master-mind, in the "unity in diversity" which characterizes them all. Historic evidence, no less than tradition, declares them to have been the work of the Travelling Freemasons of the middle ages, through whom the "royal art," with its mysteries and all its varied symbols, has been transmitted to our own times, and to the Brethren of our Lodges, wherever dispersed. Who it was that drew the plans of these magnificent edifices is not certainly known. Tradition assigns the honor to various architects; but the claim of each has been denied, and it is too late to hope for a decision that shall be final and indisputable.

The same spirit of devotion which lavished its wealth in building these glorious temples, kindled a flame in the hearts of those who worshipped in them; and inspired St. Hildebert to write his glowing hymn, and St. Bernard to pour out his soul in the triumphant strains describing "Jerusalem the golden," that anthem of the church militant which will be sung until

> "The morning shall awaken,
> The shadows pass away,
> And each true-hearted servant
> Shall shine as doth the day."

The architect, no less than the poet, the painter, or the priest, caught the enthusiasm of the age, and the achievements of his genius stand to-day in a strength and beauty that have never been surpassed, if indeed they have been equalled by any efforts of modern times. "The Italian basilica, an immense cube, with a triangular pediment, is fixed like a crystal, and if it is not finished it is unmeaning." The Gothic Cathedral, on the other hand, has in it, as has been truly said, "the forest's life and voice, and if a day should come when we could say, 'It is done,' why then we should seem to say, 'It is dead.'"

The writer just quoted, gives us, in a recent number of *Lippincott's Magazine*, the following description of the vision which greeted him, on entering one of these brilliant Cathedrals: "The scene," he says, "was a rare one. I looked around me in the golden altar-lights; I thought I was in a forest,—a forest at sunset. The choir was almost filled with rising incense, touched with the yellow flare of the tapers; and it seemed, through the columns, like a vista into the clouds. The grand stems of the arcades were thickly crowded; only they fell into a natural order and alignment, like the trunks of pines; overhead they rolled to meet each other, breaking out everywhere into stiff, thickset needles and tufts of Gothic work. Vast patches and shields of prismatic hues lay rounded against their mighty cylinders. But this forest was not a solitude; it was crowded with speechless figures, thick as thoughts. And it was not silent or simply whisper haunted, like the real woods. It was all inflated, and swelled, and dazzled, and broken with pomps of organ-music, that almost overcame the heart, and made the pillars seem to reel, and the painted windows to rock, in the Jove-like storm."

We leave to other hands the task of tracing out the intimate con-

nection between the symbolic teachings of the Cathedral architecture, and the imposing ritual which enshrines itself amid such surroundings. No one who has ever given a thought to the subject can have failed to recognize the fact that the whole structure is full of symbolism, and every portion of it enforces its own peculiar lesson. Wherever we go, into whatever temple of this Gothic order we enter, the same spirit meets us on the threshold, lingers with us along the aisles, bends beside us at the chancel rail, and whispers ever to us the same mystic language, eloquent with meaning to the ear that will listen to it. When we see them all, from the ruined arches of Melrose and Kilwinning to the still unfinished towers of Cologne, suggesting the same teachings in a manner so peculiarly their own ; not obtrusively—rather indeed concealing them from the careless eye, yet opening readily to our thoughtful study, when once we have learned how to interpret them ; when we realize the harmony which exists between them all, and the intrinsic evidence pervading them all, we can no longer resist the conviction that they had their origin in one master mind, inspiring his Brethren with the glow of his own enthusiasm, imprinting on their memories and pouring into their hearts his own immortal genius.

It requires no very vivid imagination to trace a close connection, also, between the magnificent and imposing ritual of the Cathedral service and the not less impressive and beautiful yet simple ritual of that Lodge which does its work in strict conformity to ancient usage, with those additions of musical harmony which so fittingly supplement the harmony of brotherly emulation. The majesty of the Cathedral has infused itself into those peculiar ceremonies which have at length become inseparably connected with the edifice ; while the simpler rites and modest symbolism of our Order have crystallized themselves, as it were, and remain essentially unchanged. The traditions of the Institution, the language employed, with its quaint titles, its obsolete words, and its antique setting, are sufficient evidence of this, were any needed.

Our altar stands before the neophyte, unsurrounded by chancel-rail, and the humblest Brother may kneel at its steps, without priestly absolution, and receive the pledge of fraternal love. Upon it lies the Book of Holy Scripture, the great light in Freemasonry. Not a word of human gloss or comment defaces it, or explains away the significance of its teachings, or in any way influences whoever desires to

study its pages. The emblems that rest upon it have each their lesson, which he who beholds them cannot fail to understand. The square admonishes him, "Let virtue and integrity guide you," and the compasses respond, "Remember the great circle of humanity, composed of individuals like yourself, not one of whom is nearer or more remote from the Great Centre of all being than are you." These emblems are no less constantly or conspicuously displayed upon our altars than those hallowed and far more sacred symbols that are elevated before adoring eyes by the consecrated hands of a priesthood ; concerning them no controversy is likely to arise—the real presence of the thing signified must be in the heart of him who seeks to read their lesson, or their teaching is profitless and vain.

The two lighted tapers upon the Cathedral altar symbolized the double nature of the Saviour, as both human and divine—the light which lighteth every man that cometh into the world—or the two Sacraments of the Christian Church, Baptism and the Eucharist ; and though their flames have been multiplied till their brilliancy dazzles the eye, the significance of the emblem remains unchanged. Around our altar stand its burning tapers, no less eloquent in their teaching of that order and harmony which should preside over and characterize the assembly of Brethren.

The clustering pillars bearing up the wide-spreading arches, and stretching out in seemingly endless vistas, yet ever bending beneath their burdens, remind us of the Man of sorrows, bowed by the agony of his ineffable sufferings ; and, while they seem to sympathize with his passion, they whisper words of comfort from above to every sorrowing human heart. Our pillars are but three, and yet they point as plainly to the Grand Master of all, whose wisdom is infinite, whose strength is omnipotent, and whose beauty shines in every star.

From censers swung by chanting priests, the thick and fragrant cloud arises, symbolizing on earth that heavenly incense offering which the Apocalypse declares typified the prayers of the saints. Our "pot of incense" is the emblem of a pure heart, no less an acceptable sacrifice, no less fragrant or grateful to Him before whom "all hearts are open, all desires known, and from whom no secrets are hid" by clouded canopy or fast tiled door.

The "fretted vault" and chancel arch of the Cathedral are often studded with glittering stars, emblematic, like the covering of our Lodges, of "the starry-decked heavens" where all good Masons hope at last to arrive.

The gorgeous hues and sunset dyes which fall from rose-window or lancet upon the Cathedral's kneeling worshipper, remind him of the saintly lives and exalted virtues, the heroic deeds and glorious deaths of the goodly fellowship of the Church triumphant, whose toils are ended, and whose crowns are won. We, too, have bright and shining examples of fidelity under persecution, of heroism under trials, and of truth and faithfulness glowing with immortal radiance, and even though suffering the bitterest pangs and reproaches, unyielding to the end.

And so we might go on, pointing out in many and even more striking ways how the inspiration which built these venerable piles has infused itself into their worshippers, and elaborated those solemn and impressive services which find their congenial home within Cathedral walls. Is it too much to claim that this is the unconscious outgrowth of a secret principle whose interpretation by the profane is more difficult than any hieroglyphics of Egyptian priests, or Cabbala of Jewish rabbins, but to the skilful craftsman is an open book? The Scripture lesson, the prayer, the solemn vow, the light out of darkness, the charge, the anthems of praise—it were well nigh an endless task to follow out the parallel.

We are taught that to the Greeks is due all that "is great, judicious and distinct in architecture." Is it not time that the testimony of truth be incorporated into our trestle-boards, and that our candidates henceforth be taught that the Gothic architecture, not less ornamental than the Composite order, not less beautiful than the Corinthian, not less graceful than the Ionic, possessing no less strength than the Doric or the sturdy old Tuscan—combining all their charms while avoiding their defects; adapting itself to every requirement of the architect; now springing spirit-like into the air to form a flying buttress or a cresting pinnacle, now bearing up with massive masonry the weight of frowning battlements and tower, of lofty spire or arching dome, and now stretching its seemingly endless colonnades like a labyrinth before us,—that the Gothic system, having a character so completely its own, was the invention of our ancient Brethren, the Travelling Freemasons of the middle ages?

"They dreamed not of a perishable home
Who thus could build."

Old Halls in London Associated with Masonry.

No. 1.

STATIONERS-HALL.

As is well known, the business sessions, or quarterly communications, of the Grand Lodge of England were in olden times held in taverns, as were also the meetings of the learned societies and literary and social clubs of London. The celebration of the Assembly and Feast of the Grand Lodge occurred, however, after 1720, in the halls of the City Companies; because, it is presumed, they afforded better accommodation than the tavern for the brethren, who usually assembled in large numbers on these annual occasions. The custom of assembling in these halls, for the purposes named, appears to have prevailed, with one exception, until 1775.

The Assembly and Feast were observed about as we in Massachusetts distinguish Saint John the Evangelist's day, by the installation of the officers of the Grand Lodge and the celebration of the Grand Feast; with this difference, however, that in England no business was transacted, whilst with us, occasionally, it is permitted. One of the regulations of the Grand Lodge of England was, that "there shall be no petitions or appeals on the day of the general assembly and feast; such business being unsuitable with the intention of a day of festivity."

The annual festival in England was celebrated from 1717 to 1783, inclusive, fifty-seven times. It was omitted in the years 1722, 1726, 1729, 1743, 1746, 1748, 1749, 1750, 1751, 1759, and 1761. In Grand Lodge, on the 9th April, 1743, the Grand Master, Lord Ward, proposed, "as there was to be no feast in town, to meet the brethren at Brother Vipont's, in Hampstead, there to dine on the 16th of May." At the meeting of the Grand Lodge of April 14, 1746, "It was agreed to postpone the grand feast, and to request the grand master [Lord Cranstoun] to continue in his office sometime longer: and, at their [the grand Lodge's] desire, the grand master promised to continue in the chair; and desired their company to dine at brother Vipont's, on the 3d of May next."

There does not appear to have been any fixed day for the Assembly and Feast; the day for their observance being determined from time to time by the Grand Lodge; evidently, convenience and other cir-

cumstances having been taken into consideration. From 1717 to 1721, inclusive, the 24th June, Saint John the Baptist's day, was selected for the occasion; and again in 1723 and 1724. The festival occurred but three times, down to 1784, on Saint John the Evangelist's day. Generally it was kept in the spring months.

The places where the Assemblies and Feasts were held may not be without interest to Masons. It is, therefore, the object of this paper to describe them through the help of the "Curiosities of London," a work published in London, in 1868. The first four of these annual celebrations took place at the Goose and Gridiron Tavern, which has already been described in the NEW ENGLAND FREEMASON, under the title of "Old London Taverns Identified with Masonry." Afterwards, until 1773, they were held in several of the halls of the City Companies of London, namely: STATIONERS', MERCHANT-TAYLORS', MERCERS', FISHMONGERS', HABERDASHERS', DRAPERS', LEATHERSELLERS', BARBER-SURGEONS' and VINTNERS'.

The Grand Lodge occupied STATIONERS'-Hall but once. The occasion is described in the English Constitutions of Noorthouck thus:

"The ASSEMBLY and FEAST being held at Stationers'-hall, June 24, 1721, Payne, grand master, with his wardens, the former grand officers, and the masters and wardens of twelve lodges, met the grand master elect, at the Queen's-arms tavern in St. Paul's Church-yard, in the morning; and having recognized their choice of Brother Montagu, they made some new brothers, particularly Philip lord Stanhope, afterward earl of Chesterfield; and walked from thence on foot to the hall, in proper cloathing and due form; where they were joyfully received by about 150 true and faithful brethren, all cloathed. They sat down in the antient manner of masons to a very elegant feast. After dinner, Brother Payne, the old grand master, made the first procession round the hall, and when returned, he proclaimed aloud the most noble prince and our brother, John Montagu, duke of Montague, grand master of masons; and brother Payne having invested him with the ensigns and badges of his office, installed him in Solomon's chair, and sat down on his right hand; while the assembly owned the duke's authority with due homage and joyful congratulations upon this revival of the prosperity of masonry. The grand master immediately called forth John Beal, M. D., as his deputy grand master, whom Brother Payne invested and installed in Hiram Abbiff's

chair on the grand master's left hand. In like manner his worship appointed

Mr. Josiah Villeneau } grand wardens,
Mr. Thomas Morrice }

who were invested and installed by the late grand wardens.

"Then Montagu grand master, with his officers and the old officers, having made the second procession round the hall, Brother Desaguliers pronounced an elegant oration upon masonry. After great harmony, the effect of brotherly love, the grand master thanked Brother Villeneau for his care of the feast, and ordered him, as senior grand warden, to close the lodge."

It will be observed that the surname of the grand master was Montagu, whilst his ducal title was Montague.

From the "Curiosities of London" we gather the following account of Stationers'-Hall and Company.

STATIONERS' HALL. Stationers' Hall-court, Ludgate-hill, occupies the site of Burgaveny House, whither the Stationers' Company removed in 1611: it was destroyed in the Great Fire;* after which the present Hall was erected; the eastern front was cased with stone about the year 1800.

The Company of Stationers retain their original character intact, and is the only London Company restricted to the members of its own craft; or members of the book selling, stationery, printing, bookbinding, print-selling, or engraving trades; while it practises "the mystery or art" to which its ancient title nominally refers.

The Company existed as a fraternity long previous to the introduction of Printing. Their first Hall was in Milk-street. They were first incorporated May 4, 1557 (3rd and 4th Philip and Mary): this charter was renewed by Elizabeth in 1588; amplified by Charles II., 1684; and confirmed by William and Mary, 1690, which is the existing charter of the Company. These charters gave them inquisitorial privileges of search and seizure of obnoxious books; printers were compelled to serve their time to a member of the Company; and every publication, from a Bible to a ballad, was required to be "Entered at Stationers' Hall." The first entry on the books is 1558: "To William Pekerynge, a ballad, called *A Ryse and Wake, 4d.*" The *Registers of the Stationers' Company* are valuable authorities. Mr. Payne Collier has given many quotations from them in the two

*Hansard's *Typographia* contains a view of Burgaveny House as altered for the Hall of the Stationers, printed from the original block engraved for the Company.

volumes which he edited for the Shakespeare Society in 1848 and 1849; and has continued the extracts, with illustrations and anecdotes (from 1587), in *Notes and Queries*, 2nd s., vol. XII.; 3rd s., vol. I. & II., *et seq.*

The Company likewise had granted to them by James I., in 1603, the privilege of the sole printing of Prymers, Psalters and Psalms; as well as "almanacks and prognostications, and the Latin books used in the grammar-schools." Under the Copyright Act, the proprietor of every published work is required to register his claim for his own protection, in the books of the Stationers' Company, before any legal proceedings can take place; the fee is 5s. To each apprentice bound at the Hall is given a Bible, which excellent custom originated in the bequest of Thomas Parkhurst, Master of the Company in 1683; he likewise left 37*l.* to purchase annually Bibles with Psalms, to be given to the poor. In corrupt times, the Company aided the Star-chamber, and hence they became stigmatized as its "literary constables." Their authority has been disputed; for, in the last century, Thomas Carman, the bookseller, of St. Paul's Churchyard, contested with the Company the exclusive right to publish almanacks: Lord North sided with the Stationers, but the eloquence of Erskine strongly controverted their claim.

Their almanacks, to this day, maintain their superior accuracy and trustworthiness, and adaptation to the requirements of the day. Thus, we have *Francis Moore's Almanack*, with the fullest account of Eclipses and Astronomical Phenomena; the *Lady's and Gentleman's Diary*, commenced in the last century, contains Papers and Questions contributed by some of the first mathematicians of the day, as well as Enigmas and Charades; John Partridge's Almanack, which Swift thought to extinguish in 1709, is still published; as is the Sheet Almanack commenced by Vincent Wing, the astronomer, who published for the Company, also, a *book* almanack: his portrait hangs in the Hall. Among the more popular of the late additions to the Company's list are almanacks for clergymen, parochial officers, and parish clerks; and a Gardener's Almanack, the first of which class was published by John Evelyn, the diarist.

In the Hall, on Almanack-day, in November, are published the Almanacks printed for the Company. The Stationers employed Lilly, Partridge and Moore: Lilly's hieroglyphics were stolen from old monkish manuscripts: Moore, it is stated, has stolen them from him.

The Company's astrological and other predictions in their almanacks continued, though modified, to our times; one year they experimentally omitted from *Moore's Almanack* the column on the moon's influence on the parts of the human body, when most of the copies were returned upon their hands. (Baily, on the *Nautical Almanac.*) The invested capital of the Company is upwards of 40,000 *l.*, divided into shares; but their only publications are almanacks and a Latin Gradus.

The Court-room has some fine carvings, attributed to Gibbons; and at the extremity is West's touching picture of King Alfred dividing a loaf with St. Cuthbert the pilgrim, presented by Alderman Boydell, Master of the Company; and of whom here is a portrait as lord mayor, with allegorical absurdities, by Graham. In the Stock-room and Hall are excellent portraits of Prior and Steele, presented by John Nichols; of Samuel Richardson, the novelist, and his wife, by Highmore (Richardson was Master of the Company in 1754); of Vincent Wing; of John Bunyan, presented by Mr. Hobbs, the singer; a half-length of Bishop Hoadley; Robert Nelson, by Kneller; Andrew Strahan, and his father, William Strahan; and a bust of William Bowyer, "last of the learned printers," with a grateful inscription written by himself. The Hall has also a large window filled with painted armorial glass. Here was held for nearly twenty years the Music Feast on St. Cecilia's day, 22nd of November, for which Dryden wrote his celebrated Ode, last performed here in 1703.

The Company's Charities consist chiefly of pensions; and foremost among the benefactors are the respected names of Gruy, Bowyer, Boydell and Strahan. Over the gate in Stationers' Hall-court are the arms, the Bible, the glory, and the dove, and the motto "Verbum Domini manet in æternum," bespeaking the holier labours of the Company; and the notice-boards below, the benevolence of its wealthier members.

From early times, the Stationers' Company has been celebrated for its sumptuous state, and its attendance upon the Lord Mayor's Shows, &c.; "the comeliest personages of the Company" attended the lord mayor on horseback, in velvet coats, chains of gold, and with staff torches, to escort Queen Elizabeth from Chelsea to Whitehall. They kept, until within a few years, a superbly gilt barge, in which, on the morning of Lord Mayor's-day they visited Lambeth palace; when the household of the Archbishop of Canterbury brought on board the

barge hot spiced ale, buns and cakes, and wine; the latter being served to the Stationers in small wooden "sack-cups," or bowls, with two handles, which were provided by the beadle of the Company. This custom is stated to have originated as follows: When Tenison possessed the See, a near relation of his, who was Master of the Stationers' Company, thought it a compliment to call at the Palace in his stately barge on the morning of Lord Mayor's-day, when the Archbishop sent out a pint of wine for each liveryman, with bread and cheese and ale for the waterman and attendants; and this grew into a settled custom. Certain fees, amounting to 2*l.* 12*s.* 6*d.*, were paid to the Archbishop's servants on this occasion; the Barge-master's bill was 20 guineas, the charge for music 12*l.*, besides other expenses, to enable the Company to "attend my lord mayor with fitting state." On the dis-continuance of the aquatic civic pageant, the Stationers' Company sold their barge, and the regale at Lambeth was thenceforth discontinued. The Company formerly submitted their several almanacks to the Archbishop of Canterbury, for his Grace's approval; this is no longer observed, but the Stationers continue to present annually to the Archbishop an entire set of their almanacks.

The Stationers' Company have erected in Bolt-court, Fleet-street, a School-house, at a cost of about 9000*l.* The School is not confined to the sons of liverymen and freemen of the Company: it will accommodate upwards of 300 boys, and affords an education similar to that of the City of London School. The speeches and awards of prizes take place at Midsummer before the Master, Wardens and Court of Assistants in the Stationers' Hall. The buildings were repaired and re-decorated in 1866–67: the Court-room is a noble and picturesque apartment.

The funeral feast of Thomas Sutton, of the Charter-house, was given May 28, 1612, in the former Stationers' Hall; the procession having started from Dr. Law's in Paternoster-row. For this repast were provided 32 neats' tongues, 40 stone of beef, 24 marrow-bones, 1 lamb, 46 capons, 32 geese, 4 pheasants, 12 pheasant's pullets, 12 godwits, 24 rabbits, 6 hearnshaws, 48 turkey-chickens, 48 roast chickens, 18 house-pigeons, 72 field-pigeons, 36 quails, 48 ducklings, 160 eggs, 3 salmons, 4 congers, 10 turbots, 2 dories, 24 lobsters, 4 mullets, a firkin and keg of sturgeon, 3 barrels of pickled oysters, 6 gammons of bacon, 4 Westphalia gammons, 16 fried tongues, 16 chicken-pies, 16 pasties, 16 made dishes of rice, 16 neats'-tongue pies, 16 custards, 16 dishes of bait, 16 mince pies, 16 orange pies, 16 forst back-meats, 16 gooseberry-tarts, 8 redcare-pies, 6 dishes of white bait, and 6 grand salads.—*Malcolm.*

It may be well to state that, besides the twelve "Great Companies" or *guilds* of London, there were, in 1868, sixty-nine "Minor City Companies." The first class comprised the Mercers', Grocers', Drapers', Fishmongers', Goldsmiths', Skinners', Merchant-Tailors', Haberdashers', Salters', Ironmongers', Vintners', and Clothworkers' companies. In the halls of seven of them were celebrated the Assembly and Feast. Three of the halls of the "Minor Companies" were distinguished in this manner, namely, the Stationers', Leathersellers' and Barber-Surgeons'.

J. T. H.

Installation of the Prince of Wales

(FROM THE LONDON TIMES OF APRIL 29TH.)

His Royal Highness the Prince of Wales was installed as Grand Master of English Freemasons yesterday, at the Royal Albert Hall, with great magnificence. The traditions of Freemasonry carry back the history of the Craft to a period antecedent to the building of Solomon's Temple, and represent the wise King as having himself filled the office which the heir to the throne of Great Britain has now been called to occupy. Even if we accept these traditions, there has never, from the time of Solomon until now, been such a gathering of the Masonic brotherhood as that of yesterday—a gathering unequalled alike in the numbers and the social *status* of those who took part in it, and in the magnitude of the arena in which it was held. The doors of the Hall were opened at 1 o'clock for the admission of those Brethren who had been fortunate enough to obtain tickets; and long before that hour the approaches were crowded by a continuous stream of vehicles. The skill with which the entrances to the different parts of the Hall have been designed can never be more signally illustrated than by the fact that, in the short space of an hour and a half, some

10,000 Freemasons entered the building, assumed the clothing distinctive of their several degrees and rank, and proceeded to the seats allotted to them, without a single instance of confusion or disturbance having occurred. The interior of the Hall had been specially prepared for the occasion, and the central path up the arena, leading from the entrance to the throne, which was placed beneath the organ, was covered by a carpet of harmonious color and Masonic design, the gift of a Brother of the Craft. On the south and east of the arena were chairs for the two chief officers of the Grand Lodge; and the central space was divided into four blocks, leaving clear pathways between them. By half-past two all the Brethren who were not officially engaged in the work of the day had taken their places, wearing Masonic clothing, which, besides their aprons, consisted in most cases of a broad collar of light blue silk, while some, who were entitled to wear collars of crimson, were arranged so as to border the pathways, and to form a "thin red line" in front of the blue. In the amphitheatre, the tiers of boxes, and the balcony, the light blue collars were everywhere predominant, relieved always by the background of crimson furnished by the hangings and decorations, and sometimes by the scarlet uniform of some member of a military Lodge, or by the purple clothing of some advanced Brother of the Craft. To the right and left of the organ, space was reserved for the Grand Officers and for distinguished visitors, among whom Prince Christian and deputations from various foreign Lodges were conspicuous. Shortly after half-past two, the Pro-Grand Master, the Earl of Carnarvon, was ushered into the Hall by a procession, which, as he took his seat on the throne, filed right and left to occupy reserved places, and to complete the spectacle. The Pro-Grand Master then performed the ceremonies necessary to convert the assemblage into a meeting of the Grand Lodge, and, the Minute of the Prince's election as Grand Master having been read and confirmed, Garter King-at-Arms formed and headed a procession which went to meet his Royal Highness. The Duke of Connaught had already seated himself near the Pro-Grand Master, and had been warmly received; but when the Prince entered the Hall, the vast assemblage rose as one man, and, regardless for the moment alike of Masonic order and of the ceremonies of the Craft, greeted him with such applause as even his experience at public assemblages could seldom have heard equalled. The Prince was conducted up the arena to a chair on the left of the Pro-Grand Master,

and, before seating himself, he bowed repeatedly in response to the plaudits of the Brethren. He then went through the forms prescribed by the Masonic ritual, and was duly inducted into his throne, the enthusiasm of the assembled Freemasons once again outstripping the proper order of the ceremonial, and finding vent in cheers with which the building rang again.

Garter King-at-Arms, who holds also the high Masonic office of Grand Director of Ceremonies, then proclaimed his Royal Highness in due form, and called upon the Brethren to salute him in Masonic fashion. This being done, the Earl of Carnarvon rose from the seat to which he had retired, and, according to ancient custom, addressed the new Grand Master on the duties of his office. He said: —

Your Royal Highness, Most Worshipful Grand Master,—It has been from time immemorial the custom, when any Master of the Craft was placed in this chair, to remind him of the duties that he then undertook; though it is unnecessary that I should remind your Royal Highness, who is so conversant with all the affairs of the Craft, of the whole of those duties. That our time-honored custom should not entirely disappear, it will be my duty to address to you a few words on this occasion. Your Royal Highness knows well that Freemasonry possesses many titles to respect even in the eyes of the outer world. It is, first, of great antiquity—an antiquity extending into the sphere of immemorial tradition; secondly, it is known and practised in every country, in every clime, by every race of civilized man; and lastly, in this country, above all, it has associated itself with human sympathies and charitable institutions. [Hear.] Let me say, further, that, while it has changed its character in some respects, it has lost nothing which can claim the respect of men who formerly, through the dim periods of the Middle Ages, carved its records upon the public buildings, upon tracery of the mediæval windows, or the ornamentation of palaces. Now it is content to devote itself to works of sympathy and charity, and in them it finds its highest praise and reward. Let me draw one further distinction, and that is an important one. In some other countries it has been unfortunately the lot of Freemasonry to find itself allied with faction and intrigue, with what I may call the darker side of politics. In England it has been signally the reverse. Now the Craft here has allied itself with social order and the great institutions of the country, and, above all, with monarchy, the crowning institution of all. [Cheers.] Your Royal

Highness is not the first by many of your illustrious family who have sat in that chair. It is, no doubt, by the lustre of your great name and position you will reflect honor on the Craft to-day; but it is also something to be at the head of such a body as is represented here. [Cheers.] I may truly say that never, in the whole history of Freemasonry, has such a Grand Lodge been convened as that on which my eye rests at this moment; and there is further an inner view to be taken: that, so far as my eyes can carry me over these serried ranks of white and blue, and gold and purple, I recognize in them men who have solemnly taken obligations of worth and morality—men who have undertaken the duties of citizens and the loyalty of subjects. [Cheers.] I am expressing but very feebly the feelings and aspirations of this great assemblage when I say that I trust the connection of your Royal Highness with the Craft may be lasting, and that you may never have occasion for one moment's regret or anxiety when you look back upon the events of to-day. [Loud cheers.]

The Prince, who was again greeted with loud and prolonged cheering, replied in the following terms:—

Brethren, I am deeply grateful to the Most Worshipful the Pro-Grand Master for the excessively kind words he has just spoken to you, and for the cordial reception which you have given to me. It has been your unanimous wish that I should occupy this chair as your Grand Master, and you have this day installed me. It is difficult for me to find words adequate to express my deep thanks for the honor which has already been bestowed upon me—an honor which has, as history bears testimony, been bestowed upon several members of my family, my predecessors; and, Brethren, it will always be my most ardent and sincere wish to walk in the footsteps of good men who have preceded me, and, with God's help, to fulfil the duties which I have been called upon to occupy to-day. The Pro-Grand Master has told you, Brethren, and I feel convinced, that such an assemblage as this has never been known; and when I look round me on this vast and spacious hall, and see those who have come from the north and south, from the east and the west, it is, I trust, an omen which will prove on this auspicious occasion an omen of good. The various duties which I have to perform will frequently, I am afraid, not permit me to attend so much to the duties of the Craft as I should desire; but you may be assured that when I have the time I shall do the utmost to maintain this high position, and do my duty by the Craft

and by you on every possible occasion. Brethren, it would be useless for me to recapitulate everything which has been told you by the Pro-Grand Master relative to Freemasonry. Every Englishman knows that the two great watchwords of the Craft are Loyalty and Charity. These are their watchwords; and as long as Freemasons do not, as Freemasons, mix themselves up in politics, so long I am sure this high and noble Order will flourish, and will maintain the integrity of our great empire. [Cheers.] I thank you once more, Brethren, for your cordial reception of me to-day, and I thank you for having come such immense distances to welcome me on this occasion. I assure you I shall never forget to-day.

The Prince resumed his seat amid loud cheers, which were long continued.

His Royal Highness spoke with a perfect elocution which rendered every syllable audible to the whole of the vast assemblage; but when, in conclusion, he uttered a manifest impromptu in saying that the reception which had been accorded to him, and the spectacle which he witnessed, were things which to the last day of his life he "should never forget—never!" there was just so much tremor of his voice as seemed to show that even the trained self-possession of royalty was somewhat shaken, as indeed it well might be, by the magnitude and the splendor of the spectacle.

At the conclusion of the Prince's address, the march from "Eli" was performed upon the organ, and then, a telegraphic address of congratulation from the Grand Lodge at Genoa having previously been read, deputations from the Grand Lodges of Scotland, Ireland, Sweden, and Denmark were successively introduced. The Grand Master next appointed the Earl of Carnarvon to be Pro-Grand Master, Lord Skelmersdale to be Deputy Grand Master, and the Marquis of Hamilton and the Lord Mayor to be Senior and Junior Grand Wardens, respectively. The nomination of the Lord Mayor appeared to give especial pleasure to the Brethren, and his Lordship, as he took his official seat, was greeted by loud and prolonged applause. The other Grand Officers were then appointed, and at five o'clock the Lodge was formally closed. The Prince was conducted to his retiring-room by a procession of the principal Brethren, and the assembly dispersed. It was not the least noteworthy feature of the whole that the character of the great meeting and the habitual discipline of a Lodge had combined to produce perfect order, so that from first to last there

was no hitch in the proceedings, no trace of insubordination, no hesitation, even for a moment, in obeying the directions of the appointed Stewards. The 10,000 Brethren took their places and left them without a single hindrance; and in the salutes and responses of the Masonic ceremonial they kept time with a precision which was marvellous, and with a grandeur of effect which no words could adequately describe. To this result the admirable arrangements of Garter King-at-Arms and of his chief assistant, Mr. Fenn, no doubt largely contributed; but at least equal credit must be assigned to the Brethren themselves.

The Illustrated London News furnishes the following additional particulars, which are of interest: —

The scene in the Royal Albert Hall was very striking. The hall presents to view a circular area surrounded by several tiers of boxes and galleries, one above another, all commanding a view of the platform in front of the grand organ. This platform, usually occupied by the choir at the concerts, was now transformed into a dais, on which "the throne" was placed, the space around being large enough for 400 or 500 Provincial Grand Masters, Past Grand Officers, and visitors of distinction to be seated amphitheatrically behind it. The throne was the same in which his Majesty King George IV. was installed when he was Prince of Wales. It was cushioned, and covered with rich purple velvet, and the floor was laid with a magnificent Oriental carpet, a century old, which had been lent for the occasion by Brother John Lewis, of Watling-street and Halifax, a member of the Westminster and Keystone Lodge. The edge of the dais was hidden by a bank of choice exotics and flowering plants. Behind the throne the banner of the Grand Lodge of England, and some other flags, were placed so as to screen the organist's seat from view. On the right side of the throne was the chair of the Pro-Grand Master, and on the left that for the Deputy Grand Master. State chairs were also set for the principal grand officers, namely, the Chaplains, the Registrar, the Chairman of the Board of General Purposes, and others. In front of the throne a wide aisle was formed right across the area to the Royal entrance. This was laid with a rich carpet of velvet pile, woven expressly for the occasion at Brother Lewis's Halifax manufactory. It was 7 feet 6 inches wide, and 165 feet long. The ground was blue, enriched alternately with the arms of the Grand

Lodge and the Prince of Wales feathers. The border followed the pattern and colors of the Royal Arch sash, relieved with the Grand Lodge symbols — wheat-ears, the vine, and the laurel. The effect was excellent. The Wardens' chairs were placed in their usual positions. The seats for the brethren were arranged in blocks, and in such a manner that no room was wasted. The floral decorations were supplied by Mr. Wills, of the Royal Exotic Nursery, Onslow Crescent, South Kensington. The arrangements for securing privacy were admirable. All the work of preparation was completed by ten in the forenoon; the workpeople were dismissed, and the hall and its approaches handed over to the sole custody of the Freemasons. The brethren who acted as stewards were placed at the entrances, which were numerous, and for each of which a certain number of tickets had been issued. One o'clock was the time fixed at which the doors were to be opened, but long before that time large numbers of brethren had arrived. They were admitted in batches, twenty or thirty at a time, in order to avoid the possibility of any intruder effecting an entrance. On reaching the corridors, the brethren robed, and were then passed by their respective doors into the interior. As the hall gradually filled, the scene became more and more picturesque. Every brother wore a light-blue silk collar. In box, in gallery, on the floor, in the uppermost tier, blue was the predominant color, relieved by white gloves and by the purple and gold aprons of provincial grand rank. When the hall was quite filled, and at many points during the subsequent proceedings, which cannot be more particularly described, the effect was very remarkable.

The Banquet took place at the Freemasons' Tavern, and was attended by about 400 Brethren of the highest Masonic and social rank. The speeches of the most interest were those of the Duke of Connaught and the new Grand Master. The former responded to a sentiment in honor of her Royal Highness the Princess of Wales and the rest of the Royal Family. The toast was received with the warmest cheers, and Miss Edith Wynne sang, "Our gentle-hearted future Queen."

His Royal Highness the Duke of Connaught (who was greeted with loud and long-continued applause) said: —

"Most Worshipful Grand Master and Brethren, — In the name of her Royal Highness the Princess of Wales and the other members of the Royal Family, I beg to thank you most sincerely for the very

kind way in which you have received this toast. I am sure that you are all aware — in fact, the Pro-Grand Master, who I am sorry is not here to-night, told you — how great an interest the Royal Family had always taken in Freemasonry. [Cheers.] I hope that those of the Royal Family who are following their ancestors, including the Most Worshipful Grand Master and myself — [prolonged cheering] — I hope that we shall prove ourselves no less worthy members of the Craft than the Duke of Sussex and the Duke of Kent. [Cheers.] I am sure that, as the Most Worshipful Grand Master said this afternoon, the fact that the great mottoes of the Craft are 'loyalty' and 'charity' is alone sufficient to make the Royal family take the deepest interest in a Craft with such good mottoes as those. [Cheers.]

Brethren, before sitting down, I may say that a great honor has been conferred upon me, and that is no less than that of proposing to you the health of our Most Worshipful Grand Master. [Reiterated applause.] I only wish, brethren, that this task had fallen to one who is more worthy to propose it, as you all know I am the Junior Master Mason of England; and, being in a very humble position, I am naturally careful, and, what is more, nervous, in speaking before you all [cheers] on a toast of such great importance as this is. [Hear.] Another reason, which I am sure will suggest itself to you, is, that I am doubly related on this occasion to our Most Worshipful Grand Master. [Cheers and laughter.] It will not do for brothers to be flattering each other; but I am sure, from the way in which the mere mention of our Most Worshipful Grand Master's health was received, that you all respect and admire him in his new and important office. [Applause.] I can assure you, brethren, that there is no one — I will challenge every member of the Craft on this point — who has taken a deeper interest in Freemasonry than his Royal Highness the Most Worshipful Grand Master. [Loud cheers.] I am sure you will find in him one who will uphold the honor and the integrity of this most noble and most ancient Craft. [Applause.] Brethren, I propose to you, 'The health of the Most Worshipful the Grand Master.'"

The toast was drunk with great enthusiasm, the cheering being again and again renewed.

His Royal Highness the Prince of Wales replied:—

"Brethren — I beg to return my most sincere and my most grateful thanks to the Junior Master Mason of England [laughter] for the

kind way in which he has proposed my health, and to you, brethren, for the cordial manner in which you have received it. This is the first time, brethren, that I have had the honor of presiding at the grand festival. I can assure you that I am very grateful for your kind reception of me this evening, and I sincerely hope that we may have the pleasure of meeting together on these festive occasions many, many long years to come. I shall never forget, brethren, the ceremony of to-day [hear, hear] and the reception which you gave me. I only hope that you may never regret the choice you have made of your Grand Master. Brethren, I assure you on all occasions I shall do my utmost to do my duty in the position in which you have so kindly placed me. [Hear, hear.] Before sitting down, brethren, I have a toast to propose, which I feel sure you will all drink with cordiality, and which to me is a specially gratifying toast — that is, the health of our illustrious Brother the King of Sweden and Norway. [Applause.] It affords me especial pleasure to propose this toast, as seven years ago I became a member of this Craft, initiated by the late King, the brother of the present one. Thereby I consider I have a more special interest in Sweden; and I hope that the Grand Lodges of Sweden and of England may always be bound together in goodwill and fraternal feeling. Our illustrious brother the King has been especially pleased to send over five distinguished brethren to take part in my installation. [Applause.] Therefore it affords me special gratification to drink to the health of one who I know is such a keen Freemason at heart, and so keen an Englishman, that he has frequently visited our shores. Most cordially and heartily do I call upon you, brethren, to drink to 'The health of our illustrious brother, the Most Worshipful Grand Master of Sweden, His Majesty the King of Sweden and Norway.'"

Count Salcza responded, and, speaking in French, he passed a high eulogium on Freemasonry, and expressed his great gratification at the magnificent ceremony that had been witnessed in the afternoon, laying especial stress upon the Masonic good feeling between Sweden and Great Britain. He spoke of himself as feeling that he stood among friends and brothers, and he thanked them for their cordial reception.

The comments of the London *Times* upon the grand and imposing ceremony of installation will prove amusing to our readers, on account of their inconsistency, if for no other reason.

The Installation of the Prince of Wales as Grand Master of the Freemasons was an impressive, and in some respects an instructive ceremonial. Theoretically, no one knows who Freemasons are or what are their ceremonies and principles; but in practice we all know that they are very fair representatives of Englishmen in general, and that their only peculiarity is to discharge certain praiseworthy duties of humanity in a more picturesque and expensive manner than is thought necessary by other people. We would not for a moment disparage the value of the "craft." There is a singular passion in human nature for anything in the form of order, association, and discipline. Nothing of this sort can be too much for him, and in his enjoyment of the society of his fellows and of their common ceremonials he is quite unconscious of the appearance he may present to the eyes of critical outsiders. Grown-up men, however grave, are still as happy as children in enacting some imaginary play, and in one form or another they insist on having it. Even Bishops find it necessary occasionally to revert to these innocent instincts of infancy, and the Pan-Anglican Synod which has just been announced for 1877 may be considered as a kind of ecclesiastical Grand Lodge. The Freemasons, however, are by far the most successful in gratifying this innate passion; for it is difficult to say whether, in this country at least, the picturesqueness or the innocence of the Fraternity predominates. These are the two qualities to be mainly desired in any gratification of the natural impulse of which we are speaking, and they were exhibited in perfection in the ceremonial we report this morning. To the uninitiated, indeed, there is something amusing in the extraordinary number of "Grand" Officers who seem to have been concerned in the affair. Few people, probably, were aware that there were so many magnificent dignities scattered obscurely about the country. The Prince of Wales is a great personage, but even his dignity seems scarcely equal to the demands of such a mass of attendant grandeur. But, no doubt, such titles have their significance within the Brotherhood, and no exception whatever can be taken to the aprons, collars, and other bits of finery with which the imaginary hierarchy displays its magnificence. Blue and crimson ribands worn in due order by concentric circles of human beings, even when they are men and not women, have a pretty effect, and the Freemasons appear to carry the art of disciplined ceremonial to great perfection. Whatever can be done by ornamented male nature in the way of processions and salutes was no doubt accomplished yesterday with even greater success than by Roman Catholics or Ritualists. Ten thousand Englishmen wore their Masonic clothing and performed their Masonic mysteries with unprecedented effect. It was a perfectly innocent enjoyment, and it is pleasant to see that so many men can thus find genuine enjoyment in becoming very young again.

But all this display seems to be the dress in which some of the best impulses of good-fellowship and charity are clothed, and, as the new Grand Master yesterday said, so long as the "great and ancient Order" confine themselves to those objects, they will flourish. "Loyalty and Charity" are their watchwords, and so long as these characteristics are maintained they will be a useful as well as an agreeable Brotherhood. The significance of the Prince's reception yesterday must be measured, not by what might appear its intrinsic importance, but by the circumstances which it illustrates and interprets. It is always welcome, even though needless, to elicit a display of the cordial and genial character of English loyalty, and of the heartiness with which the generous disposition of the Prince of Wales is appreciated by the mass of his future subjects. His welcome yesterday was evidently animated by a strong feeling of personal regard, and if anything were needed to confirm this sentiment, it would be the gracefulness with which he intimated his acknowledgment of it. The Freemasons must excuse our passing amusement at their odd ceremonies; but such an association fosters, no doubt, that spirit of independent thought and action which sustains the free judgment of individuals, and even the Heir Apparent may be reasonably satisfied when he is welcomed with far more than official applause among the chosen representatives of the largest association of English gentlemen. But, as Lord Carnarvon intimated in his address to the new Grand Master, his reception at this moment is a still more special significance. The "Craft" appear not unreasonably sensible of the reflection which, however unwillingly, was thrown upon them by the retirement of the Grand Master whom the Prince of Wales succeeds. Lord Ripon had received no ordinary honor in being elected to a post which the Prince of Wales is willing to occupy, and, on a sudden, at the dictate of another and a hostile society, he threw up his office. The "Craft" appear to be perfectly tolerant of variations of Creed in their members; but Lord Ripon's resignation reminded them in the most pointed manner that they are

treated by the Roman Catholic Churches as an irreligious, seditious, and even anti-Christian organization. The other day, the Grand Orient Lodge, of Italy, from which a message of congratulation was yesterday read, opened a Masonic "Temple" in Rome. It was a great event in the annals of the Brotherhood, and was proportionately horrifying to the ecclesiastical authorities who had hitherto excluded Freemasons with far more jealousy than brigands and Red Republicans. There have, perhaps, been some excuses in foreign countries for this extravagant jealousy of anything which seemed like a secret Society; but Lord Ripon informed the "Craft" that the same unreasoning and illiberal jealousy was maintained even in England. The reception of yesterday was in great measure a national demonstration against this unjustifiable prejudice. The Prince of Wales, in accepting the office of Grand Master, has proclaimed to all the world that Freemasonry, at least in England, is a perfectly innocuous, loyal, and virtuous Association; and the "Craft," in welcoming him, have similarly proclaimed their possession of these qualities.

It is strange that the lesson of such demonstrations should be so obstinately overlooked, not merely by the Roman Catholic Church, but even by some foreign Governments and Legislatures. Of all the enterprises on which legislative and administrative time can be wasted, the most useless, except in exceptional emergencies, is that of attacking secret associations. The only way to counterbalance them is to open to men in the ordinary institutions of the country the means of obtaining all the political objects they can reasonably desire, and all minor associations will then become, like the Freemasons in England, mere organizations for the cultivation of mutual good-feeling and charity. It is quite possible that under the repression of past tyranny Freemasonry was really used on the Continent as a means of revolutionary agitation. Men were in want of some organized means of mutual action, and the first secret society at hand was employed for their purposes. In this country there has been no occasion for any such agency, and the result is seen in the ceremony of yesterday. The society against which the Pope fulminates all the terrors of this world and the next, for its supposed hostility to everything loyal and sacred, meets in innocuous splendour in a great Music Hall, welcomes with enthusiasm the Heir to the Throne, and makes solemn protestation of its loyal, religious, and charitable principles. Does not such an example say more for tolerance than for excommunication?

Monument to Major-General Richard Gridley.

In the May number of our Magazine of last year, we published a sketch of the life of Major-General Richard Gridley. It was reprinted in several newspapers, and chanced to be read by some of the citizens of Canton, in this State, where the remains of General Gridley rest. The Revere Post, No. 94, G. A. R., interested themselves, and were determined that the hero of the French and Revolutionary wars should no longer remain in a neglected and unmarked grave; and they issued the following appeal, which has been extensively circulated in the town, and has appeared in the daily newspapers:

"In this town repose the remains of a Major-General of the Provincial Army; no less than Gen. Richard Gridley. His name and deeds are a part of our history. One hundred years ago, being then a veteran from the Siege of Louisburg, at the age of sixty, he joined the Provincial Army in the siege of the British in Boston; planned the fortifications on Bunker Hill, Dorchester Heights, and around Boston, and was wounded at the Battle of Bunker Hill. He received flattering commendation from Washington, and for these and other services was raised by Congress to the rank of Major-General. No monument or even head-stone marks the grave of this soldier and patriot. It is proposed to wipe out this standing disgrace to the town, and on the one hundredth anniversary of our Independence to erect to the memory of Major-General Richard Gridley a substantial and enduring monument, that we may tell to coming generations that we are not ungrateful or unmindful of the heroic valor and patriotism of this distinguished soldier of Canton.

All the citizens of Canton are invited to contribute, that all may share in thus honoring the illustrious dead.

Subscriptions may be given to the Committee:

Elijah A. Morse, Committee of Revere Post, No. 94, of Gridley Monument; or, Frank G. Webster, Commander, care Messrs. Kidder, Peabody & Co., 40 State Street."

We learn from the Boston *Daily Traveller* that over $400 has already been subscribed toward the erection of a monument.

We wish the cause God speed, and trust that this distinguished man and past Deputy Grand Master of our Grand Lodge will now have a monument suitable to his worth.

Books of Constitutions of the Grand Lodge of England.

[We are indebted for the following interesting article to the distinguished Masonic historian and archæologist, Brother William James Hughan, of Truro, England, author of "The Old Charges of British Freemasons," "Masonic Memorials," and numerous other valuable Masonic works.—Ed.]

I have been interested in reading the sketch of the old Constitutions of England, by M. W. Bro. J. T. Heard, in the "New England Freemason." Such a study has long been a most agreeable pastime with me, and unless our good brother has prepared another sketch to complete the one in question (in which case simply cast this in the waste-basket), we offer the following as a *supplement*.

Bro. J. T. H. has given particulars of the editions of 1723, 1738 (and 1746), 1756, 1767 (and 1776), and 1784.

There was an edition, however, published in octavo, A. D. 1769, to which he has not referred, probably because it is doubtful if such an issue was regularly authorized; and yet we can hardly see how such a thing would have been attempted else. The title page is as follows:

"The Constitutions of the Antient and Honourable Fraternity of Free and Accepted Masons, Containing their History, Charges, Regulations, &c. Collected and Digested By Order of the Grand Lodge, from their old Records, faithful Traditions, and Lodge Books. *For the Use of the Lodges, By James Anderson, D. D. A new Edition. carefully revised, and continued to the present Time.* London, Printed for G. Kearsly, in Lydgate Street, MDCCLXIX. In the *Vulgar* year of Masonry 5769."

The copy now before me is certainly issued without any authority. Its contents are similar to the edition described in the Magazine for *March*, only that at the end of the work is an *appendix* affording an insight into the proceedings of the Grand Lodge from April, 1767, to the 5th of May, 1769. Then follows a copy of the proposed "Charter of Incorporation of Free and Accepted Masons," which, though it was supported by the Duke of Beaufort, M. W. G. M., and copies thereof sent to all the Lodges under the English Constitution, which latter sent up to Grand Lodge 168 *Ayes*, against 43 *Noes*, yet it failed

to be carried, and the Incorporation fell through, in consequence of the action of some of the disaffected.

No copy of the proposed Incorporation occurs in the Constitutions of 1784, and no notice is taken of the matter under the dates when the subject was considered in the "Quarterly *Communications*;" which, to say the least, is an unfair way of reporting the proceedings of the Grand Lodge in the authorized Book of Constitutions.

An edition was also issued having *Dublin* on the imprint, 1769.

I believe a reprint of the 1738 Constitutions was published by Bro. Hyneman, though the fact is not mentioned in Brother Heard's interesting article. Of the 1723 edition, there have been very many reprints and translations, and especially of the "Old Charges," which have been looked upon almost as "ancient landmarks" for more than a century and a half, though but the compilation of Dr. Anderson.

My preference, however, is for the *originals*, in their unadorned and *unimproved* state, of which numerous versions exist to this day from the fourteenth century, and many of which I have had *transcribed* for my "Old Charges of British Freemasons."

The 1776 edition mentioned by Brother Heard was simply an *appendix* printed nine years after the 1767 constitutions, and inserted in the copies left unsold of the latter, so that the first title page was still 1767.

The two rival Grand Lodges of the "Moderns" and "Ancients" (so called) of London united in December, 1813, and in 1815 the first edition of the *Rules and Regulations of the United Grand Lodge was published; but, the *History* being *omitted* which had preceded the laws on all former issues, this version was entitled *Part the Second*. In it the subscribers were told that the "*First* Part will be printed with as little delay as possible."

A "corrected edition" was afterwards printed, which consisted simply of another preface by Bro. W. Williams, dated 19th February, 1819, and a few sheets distinguished by an asterisk (*) to replace the corresponding pages of the 1815 issue which required alteration. The History was still unprinted, but promised to be prepared soon, the reason for the delay being in consequence of some papers of value having come into the hands of a Brother, which formerly be-

*With the "Charges of a Freemason: ‡Extracted from the Antient Records of Lodges beyond sea," &c., as heretofore.

longed to a Past Grand Chaplain, deceased. *However, the History has not yet made its appearance,* and I think the majority of us in England have ceased expecting its advent. The Rev. Dr. Oliver offered to write it for the Grand Lodge once, but no steps were taken to secure his aid; and, in all probability, it was as well *not,* for it seems a pity for the Grand Lodge to be officially connected with such statements as were promulgated in the editions from 1723 to 1784.

The title page of the first edition of the United G. L. Constitutions runs thus:

"Constitutions of the Ancient Fraternity of Free and Accepted Masons. Part the Second. Containing the Charges, Regulations, &c., &c. Published by the authority of the United Grand Lodge, by William Williams, Esq., Provincial Grand Master of Dorset. London: Printed for W. P. Norris, Printer to the Society, Little Moorgate, London-wall. MDCCCXV."

The above has been reprinted by me lately in Memorials of the Masonic Union of 1813. The next edition appeared in 1827, with a similar title page, only the size was altered from folio (or quarto), as all the previous authorized editions were, to octavo.

The paging and the matter contained in each page corresponds as nearly as possible with the previous copy of 1815, and the copies of each edition contain W. Williams' autograph signature.

The editions of 1841, 1847, 1853 and 1855 were published by the Grand Secretary, *William Henry White,* and those of 1858, 1861, 1863, and 1867, by *William Gray Clarke,* as Grand Secretary. The remainder, for the years 1871 and 1873, bear the name of *John Hervey, Grand Secretary,* on the title pages. All the editions from 1841 are adorned with engravings of the collars and jewels authorized to be worn by the Grand Lodge. Of late years they have been issued in two sizes, viz.: 32mo and 8vo, and published at a very low price;* so that no brother can plead any excuse for not being acquainted with the laws of the craft.

All the before-mentioned *Constitutions,* however, refer only to the *regular* Grand Lodge of 1717 ("Moderns"). In 1752 arose the Grand Lodge of the *seceders* ("Ancients"), the first editions of their Constitutions being published four years later.

"Ahiman Rezon; or, a Help to a Brother: Shewing the Excellency

*The new Book of Constitutions may be had of the Grand Secretary at one shilling and sixpence per copy (36 cents), bound in cloth and with engravings.

of Secrecy, and the first cause, or motive, of the Institution of Freemasonry; The Principles of the Craft, and the Benefits arising from a strict Observance thereof; What sort of men ought to be initiated into the Mystery; and what sort of Masons are fit to govern Lodges, with their Beahaviour in and out of the Lodge. Likewise the Prayers used in the Jewish and Christian Lodges; the Ancient Manner of Constituting new Lodges, with all the Charges, &c.

Also, the Old and New Regulations, the Manner of Chusing and Installing *Grand Master* and *Officers,* and other useful particulars too numerous here to mention. To which is added The Greatest Collection of Masonic Songs ever presented to Public View, with many entertaining Prologues and Epilogues; Together with Solomon's Temple and Oratorio, as it was performed for the Benefit of Freemasons. By Brother Lawrence Dermott, Sec. London: Printed for the Editor, and sold by Brother *James Bedford,* at the *Crown* in *St. Paul's Churchyard.* MDCCLVI."

Editions were also published in 1764, 1778, 1787, 1800, 1801, 1807 and 1813 (the last making eight editions in all issued in England). Many reprints of these editions were issued in Ireland and in America, but altered to suit the requirements of the various Grand Lodges. The Grand Lodge of all England held at York printed no Constitutions.

WILLIAM JAMES HUGHAN.

Italian Freemasonry.

THE GROWTH AND CONDITION OF THE ORDER—A GRAND DEMONSTRATION.

A correspondent of the London *Daily News* writes from Rome on March 1: Friday, 5th inst., will be a grand day for the Italian Freemasons, as on that day their new temple in the Via della Valle will be inaugurated by Garibaldi. In Italy the Freemasons trace their origin up to the commencement of the sixteenth century. Lodges existed in Venice under the Republic, and in Rome there are seals proving that under the Bourbons and the Popes the brethren held their meetings in Naples and in Rome. The rulers of Italy, however, treated them with much severity. The first Napoleon was

a great patron and protector of the Society; and during the Napoleonic era the Lodges sprung up rapidly everywhere. Joseph Napoleon was Grand Master; Beauharnais, when he came to Milan, was named Grand Master and Commander-in-Chief of the Supreme Council of the thirty-third grade.

With the fall of Napoleon the Freemasons were persecuted even more fiercely than of old; the rulers of Italy enacted laws against them; the Popes excommunicated them; an individual suspected of being a Freemason was condemned to ten years of the galleys. The Lodges were of course dissolved, and gradually the Carbonari Society absorbed the the old members, who were called Cousins instead of Brothers. The early revolutions of the present century were directed by the Carbonari. In Naples alone they numbered 652,000, and 200,000 in Sicily. In Piedmont all the Liberals were Carbonari. The cry was the Constitution, and Constitutions were granted in Naples and in Piedmont. Charles Albert was a Carbonari when Prince of Carignano. But when the new Constitutions and their partizans were overthrown, the members dispersed, the society naturally lost its vigor, and the young initiators of the new era found it inadequate to their wants. Mazzini, a Freemason, was also a Carbonari, but he substituted the Young Italy party for both. Still the Freemasons were not extinguished. During the wars and revolutions of 1848 and 1849, Lodges were re-established in all the chief cities of Italy, and again suppressed when "Order" was restored. In 1859 the association revived, especially in Florence, and in 1860 in Naples and Sicily. In Rome, despite the vigilance of the Pope, Freemasons of the Lodge Fabio Massimo met at each other's houses secretly, and with the utmost precaution. When Rome was proclaimed the capital of Italy, it was decided to make it the seat of the Grand Orient, with which are now connected 186 Lodges, with about 9300 members. Up to that time Gen. Frapoli was Grand Master, but he resigned when he went to France to offer his services to the French Republic, fighting against Prussia, as both the Emperor of Germany and the Crown Prince are Grand Masters. Guiseppe Mazzoni was named Grand Master in his stead. In him the Freemasons have a chief of intelligence, spotless integrity, and stainless patriotism. As an advocate at Prato, he had acquired fame for his honesty and skill. When Archduke Leopold II. granted a Constitution, he was named Deputy for Prato to the Assembly, then Minister of Justice, and

when the Grand Duke fled was elected, with Guerazzi and Montanelli, Tuscan Triumvir. When the Grand Duke was brought back by the Austrians, he condemned Guarrazzi to perpetual imprisonment; Mazzoni escaped the same fate by flight, but was condemned by default, and also to pay the entire expenses of the trial, and as his property lay in the Grand Duke's domains, he was reduced to absolute poverty, and supported his wife and daughter by giving lessons in Paris. On his return to his native city, in 1859, he remained staunch to his principles, maintained the unity of Italy above all secondary ideas; but when Tuscany was annexed, would have no office or emoluments or decorations, living at Prato, as he had done from his youth. Only in 1872, after long and obstinate refusal, did he allow himself to be named deputy for his native city of Prato, and he now sits on the Mountain, speaks rarely, and votes with the Opposition. For his rigid severity in all that concerns the Order and morality of the society, he is surnamed Cato.

The first Lodge opened in Rome took the name of the "Roma Constituente." This Lodge was dissolved, and the "Universo" and "Tito Vezia" replaced it. A third, to be opened a few days after the solemn inauguration of the Temple, takes the title of "Uguaglianza." Rome numbers about 1,000 members, many of them Deputies and Senators. The Grand Secretary of the Italian Freemasons is Luigi Castellazzo, whose life has been spent half in prison and half in the field. In 1848 he fought in the students' legion of the Piedmontese Bersagheri, then followed Garibaldi to Rome, fought to the end, and was imprisoned by the French. He fought again in 1859 with the Piedmontese; in 1866 with Garibaldi on the Volturno, when he was seriously wounded; and again with Garibaldi in 1866. In 1867 he went into Rome to prepare the revolution, and was seized by the Papal authorities, and kept in prison until liberated by the Italian army in 1870. Of Garibaldi little need be said save that he is a member of every Lodge in Italy and of many in North and South America, France and England. He is a "good Brother," and the Masons are very proud of him. On Friday, the inaugural ceremony —to which only the initiated, of course, are admitted—takes place at 1 P. M. Most of the Italian Lodges will be represented. Deputy Mauro Macchi, Grand Chancellor, represents the French Masons: Castellazzo, the Hungarians. Other adhesions are expected. There will be no public procession, as in Rome they are not permitted save

in funeral ceremonies, and all the Masons will dress as they please, but all will wear the insignia of their special grade. The procession will form in the Hall of the Passi Petituti, cross the Hall of the Council and offices, until it reaches the Temple. In the evening a social meeting, to which are admitted the wives, sisters and mothers of the members, will be held. All the opera singers have offered their gratuitous services. Such a Masonic demonstration has never been witnessed in Rome.

FORMER SUPPRESSION OF THE ORDER—RECENT INAUGURAL CEREMONIES AT THE TEMPLE.

I need scarcely remind your readers that Freemasonry is among those things most highly reprobated by the Roman Church, or that its members are *ipso facto* under the pain of the higher excommunication. Anterior to 1860, no Lodges were able to meet in Italy except in secret; but in that year a Grand Orient—or in other words, a Grand Lodge—was opened at Turin, with the Commendatore Nigra, now Italian Ambassador at Paris, as Grand Master, and immediately afterwards many Lodges were opened throughout the dominions of His Majesty King Victor Emmanuel. Italian Freemasonry, however, was somewhat broken up into sections; there were other Grand Orients at Palermo, Naples and Florence, each of which, I am informed, claimed supremacy; nor was there any hope of union until the possibility might be attained of establishing a Grand Lodge at Rome. In the year 1872 a general assembly of the Masonic Lodges of Italy was held in the great hall of the Argentina Theatre; 146 Lodges were represented, and a constituent body was formed for the purpose of framing such laws and regulations as might be acceptable to all. In May, 1874, another general assembly, at which 166 Lodges were represented, was held at No. 11 Via Condotti, for the consideration and approval of the laws and regulations; and the result has been the establishment of the Grand Orient of Italy, at No. 49 Via della Valle.

But this is not the first Masonic Lodge established in Rome. From time immemorial one existed entitled the Fabius Maximus, but its meetings were necessarily held in holes and corners, wherever the precarious nature of its existence would permit. During later years, however, its members used to assemble at an obscure *osteria*, situated in the Vicolo della Spada d'Orlando, the keeper of which was a member of the Craft. As it could not be closed for the

occasion — "tiled," I believe, is the correct term — nor strangers excluded, the Brethren used to take their places at different tables, understood to represent the different points of the Lodge, and thence, by the position in which they placed their glasses and bottles, and by certain clinkings of their glasses, made what communications such imperfect telegraphic means would permit. In 1854 a traitor gave information to the Papal government regarding these meetings, the police made a descent upon the *osteria* while the Lodge was "at work," and all those of the Brethren who were present were sent off to the gallows excepting one, whose name has not been revealed to me, and who was saved through the intervention of the Emperor of the French. At the General Assemblies of the Masonic Lodges of Italy, held at Turin, in 1861 and 1863, this Roman Lodge, the Fabius Maximus, was represented by a "Brother" whose name was never pronounced, and who was known only as "Number One." But to use the words of Pius II., when writing of the Villa Hadrian, "Time changes all things," and instead of being compelled to meet by stealth in an obscure wineshop, the Freemasons of Rome can now assemble in a spacious apartment, richly furnished, complete their "work," initiate their new Brethren, and be called off from "labor to refreshment," without let or hindrance from the powers that be; and if the heir apparent to the throne is not the Grand Master, as in England, his brother, Prince Amadeus, is a member of the Craft.

The inauguration of the Temple—the Lodge-room is called the Temple, and the entire apartment the *Allogio*, the Lodge—was solemnized yesterday, with all the pomp and circumstance which could be attained. The entrance from the street, the court-yard and the stairs were carpeted and hung with draperies and garlands of flowers, and I need scarcely say a crowd of spectators assembled outside. By 1 o'clock, the hour announced, the rooms, and particularly the larger of the reception-rooms, which is papered, carpeted and furnished throughout with the brightest scarlet, were well filled by some two hundred Masons, the majority of those in Rome, representatives from Lodges in different parts of Italy, and some from foreign countries. Among these were six English Masons, representing, though not officially, the Grand Lodge of Scotland, the Dalhousie; the Hounslow, of the United Grand Lodge of England; the Apollo, of Oxford; the Bard of Avon Lodge, and Lodge X, of Belfast.

The ceremony commenced with a grand procession, so arranged as

to pass through the entire suite of rooms in the following order. I must beg your Masonic readers to pardon me if I have wrongly rendered from the Italian any of the designations of the different degrees: Two Master Masons with drawn swords, a Steward, the Apprentices, the Fellow-craftsmen, the Master Masons, another Steward, the Venerables and the deputations from different Lodges, the Brethren of the fourth to the seventeenth degree, the Rosicrucians, the Brethren of the thirty-first degree, and the Brethren of the thirty-second degree. Then came the Grand Orient, the Deputy Grand Masters, Signors Giorgio Tamajo, Guiseppe Mussi, Francesco Terra Caracciolo and Guiseppe Petroni; the Grand Chancellor, Mauro Macchi, the Grand Secretary, Luigi Castellazzo; the Grand Orator, Antonio de Witt, and the Grand Steward, Ulisse Bacci; following whom came the Grand Master, Signor Guiseppe Mazzoni, preceded by two Brethren, one carrying the banner and the other the flaming sword, followed by two others, one with a lighted lamp, the other bearing a cushion on which were three mallets and the key of the Temple; and by the side of these Officers of the Grand Orient walked eleven Brethren, carrying lighted quadruple wax torches. Then followed the Representatives of Foreign Lodges, the Brethren of the thirty-third degree, and lastly two Master Masons, carrying drawn swords. As the procession advanced, the Brethren fell off two by two, one to each side, forming a double line facing each other—an aisle, in fact,—by which means the order in which they started was reversed, and the Grand Master, followed by the foreign Masons and those of the thirty-third degree, passed along the alley thus formed direct to the door of the Lodge-room, which is constructed like that of an Egyptian temple. Here the torch-bearers ranged themselves in a semi-circle, and the Grand Master, receiving one of the mallets from the Grand Steward, struck three blows upon the door. Having recently made myself acquainted with the ritual observed when the Pope knocks at the Porta Santa and it gives way before him—a practice introduced into the observances of the years of Jubilee by Alexander VI.—I cannot but notice the similarity between the ceremonial observed and that I am endeavoring to describe, and the strange coincidence that while Pius IX. has omitted to open, except in a mystical sense, the door of grace, the head of that long-detested body, the Freemasons, has, in the self-same year, struck his three blows, opened the door, and, passing through it, inaugurated Freemasonry in Rome.

Immediately after the blows were struck, a murmur was heard inside the Lodge, and then the Grand Master, striking three other blows, demanded in a loud voice, "Who has dared to penetrate into the Temple?" "Freemasons," was the reply, "who have built it, and to whose custody it has been committed." Grand Master—"Freemasons, I desire you to order the door to be opened to me." From within—"For what purpose have you come to this Temple?" Grand Master—"We come to complete the work and to consecrate it to the glory of the Grand Architect of the Universe, to truth, to virtue, and to light the fire of Freemasonry." Upon this, the double door was thrown open from within, disclosing the interior of the Temple, brilliantly illuminated, and the vault of steel, formed by the naked swords of the guardians held aloft, with their points touching, extending along the whole length. At the same time, one of the guardians, with his sword in his hand, advanced to the threshold and said: "Welcome are those who enter into the Temple of the Grand Architect of the Universe to carry the work on to completion." Passing under the swords, the Grand Master ascended the throne, the Wardens and other officers took their places, the torch-bearers lined each side, and then first the foreign Masons, followed by the others according to their priority of rank, were ushered by the Grand Steward into the seats appointed to them, the foreign Masons sitting on a kind of raised dais, with a railing in front, across the end of the Lodge from each side of the Grand Master's throne; the others on a triple range of seats, extending along each side of the length.

After the performance of certain ceremonies, the Grand Master rose and spoke as follows:

"My Brothers: The first and most ardent desire we can express in this limited space destined to the service of truth and virtue is that it may be acceptable to the Supreme Architect of the Universe, to whom our Brethren have dedicated it. May all the Freemasons who assemble within it to carry on their mystic labors always be animated, as we are, by sentiments of concord, of brotherhood, of peace, and of love without limit for all humanity."

Then, descending to the floor, and accompanied by the Grand Steward and Grand Secretary, he continued what, I presume, may be called the rite of dedication, which was concluded by his saying again from the throne:

"I declare this new temple, destined to the work of Freemasonry,

to be regularly inaugurated, to the glory of the Grand Architect of the Universe, in the name of universal Masonry, and under the auspices of the Grand Orient of Italy."

The work of inauguration being completed, the Grand Secretary read letters and telegrams of congratulation and good wishes from the Grand Orients of France, Belgium and Hungary, the Grand Lodges of Germany, Scotland, Frankfort and Vienna, and the Supreme Council of Luxembourg, and Lodges situated in other foreign cities, after which several speeches were made, but upon these I need not dwell. Finally a collection for the widows' purse was made, the proceeds of which, 120f, are, by the decision of the Grand Master, to be given to the Institute for the Blind. This afternoon at 3 o'clock, a reception in honor of the occasion was held in the apartments connected with the Lodge, to which Freemasons and ladies, their immediate relatives only, were invited; and a *cantata*, written for the occasion by the Grand Steward, Ulissi Bacci, and set to music by the Maestro, Edoardo Swicker, also one of the Craft, was sung with great effect by the prima donna, tenor, barytone and basso who are now singing Verdi's new opera, "Alda," at the Apollo—the Signora Wiziach, and the Signores Castelmary, Niccolini and Montenovesi.

Garibaldi had intended being present at the inauguration, but the state of his health preventing him, he was represented by his son, Menotti. [*Rome Letter to the London Times.*]

The Right of the Senior Warden in case the Chair Becomes Vacant.

At the Annual Communication of the M. W. Grand Lodge of Louisiana, held in the city of New Orleans, on the 8th of February last, the retiring Grand Master, M. W. Michael Eloi Girard, delivered an address of much interest. We are, however, surprised to find in it a charge against the Grand Lodge of Massachusetts, of showing false lights. This serious allegation had escaped our notice until we received the advance sheets of the Report of the Committee on Foreign Correspondence of the Grand Lodge of Maine. We extract that portion of the Report which relates to that subject, in which

R. W. Brother Drummond very successfully vindicates the Grand Lodge of Massachusetts:

He [the Grand Master of Louisiana] argues at some length the proposition, that, while an installed officer cannot resign "of his own right and power," he may do so by permission of the Grand Master, suggesting that this last proposition "cannot be denied;" but as it *has been* denied by the uniform decisions of many of our Grand Lodges, through a long series of years, it is very likely that it will continue to be.

He insists that the Senior Warden succeeds to the East only in the *temporary* absence of the Master, and has no *vested* right to act as Master in case of a vacancy. He claims that it was only as late as 1723 that the law was promulgated that, in case of a vacancy in the office of Master, the Warden acts until the next election. He founds his opinion upon the regulation of 1720–21, which, however, proves too much for his argument, for it declares that in such case the authority reverts to the last Master.

He says:

"I must also add that, in my judgment, it is a very serious error to pretend that there should be no election for W. M., because the S. W. necessarily succeeds to the chair until the next stated time of election. That is not the law, the Ancient Charges contain no such principle enunicated or even implied, and it has never been of any other or higher legitimate authority than a mere general regulation of the Grand Lodge of England, liable, like any other by-law, to be repealed or amended, and, as has been declared by this Grand Lodge in 1873, having never had authority of law in Louisiana.

"This error has grown out of the wrongful act of some of the American Grand Lodges who received their masonry from England, and accepted as true the law that was given them, and which was the spurious constitutions of that illegal and rebellious Grand Lodge in England, self styled 'ancients,' composed of masons, Dermott among them, who had revolted against the legitimate Grand Lodge of England, whose true Constitutions and Charges have been compiled by Anderson, and which Dermott altered to suit his purposes, and those of his Grand Lodge. 'Twas this Grand Lodge issued most, if not all, the charters issued to masons in the colonies, and with the charters gave them their law."

* * * * * * * * *

"The whole of this spurious law of an illegal Grand Lodge was the law of the Grand Lodge of Massachusetts and others, and was published as such by authority, as far back as 1798, in Massachusetts. 'Tis from these sources that the false light has come to us.

"Now we have in Louisiana no general regulation or by-law on this subject; the general regulations of the Grand Lodge of England have no authority here, and as I neither would nor could be governed by the Dermott inter-

polations, I followed the only law in force in Louisiana, the Ancient Charges, and my understanding of them as herein expressed, and accepted the resignation of the W. M. of Louisiana Relief Lodge, and ordered an election for W. M.

"This is a proper subject for your action, and it were well that you adopt some by-law for the future, and determine whether the old usage as expressed in the regulation of 1720, that of 1813, or the Dermott law, shall have force in Louisiana."

No one objects to the Grand Lodge of Louisiana's adopting what regulation it pleases in regard to this matter; but we *do* object to the charge that the practice prevailing in other Grand Lodges had "a false and wicked origin," and to the statements of the M. W. Brother concerning the other American Grand Lodges, and especially that in relation to the Grand Lodge of Massachusetts. This is the more incomprehensible by us, for the reason that the Grand Lodge of Louisiana was formed by five *ancient* lodges, chartered by the Grand Lodges ("ancient") of Pennsylvania and South Carolina, which were governed by the "Ahiman Rezon" of Dermott. If the "Dermott Constitutions," therefore, are "a false light," it *did not come* to Louisiana from the Grand Lodge of Massachusetts. In 1783 (fifteen years before the publication in Masachusetts) the Grand Lodge of Pensylvania published an "Ahiman Rezon," as the law of that Grand Lodge, founded upon Dermott's, and gave the law upon this point as follows: "The Senior Warden succeeds to all the duties of the Master, and fills the chair when he is absent. Or, if the Master goes abroad on business, resigns, demits, or is deposed, the Senior Warden shall forthwith fill his place till the next stated time of election. And although it was formerly held, that in such cases the Master's authority ought to revert to the last Past Master who is present, yet it is now the settled rule that the authority devolves upon the Senior Warden, and in his absence upon the Junior Warden." This continued to be the law of the Grand Lodge of Pennsylvania until long after the Grand Lodge of Louisiana was formed, and, therefore, until that time, *the lodges chartered by her in Louisiana were governed by it.* And in the "Ahiman Rezon," purporting to have been adopted *by the Grand Lodge of Louisiana on March* 27, 1813, the law is stated in precisely the same words given in the first two sentences we have quoted from the Pennsylvania Ahiman Rezon. We repeat, this "false light" did not come to Louisiana from Massachusetts.

But is it "a false light"? Did it have "a false and wicked origin"? Was Dermott its author? It is undoubtedly true that up to 1723 the

authority of a Master, in case of a vacancy, was held to revert to the last Master present. But on Nov. 25, 1723, it was agreed "That if a Master of a particular lodge is deposed or demits, the Senior Warden shall forthwith fill the Master's chair till the next time of chusing." This is found in the second edition of *Anderson's* Constitutions, published before the "illegal and rebellious Grand Lodge" had an existence. Dermott published his work in 1756, and a second edition in 1764; the former we have not before us, but in the latter, the very words in Anderson are copied in part. In the fifth edition of Anderson's Constitutions, published in 1782, under the sanction of the old Grand Lodge, the rule is stated in these words: "If the Master of a particular lodge should die, resign, or be deposed, the Senior Warden shall forthwith fill the Master's chair till the next time of election." This rule, therefore, (for many years in force in Louisiana,) was a regulation of the original Grand Lodge, did not originate with the "illegal" Grand Lodge, and was no interpolation of Dermott's.

The Grand Lodge of Massachusetts was formed in 1792, by the union of two Grand Lodges, one formed by the authority of the original Grand Lodge of England, and the other by the authority of the Grand Lodge of Scotland. The "illegal and rebellious Grand Lodge" had no part or lot in the matter. It is true that the Grand Lodge of Scotland recognized *both* the English Grand Lodges, and that the "Ancient" Masons in Massachusetts hailed under the Scottish Grand Lodge. But at the union in 1792, the method of work of the "St. John's Grand Lodge" was recommended to existing lodges, and enjoined upon all new lodges. This shows that the new Grand Lodge inclined to the so-called "Modern" rather than to the "Ancient" system. A Book of Constitutions was published in 1793, in which the old charges are copied, almost word for word, from the fifth edition of Anderson. And the Constitutions of 1798, which, according to our M. W. Brother, are "the spurious law of an illegal Grand Lodge," were compiled from various sources. They contain internal evidence that their author had consulted Anderson, Dermott, Preston and the Pennsylvania Ahiman Rezon; and a careful comparison with the fifth edition of Anderson fails to disclose any point in which the two are in conflict. We apprehend that if *any* Grand Lodge has ever been governed by "the spurious law of an illegal Grand Lodge," it is the Grand Lodge of *Louisiana* rather than *Massachusetts.*

Editorial Miscellany.

BROTHER ALBERT PIKE.—A Washington correspondent of the Graphic gives the following amusing sketch of this well-known Brother:—

"Pike lives in this city, or at Alexandria, near by. Arthur McArthur, of Wisconsin, Judge of the Supreme Court of the District of Columbia, gave me a queer account of Pike last summer. Said he: 'I had heard of Albert Pike as being an Indian, or Texan Ranger, or something. He came to our court, and stood up there like Moses, or some of the able-bodied patriarchs. His long, gray hair, in ringlets, fell down his back and shoulders. He stood between six and seven feet high, and stout in proportion, weighing, I should think, three hundred to four hundred pounds. A look of the frontier's-man, the poet, and the lawyer seemed mixed in his face, with a type of something heathen and antique. He had a big bandanna handkerchief in his fist, clenched into a little ball. Ever and anon he drew this across his nose, and then seized it in his fist again. And then this queer old wonder rolled off law and learning, solemn and rapid, right on in the line of his argument, as practical as could be, but his illustrations and quotations were rare and unusual. I was astonished.'

"Albert Pike is a man history has stepped over. There is no man in the world of so many sides to his character, and so plain withal. He was born at Newburyport, Massachusetts, the son of a shoemaker. A willful, poetical spirit took him to Mexico, and he returned in a pack train as a mule-driver, from Chihuahua to Fort Smith. Settling down in a printing office at Little Rock, he became an editor, lawyer, and chief of the Whig party, which he led with unflinching consistency through perpetual minority down to the civil war, fighting meantime in the Mexican war, and doing the government business of the Cherokees. He became rich and celebrated.

"Quarrelling with Jefferson Davis soon after the rebellion began, he withdrew from the contest, and at the close was poor. He removed to Washington City about the year 1867, and opened a law office with Robert Johnson, ex-Senator, the nephew of Vice-President Johnson. His home is at Alexandria, that formerly busy seaport, where a large house, with garden, stable, and every comfortable appurtenance of gas, water, and police, may be had for about fifty dollars a month, whereas the tyranny of fashion makes that same style of residence cost in Washington two hundred dollars a month. There, with an unusually vivacious and intelligent daughter, Pike spends his time in a large library, containing perhaps five thousand volumes, elegantly re-bound—the collection of a lifetime. His taste for books extends to their covering, and he has a passion for elegant printing in common and colored ink, all his own volumes on Masonry and Hindoo Philosophy being produced in this way by his amateur disciples. Fine swords, duelling pistols which he has used on the field, a collection of elaborate pipes, which he smokes pretty much all the time, and strange things of *virtu*, are parts of his surroundings. His poems have been collected and re-issued within the past two years, and he has written a series of books on Masonry, which, queerly enough, have carried him from his apparently trivial theme back to Mediæval, Jewish, and finally Sanscrit Masonry, as he believes. He is a Sanscrit scholar, and has composed some abstruse treatise, now undergoing publication in London, which is spoken of with expectancy by his friends."

THE

NEW ENGLAND FREEMASON.

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Dedication of the Temple in New York.

This ceremony, so long anticipated and so laboriously prepared for, was most successfully performed on the 2d inst. The weather was delightful, the gathering of Brethren from all quarters the largest ever known, and the numbers and appearance of the procession unprecedented in the history of the Fraternity. The New York Herald of the following day expressed the general opinion when it said: "No event has occurred in Masonic history, either in this or in the Old World, around which will gather more pleasant memories than those which attach to the great procession that yesterday marched through the streets of New York. The march was made admirably. The arrangements of the Grand Marshal and his assistants were in every way successful, and, altogether, the occasion was one that may well be long remembered Few spectators who looked upon the display could fail to observe not merely the dignity and decorum that marked the entire proceedings, the solidity and strength of the several organizations, and the moral power which they represented; but they must also have remarked that many of the distinguished men of the country were present, and that old age, intellect, and experience were largely represented from the beginning to the end of the line. It is a theme of general comment that there never has been an occasion of this character in the city of New York when more decorum was exhibited and more universal admiration expressed. The Masonic Fraternity may well feel glad that the day has been blessed both by Heaven and by the congratulations of their fellow-citizens."

THE BUILDING.

The lot upon which the Temple stands is on the northeast corner of Twenty-third Street and Sixth Avenue, and its size is 92 feet by 141 — about 13,000 square feet. The Boston Temple covers 9,000 square feet, while that in Philadelphia embraces 37,500 feet. The cost of the ground was $340,000. The corner-stone was laid by Grand Master James Gibson, June 8, 1870, when 700 Lodges and 10,000 Brethren participated in the ceremonies. The Temple is five stories in height, including the Mansard pavilion. The style of architecture of the exterior is French Renaissance, graduated, in each story, in sub-orders, viz., Tuscan, Ionic, Corinthian and Composite. Its height from the street to the cornice is 94 feet; the Mansard rises 30 feet higher, while the dome reaches an altitude of 165 feet. The main entrance is on Twenty-third Street, through a Tuscan portico, flanked by two bronze pillars 14 feet in height.

The Grand Lodge Hall is 85 by 92 feet in area, and 28 feet high. It is to be rented for church services, lectures, &c., and will probably be rarely used for other Masonic purposes than the Annual Communication of the Grand Lodge. It will seat ten or twelve hundred persons. There are seven Lodge Rooms, the largest of which measures 62 by 30 feet, and the smallest 47 by 21. The Egyptian Hall is devoted to Chapter meetings, and is 62 by 30 feet in size. The entire fifth or Mansard story will be occupied by the Commanderies and Bodies of the Scottish Rite. The Asylum is 78 feet long, 41 wide, and 21 high; it is finished in the French-Gothic style of the fourteenth century. Two elevators conduct to the top of the Temple, one for passengers, and the other for miscellaneous purposes.

We copy from the *Hebrew Leader* the following interesting account of the origin of the Temple Fund, and the Dedication Ceremonies:

HISTORY OF THE BUILDING OF THE TEMPLE.

Among the latest additions to the beautiful buildings of New York is the one which has been recently completed by the Masonic fraternity as a fitting home for the highest body of brethren of the mystic tie in the State. It stands on the northeast corner of Sixth avenue and Twenty-third street, and to the advantage of its location are

added the attractions of unusual size and rare architectural beauty. It is fitting that a building to be occupied by the ancient and honorable Order, and to be filled with the mysterious symbols of the Craft, should be of the rarest beauty; and especially is the elegance of design and perfection of finish appropriate, when the history of the scheme is considered. The project is thirty-odd years old, and its history an interesting one. From the small beginning of the single silver dollar cast on the altar of his Lodge by Greenfield Pote, a brother whose family was dependent on the labors of his hands, to the magnificent result shown in the massive granite building, the cost of which is not exactly known outside of the brotherhood, but which cannot be less than $1,000,000, the work has gone on until the time has come for the dedication of the Temple.

As will be seen by the description of the building, the utmost care has been taken to make it in every respect worthy of being the home of the Grand Lodge, and to serve as well the ultimate aim of the fund which has been so patiently and persistently gleaned, and so jealously guarded for over thirty years. Nothing within the resources of modern science has been omitted that could in any way add to the permanent nature or safety of the Temple, while, in elaboration of detail and rich, harmonious decoration, there is probably no rival building in America.* The plan which has been so carefully cherished by the craft for a generation has had no unworthy result. Of the ultimate purpose of the fund it is not now time to speak fully. but no little of the interest of the recent dedication attaches because of the fact that the entire receipts from the Hall are to found and support a Masonic Asylum.

Members of the Masonic craft, when relating the history of the effort which began in 1843, and which has culminated in the building of the Masonic Temple on the corner of Sixth avenue and Twenty-third street, say that it has arisen from a desire of the society to devote its time and means to an object which shall prove a monument to it. Such an object is deemed to exist in the plan on which the "Hall and Asylum Fund" has been founded. It was thought that the great need of the fraternity was a demonstration to the public, as well as to themselves, of their capacity for great deeds, and their devotion to the spirit of fraternity which binds them together and induces each to make sacrifices for the general good. One of the

* Except the Temple in Philadelphia.—ED. N. E. F.

prominent objects of the association is that of furnishing aid and protection to those of the Order who have become enfeebled by age or sickness, and the widows and orphans of the members laid low in death. These objects have been, after a manner, united with the great work which now approaches completion. Feeling the need of some such general manner of doing a work which was quietly going on in hundreds of Lodges and thousands of households, and in order that the energies of every Mason might be strengthened by unison of aim, the last generation of Masons in the State of New York laid the foundation of a fund which should be devoted to the endowment of an asylum where every one having a legitimate claim on the benevolence of the society might be cared for in the amplest manner without feeling that the aid extended was charity, or partook of the nature of the help to be obtained at the public institutions, but was the response to a legitimate demand made by those who were entitled to it. The question of the investment of the fund was settled before the fund was established. It was determined—and the wisdom of the decision has never been questioned—to invest it in real estate in New York City, which, when secured and paid for, should be as secure as any material property can ever be, and should forever produce an income for the maintenance of the asylum which it is proposed to found.

A subscription list was then opened, more than one hundred Masons pledging themselves to the payment of about three hundred dollars. The first subscriber on the list who paid the amount he had pledged was Greenfield Pote, who was for many years Grand Tiler of the Grand Lodge. He paid to the fund one silver dollar.

This was the origin of the original fund. The project enlisted at once the sympathies of the Fraternity, and many plans were proposed for the speedy realization of the object to be attained. Among others, a plan was sketched out and printed on a handbill which was distributed among the members of the Lodge. Only one copy of this is now known to be in existence, and that is in the possession of the Grand Master. It was not adopted, but some of its provisions are interesting. It begins as follows:

Plan for the erection of a Freemason's Hall in the city of New York; and an asylum for the aged Brethren and the widows and orphans of the Fraternity, of the State of New York.

We, the subscribers, do agree to associate in the formation of a company for the purpose of erecting, in the city of New York, a Freemasons' Hall for the accommodation of the Masonic Fraternity, with suitable apartments. And we severally agree to conform to the following articles of association:

First—There shall be formed a fund of $20,000 in shares of $10 each.

Second—The fund thus raised shall be used solely for the purpose of erecting in the city of New York a Freemasons' Hall, to be devoted to Masonic purposes, and for forming an asylum for decayed Masons and the widows and orphans of the Fraternity of this State.

Third—Ten per cent. to be paid on each share at the time of subscribing, twenty per cent. when ten thousand dollars is subscribed, thirty per cent. in two months after the second installment, and forty per cent. when the whole amount of $20,000 is subscribed.

Fourth—The funds thus raised shall be placed under the control of a Board of Managers, to be chosen annually by the Lodges in the cities of New York, Brooklyn, and Staten Island, and by the Grand Lodge, and shall consist of one member from each subordinate Lodge and five from the Grand Lodge, to be properly certified under the seals of the bodies they respectively represent; and, should vacancies occur by death, removal, or withdrawal from the Lodge, such vacancy may be filled by a new election or appointment by the Lodge, to be certified as before.

Fifth—Each body represented in the Board may subscribe for as many shares as they may direct through their representative.

Sixth—The Board of Managers shall never have power to contract any debt or obligation to pay money for the purchase of land, or the erection or fitting up of the Freemasons' Hall beyond the amount of money hereby authorized to be raised, viz., $20,000.

The plan as sketched in this document is composed of seventeen articles in all. Their nature can be estimated by the foregoing. Article 10 is also interesting, and being brief, is added. It is as follows:

There shall no provision be made in the Freemasons' Hall for any tavern or house of refreshment.

THE DEDICATION CEREMONIES.

The great event of dedicating the new Masonic Temple in this city, on Wednesday last, was one of the most successful and impos-

ing events which has ever taken place in this country. It is only half a century since the Masonic Order was an angry element in our politics, and many men are still living who entered on political life through their opposition to the Order. The festivities of June 2d will be the harbinger of greater prosperity for the Masonic Fraternity, and the occasion will be long remembered as one of the epochs in the lives of those who participated.

The day was everything that could be desired, the crowds in the streets assembled early, and by the time announced that the procession would march, the streets were almost impassable. On the line of march, the windows of the buildings were a framework of living faces, and even the roofs of the principal buildings were covered with spectators, who loudly cheered as each division passed. It was estimated that at least 30,000 members of the Fraternity took part in the parade, but as there was a hitch somewhere in obtaining the full returns, no correct number can yet be given.*

At 8.30 A.M. the Grand Lodge, having completed all the business before it, entered barouches and proceeded to the review-stand which had been erected in Washington Square, there to inspect the grand pageant as it passed. At 9 A.M. precisely, the head of the column moved, and each division, as the rear of the preceding division passed, fell in with military precision. Some idea of the length of the procession may be formed from the fact that, when the head of the column was passing Tenth street, the 20th Division had not yet fallen in line.

At ten minutes to 10 A.M., the Police turned the corner of Canal street and Broadway, closely followed by the "Marshal of the day," Harry Clay Preston, and his staff, mounted. They were followed in turn by Sir. E. M. Ehlers, Marshal of the Knights Templars, and his aids, also mounted.

The Knights Templars occupied forty-five minutes in steady marching in passing a given point. After these followed, in carriages, the Grand Commandery; Supreme Council of the Northern Jurisdiction A. A. R. and their guests, escorted by the Sir Knights of the 32d degree; the Grand Chapter; and the aged and infirm brethren of the Order.

The procession (excluding all time lost in the few brief halts) occupied two hours and fifteen minutes, at a steady rapid march in close order and with broad formation, in passing Broadway and Fourteenth street, and was over five miles in length. When the right of the line reached the Temple, the divisions, as they passed, were ordered to their respective places of formation, and there dismissed. On the arrival of the Grand Lodge, the police had great difficulty in keeping the surging multitude from blocking up all approaches to the Temple.

* The actual count was about 23,000.—ED. N. E. F.

At the close of the procession, the Grand Master, followed by the Present and Past Grand Officers, followed by the special guests and others, proceeded to the seats assigned to them. When all had been seated, and the musicians taken the places set apart for them, the Grand Marshal proclaimed "Silence! Silence! Silence!"

The Grand Chaplain, R. W. John G. Webster, offered up prayer, to which the brethren responded in ancient Masonic form, "So mote it be."

A Masonic hymn, arranged to music by Leopold Damrosch, was sung as a baritone solo by Mr. Stoddard, and a chorus by the Handel and Haydn Society with full orchestral accompaniment.

R. W. John G. Webster, Grand Chaplain, read the scriptural selection, II. Chronicles, chapter vi.

Orchestra, organ and vocalists then joined in a *Te Deum* in unison, written expressly for this occasion by Bro. A. S. Caswell. In the execution of this piece, a solo assigned to Mr. A. Wilkie, tenor, was finely rendered.

M. W. Ellwood Engle Thorne, G. M., then delivered the following brief address:

ADDRESS OF THE GRAND MASTER.

BRETHREN:—We have assembled at this time and in this place to crown the labor of more than a quarter of a century by solemnly dedicating and setting apart this building for the purposes of the great Fraternity of which we are all proud to be constituent members; and while we may justly feel elated that in this, the great commercial metropolis of the country, there is at least a temple builded with the best care and appliances of human skill, garnished and adorned in a manner fitting the power and wealth of 100,000 craftsmen of this jurisdiction, yet that, after all, is the least important part of the work. These solid walls, built to stand unshaken before generations yet unborn, the proud dome overlooking the marts where commerce

and manufactures give sustenance to millions, may lend additional lustre to the eye, and an honest swelling of the heart of the craftsmen who look upon them and feel that this is the work of their hands, the splendid result of their labor, devotion and sacrifice. The earnest and gratefully received congratulations from every part of the world may excuse our joy on this festal day. But more than all this is our reflection that, with the close of this day's labor, we have reached the second step in that undertaking, conceived in fear and amid doubt and perplexity, that there should be erected in the city of New York a hall, the revenues of which are to be a perpetual and an unalienable endowment to the largest system of benevolence ever undertaken by the Craft. This hall, therefore, is not so much for the convenience of our working—in the ordinary acceptation of the word—as it is for the benefit of the aged and needy Brethren, the destitute widows and orphans of our household. I would, therefore, dear Brethren, while we pause for the solemn services of this occasion, that we here and now gather fresh zeal, more earnest devotion, more unchangeable resolve to go on with the appointed labor. I would that in your prayers you solicit from the Great Architect not only the continuance of the blessings He has thus far and so abundantly showered upon the works of your hands, but that He will give light and courage and tireless energy to persevere unto the end. I would that you may all understand and appreciate how great, how noble, how elevating the design drawn upon our trestle-board by the founders of this enterprise, and that it may be given to each of you to give a portion at least of his Masonic life to the completion of the task still before us, looking not here for our rewards, but remembering that our Father who seeth in secret will reward us openly; remembering that when we have received the summons which bids us lay down the working tools of our profession and pass to the better life beyond, the gratitude and prayers of the little ones will adorn our memory as with gems of untold value. I now invoke your assistance in the ceremonies of the dedication.

The three lesser lights were then, by the Grand Master's order, illumined, and the symbolic Lodge was uncovered.

R. W. James M. Austin, G. S., read the resolutions and correspondence relative to the fixing of the date of the dedication.

R. W. J. W. Husted, D. G. M., then advanced in front of the station of the Grand Master, and addressed him as follows:

"M. W. Grand Master: In behalf of the trustees of the Hall and Asylum Fund, under whose auspices and direction this enterprise has been thus far advanced, it is fraternally requested that you will now dedicate and set apart this hall to the uses of the Most Ancient and Honorable Fraternity of Free and Accepted Masons, and its revenues to the endowment and perpetual maintenance of an asylum for the relief of the poor, oppressed, and distressed of the brotherhood."

M. W. John J. Crane then presented to the Grand Master the architect of the building, W. Bro. Napoleon Le Brun, and the master builder.

The architect thus addressed the Grand Master:

"M. W. Grand Master: Having been intrusted five years since with the duty of supervising and directing the workmen in the erection of this edifice, and having, under Divine Providence, been enabled to witness its completion, I now very respectfully and most fraternally return to you the implements intrusted to me at the laying of the corner-stone; adding my prayers to those of the Craft in general, that the Great Architect of the universe may have its benevolent intentions in His holy keeping, and that from the labors thus far completed may go down to the latest generations the incentive to labor and to wait for the cause here represented."

A Masonic ode, written expressly for the dedication by Brother H. Millard, was then sung, after which the master builder, Brother John T. Conover, thus addressed the Grand Master:

"M. W. Grand Master: Having under the plans of the architect, and by direction of the Board of Trustees and the Building Committee, superintended the work of this building from the excavation of the soil to the placing of the cope-stone, I now with all due respect present it to you and through you to the Craft, for inspection and approval, taking occasion to add my humble aspirations that the great design of which this is a part may receive the benison without which all our endeavors are in vain, and that the Father above may dispose the hearts of the brethren to carry forward the work we now place in their keeping."

To these addresses the Grand Master responded:

"Brethren: In behalf of the Board of Trustees and the Craft in general, I accept the work of your hands, assuring you in all sincerity of my own hearty approval, as well as that of all whose privilege it has been to examine it. I most earnestly and fraternally join

with your aspirations for the future. Those who in coming years may desire to inquire of you need only come here and look around them."

During the performance of an organ voluntary, a procession was formed on the platform in the following order:

Grand Marshal.
Grand Pursuivant and Grand Tyler, with drawn swords,
Grand Sword Bearer, with the Sword of State,
Grand Standard Bearer,
Four Past Masters, with Great Lights,
Four Past Masters, bearing the Ark,
Grand Chaplains,
Senior Grand Deacon, Junior Grand Deacon,
Grand Lecturer, Grand Librarian,
District Deputy Grand Masters, two abreast,
Grand Secretary, Grand Treasurer,
Grand Junior Warden, with vessel of corn,
Grand Senior Warden, with vessel of wine,
Deputy Grand Master, with vessel of oil,
Two Grand Stewards, with rods crossed,
The Grand Master,
Grand Steward, rod erect, Grand Steward, rod erect.

This procession, to the music of an inspiriting march played by Gilmore's Band, marched down from the left of the platform once around the body of the Lodge-room and back to their places, where the Gr. Chaplain, J. G. Webster, offered up prayer, and the Brethren responded, "So mote it be."

THE DEDICATION.

An invocation, basso solo and chorus was sung. The Junior Gr. Warden, Levi M. Gano, then advanced and presented a vessel of corn to the Grand Master, who solemnly poured it upon the floor in the East, saying:

"In the name of the Great Jehovah, to whom be ascribed all honor and glory, I solemnly dedicate this hall to *Freemasonry*."

The grand honors were then given once, and the choir chanted a selection from Psalm ciii., verses 19, 20, 21 and 22.

Again, while the band played a march, the procession, as before, passed around the body of the hall, and then the Grand Senior Warden, Jesse B. Anthony, presented to the Grand Master the wine to be used in the ancient Masonic form.

And the Grand Master, pouring out the wine, said:

"In the name of the Universal Father, and in remembrance of His manifold blessings, I solemnly dedicate this hall to *Virtue*."

Thereupon the grand honors were given twice, and the choir chanted another selection from the Psalm cv., verses 1, 2. 3, 4.

A third time the procession wound its way about the hall, and then, returning to the platform, the Deputy Grand Master, J. W. Husted, presented the oil for use according to the custom of the Fathers in dedication, and the Grand Master, once more calling up the brethren, said:

"In the name of the brethren, wherever dispersed; kindly and fraternally remembering all who are in need, praying that the sick may be healed, the distressed succored, the unfortunate and cast-down raised up, I solemnly dedicate this hall to *Universal Benevolence*."

Then the grand honors were given thrice; time, as before, being taken from the East.

The choir chanted another selection, from Psalm cvi., verses 1, 47, 48; and Gr. Chaplain J. G. Webster pronounced an invocation.

The Grand Master then introduced Most Worshipful John L. Lewis, Past Grand Master, who delivered the oration.

After the oration the Grand Master directed the Grand Marshal to make the Proclamation declaring the new Masonic Hall dedicated.

On this being done, the choir sang the chant, "That this may be a hallowed place."

The Grand Master then directed the Lights to be covered, instrumental music playing while that duty was being performed, closing with the Doxology by all the brethren.

In the evening a Grand Banquet took place, in which the Grand Officers and invited guests participated.

Old Halls in London Associated with Masonry.

No. 2.

Merchant Taylors' Hall.

The Assembly and Feast were observed in this hall fourteen times. Their first observance here was on the 24 June, 1723. What took place at the time will be seen by the following extract from the Constitutions by Noorthouck.

"Assembly and Feast on Monday, June 24, at Merchant Taylor's hall, in Threadneedle-street.

The committee appointed to keep out strangers, and the stewards to receive the tickets, and direct the servants, attended early. The grand master [Duke of Wharton] came attended by some eminent brothers in their coaches; and walking with his deputy and wardens into the lodge-room, he sent for the masters and wardens of lodges, who came from the hall, and formed the grand lodge, called over by Brother William Cowper, Esq., now appointed secretary.

Some brethren observing that Brother Dalkieth was now in Scotland, proposed to the grand master to name another for his successor; but Dalkieth's wardens declared that his lordship would soon return. About 400 free masons, all duly clothed, dined elegantly in due form; and after dinner, Brother Wharton made the first procession round the tables, and when returned, proclaimed aloud our noble brother Francis Scott, earl of Dalkieth, grand master of masons. He had left with the wardens of his private lodge a power to appoint in his name, Dr. Desaguliers his deputy grand master, who filled the chair; and having thanked the stewards, ordered Grand-warden Sorrell to close the lodge in good time.

Francis Sorrell, Esq.,
John Senex, mathematician, } grand wardens."

The fifth meeting of the Grand Lodge in this hall, was held on the 19th April 1732; when the Assembly and Feast were celebrated, and Anthony Browne, Viscount Montague, installed grand master. It was from this grand master that Henry Price received his authority as provincial grand master of New England. The following records

will not, therefore, be without interest to American Freemasons. The first is from Noorthouck's constitutions of 1784.

"Assembly and Feast at Merchant-taylors' hall, on Wednesday, April 19. Deputy-Grand-master Batson with his wardens, attended the grand master elect at his house in Bloomsbury-square; and with some noble brothers, the Dukes of Montagu and Richmond, the Lord Coleraine, the Lord Carpenter, the Earl of Strathmore, and Lord Teynham, and many others, all duly clothed, and in coaches, made the procession eastward to the hall; where all things being regularly transacted as above, Deputy Grand-master Batson proclaimed aloud our noble brother Anthony Brown, Lord Viscount Montacute, grand master of masons; who appointed

Thomas Batson, deputy grand master.
George Rook, Esq.
James Moor Smyth, Esq. } grand wardens.

The secretary and sword-bearer werecontinued."

R. W. John Hervey, the present secretary of the Grand Lodge of England, certified at London on the 16th Sept^{r} 1869, to the following extracts from the minutes of that body which relate to the Assembly and Feast now under notice:

"Thursday, the 13th of April, 1732.

It was unanimously agreed that such Brethren as should go to the Grand Feast, should wait on the Right Hon^{ble} the Lord Viscount Montague Grand Master Elect, in Bloomsbury Square, and, accordingly, on Wednesday, the 19th day of April, a great Number of Brethren, in Coaches and Chariots, Clothed, made a handsome Procession from Bloomsbury Square to Merchant Taylors' Hall, where the stewards had provided a very Elegant and plentiful Entertainment.

After Dinner, Thos. Batson, Esq^{r}, Deputy Grand Master, in the absence of Lord Lovell, Grand Master, Install'd The Viscount Montague Grand Master for the year ensuing, with the usual ceremonies.

The Lord Viscount Montague, our Grand Master, being Master of the Lodge at the Golden Spikes at Hampstead, desired such Brethren as pleased to Dine with him on Wednesday the 26th inst., and accordingly,

His Grace the Duke of Norfolk, &c., and above one hundred Brethren more, dined with the Grand Master, at the house of Bro.

Capt. Talbot, being the Golden Spikes at Hampstead, at which time the Grand Master resigned his chair as Master of that Lodge to the Right Hon^ble^ the Lord Teynham."

It will have been noticed that Noorthouck refers to the title of the viscounty as *Montacute.* Entick also so designates it. Anderson, in 1738 styles it *Montagu,* and was correct, as appears by the report to the Grand Lodge of Massachusetts on the 14th December, 1870, with the exception of the letter "e" at the end of the title which he should have added.

The difference in the accounts of the Assembly and feast of 1732, as given by Noorthouck and Brother Hervey, will attract the attention of the reader. That of Noorthouck was perhaps intended to be only a brief summary of transactions, and did not reflect all of them. If so, judging by the minutes of proceedings as certified to by Brother Hervey, so circumstantial and interesting, it behooves the Grand Lodge to give something more of its proceedings than either Anderson, Entick or Noorthouck has done.

A description of Merchant-Taylors' Hall is here copied from the "Curiosities of London":

Merchant-Tailors' Hall, Threadneedle Street, was built by Jarman soon after the Great Fire. The banqueting-room is the most spacious of the City Companies' Halls, and has a stately screen and music-gallery. Upon the walls are shields emblazoned with the Masters' arms, and whole-length portraits of King William and Queen Mary, and other sovereigns. The Hall has, from an early period, been frequently lent to public corporations: the "Sons of the Clergy" anniversary meeting is held here; a splendid banquet was given here in 1815 to the Duke of Wellington, when he was invested with the freedom of the Company. Among the great political feasts held here was the dinner to Sir Robert Peel, May 11, 1835, at which the Duke of Wellington and many Conservative members of the House of Commons were present.

Among the pictures in the hall, court-room, &c., is a head of Henry VIII., by Paris Bordone; head of Charles I.; three-quarter and full-length of Charles II.; full-lengths of James II. and Queen Anne; George III. and his Queen, by Ramsay; the Duke of York, by Lawrence; Lord Chancellor Eldon, by Briggs; the Duke of Wellington, by Wilkie; Mr. Pitt, by Hoppner. Here, too, are

portraits of Sir Thomas White, Master of the Company 1561, founder of St. John's College, Oxford; portraits of other lord mayors, Merchant-Tailors; and a modern picture of Henry VII. presenting his Charter of Incorporation, attended by Archbishop Warham; Fox, Bishop of Winchester; and Willoughby, Lord Brooke.

The Merchant-Tailors, anciently "Taylors and Linen Armourers," arose from a guild dedicated to St. John Baptist, originally incorporated by Edward IV. in 1466, but re-incorporated in 1503 by Henry VII., one of its members.

Their first hall, in Threadneedle Street, was the mansion of E. Crepin, and was called the "New Hal, or Taylers' Inne," to distinguish it from their old hall in Basing-lane. This hall was rebuilt, was hung with tapestry of St. John Baptist, and had on the screen a silver image of St. John in a tabernacle; the windows were painted with armorial bearings; the floor strewed with rushes; from the ceiling hung silk flags and streamers: and on feast-days the tables on tressels were covered with the richest damask linen and glittering plate. Among the other Hall buildings was the Treasury, in the garden, for plate, money, securities, &c.: the King's Chamber, for the reception of the royal personages, who visited the Merchant-Tailors oftener than any other Company; and the Summer banqueting-room, in the garden. The Company's armoury is first mentioned in 1600, when there were state-polls and eighteen banners, besides pavises and pennons. After the Great Fire, from among the Hall ruins was collected the Company's melted plate (200 lbs. weight of metal), which they sold to begin a fund to rebuild.

One of the most splendid festivals in the old Hall was that given to James I. and Prince Henry, in 1607, when a child "delivered a short speech containing XVIII verses, devised by Mr. Ben Johnson;" and "in the Ship which did hang aloft in the Hall were three rare men and very skilful, who sang to his Majesty." James dined in the King's chamber, where Mr. John Bull, doctor of music, and a brother of the Company, played a pair of organs all the dinner-time. Then his Majesty came down to the Great Hall, where "the three rare men in the shippe" sang a song of farewell, which so pleased the King, that he caused the same to be sung three times over.

The Company are possessed of, and are Trustees to, great estates for noble purposes, besides the eminent School which bears their name — Merchant-Tailors' School. In 1664, the scholars acted in

the old Hall Beaumont and Fletcher's comedy of "Love's Pilgrimage."

In the list of the distinguished freemen of the Company are eleven sovereigns, about as many princes of the blood-royal, thirteen dukes, two duchesses, nearly thirty archbishops and bishops, fifteen abbots and priors, and a long list of the nobility.

One of the most eminent tailors (professionally so) was Sir John Hawkwood, "Johannes Acutus," who "turned his needle into a sword, and his thimble into a shield," and became "the first general of modern times; the earliest master, however imperfect, in the science of Turenne and Wellington." (Hallam's *Middle Ages.*) Sir Ralph Blackwell, stated to have been a fellow-apprentice of Hawkwood, and, like him, knighted for his valour by Edward III., was also a merchant tailor, as were Speed and Stow, the historians, both tailors by trade. Stow enjoyed an annuity from the Company, who keep in repair his monument in the Church of St. Andrew, Undershaft.

In the Merchant Tailors' Records, we find this gratifying entry: "1654, 13*l.* 6*s.* 8*d.* given to Ogilby, the poet, free of this Company, on his petition that he had, at much study and expense, translated Virgil into English metre, with annotations, and likewise, Æsop's Fables, both which he had presented to them fairly bound.

Edward I. granted a license which recognized the Merchant Tailors as a guild; Edward III. granted their first charter, and testified his regard for the Company by becoming the first of its royal members. His grandson and successor, Richard II., and all the sovereigns of the houses of Lancaster and York, excepting Edward V, became honorary freemen of the Company. They also confirmed its charter and extended its privileges. Henry VII. re-incorporated the Company under its present title, and presented the new charter to the Master and Wardens from the throne. He afterwards conferred upon them the great honour of presiding as Master at a Festival held in their Hall. At a subsequent date, James I. was entertained here by this Company on his accession to the English throne; and His Majesty's two sons, Henry, Prince of Wales, and Charles, Duke of York (afterwards King Charles I.), were enrolled as honorary members. King James II. and Prince George of Denmark were also honorary members of this ancient fraternity. At a much more recent date, the Dukes of York and Cambridge, the Duke of Wellington, Sir Robert Peel, the Duke of Kent and Prince Albert were admitted to the honorable freedom of this Company; and on St. Barnabas' day, June 11, 1863, the Prince of Wales was enrolled a Merchant Tailor. The representatives of the old English houses of Stanley, Percy and Cecil are honorary members of this Company; as are Sir John Lawrence and Sir George Pollock; while death only deprived the Company of the honor of such names as Dalhousie and the brave and good Havelock being added to the roll.

Quarterly Communication of the Grand Lodge of Massachusetts.

At the Quarterly Communication of the Grand Lodge of Massachusetts, held on the 9th inst., much interesting and important business was transacted. The Grand Master presided, and 109 Lodges were represented. Charters were granted to Norfolk Lodge, of Needham, and Cochichewick Lodge, of North Andover. The Grand Master announced the death of the Grand Tiler, Brother Eben F. Gay, which occurred on the 4th of April last, and R. W. Benjamin Dean submitted the following memorial of that excellent Brother:

In Grand Lodge, June 9, 1875.

Our deceased Brother, Eben Flagg Gay, was installed as Grand Tyler on the 27th of December, 1855, and for each year thereafter until 1872. He was again installed in the same office December 29, 1874, for the year 1875. After a long Masonic life, he died with his sword in hand.

Brother Gay was an excellent example of the beneficent teachings of our Institution in one of its most important features. He had great kindness of heart, and was ready to wear himself out in good works for others. He had great geniality of manner, which made him an excellent companion. He was not deficient in any of those traits which made the hearts of those who knew him well yearn towards him. But, while not deficient in other qualities, his great characteristic was that truly Masonic virtue, fidelity.

If there is any virtue which Masonry peculiarly inculcates, it is fidelity, faithfulness, truth. Its possession gives courage, manliness and honor in all our dealings with our fellow-men.

Let the teachings of the Lodge in this respect have their perfect work, and this virtue becomes so developed in the members of our society, that it pervades all the dealings of the individual Brother, and becomes a part of his very nature.

This was the case with Brother Gay. His faithfulness in every trust made his services desired by everybody, and his love of Masonry attracted the attention of those holding the patronage of our Society.

As he opened the doors of earthly Lodges to the true and faithful, may we not hope that his truth and faithfulness will assure the opening to him of that grandest of all Lodges, "where the wicked cease from troubling, and the weary find rest."

BENJAMIN DEAN,
WILLIAM H. THOMES,
JOSEPH B. MASON,
Committee.

The report was accepted, and ordered to be recorded.

The Committee on Ritual submitted their report of the work and lectures of the second and third degrees, which were adopted unanimously and without change. R. W. Tracy P. Cheever submitted the report of a committee recommending the appointment of a Commission to conduct Masonic Trials, thereby relieving the Lodges of a very onerous and disagreeable duty. The amendments to the Constitutions necessary for carrying this plan into effect were submitted, and will come up for action at the September Communication. A portrait of R. W. Isaiah Thomas, Grand Master in 1803, 1804, 1805 and 1809, was presented. It is the gift of Morning Star Lodge, of Worcester, and is a copy, by Mr. C. K. Hardy, of that city, of a picture owned by the American Antiquarian Society. An amendment to the Constitutions was adopted, advancing the Grand Lecturers so that they shall rank next after the Grand Marshal. Upon the recommendation of a committee, it was decided that the Statutes of the Commonwealth and the provisions of the Constitutions sufficiently protect the rights of members of Masonic Life Insurance Associations, and that it was therefore inexpedient for the Grand Lodge to legislate upon that subject. A report was submitted upon an appeal from the ruling of the W. Master of John Cutler Lodge. It appeared that a candidate was duly elected to receive the degrees. Before his initiation objections were made and referred to a committee. A majority of the committee reported that the objections were not sustained, and the Lodge voted to accept this report. At a meeting held three months later, the W. Master ordered a new ballot, and the candidate was declared rejected. A member of the Lodge objected to the taking of a new ballot, and moved that the first three officers be a committee to present the case to the Grand Lodge. This was ruled out of order, and an appeal was taken. The committee recommended that the appeal be sustained, and the second ballot be declared null and void; and the Grand Lodge adopted their recommendation.

A most interesting incident of this Communication was the presentation of aprons worn by General Joseph Warren and General Lafayette. We give in full the proceedings in relation to them:

PRESENTATION OF THE APRON WORN BY GENERAL LAFAYETTE.

Brother Francis C. Whiston, of Boston, presented to the Grand Lodge the Masonic apron worn by the Marquis de Lafayette on the occasion of laying the corner-stone of the Bunker Hill Monument, June, 17, 1825, by the Grand Lodge of Massachusetts, when this distinguished visitor and Brother Mason assisted in the imposing ceremonies of that occasion; accompanied by the autograph remarks made by Daniel Webster and Lafayette at the banquet which followed, when Brother Whiston acted as toast-master. Brother Whiston spoke as follows:

Most Worshipful Grand Master:—

By your kind indulgence I am here to-day to perform a most grateful duty. Fifty years ago it was my privilege and very great pleasure to be numbered with that countless throng assembled on Bunker Hill, to witness the laying of the corner-stone of that noble monument erected to commemorate the brave deeds of that invincible band of heroes and patriots who, upon that very hill, fifty years before, made the first formidable armed resistance to British oppression, and by their valor and indomitable courage taught an arrogant and insolent foe a lesson more lasting than the granite column which transmits to posterity the remembrance of a day never to be forgotten in the history of our beloved country, and always certainly to be remembered by all good Masons; for there our Most Worshipful Grand Master

the illustrious statesman, patriot, and soldier, Joseph Warren, offered his precious young life a sacrifice upon the altar of his country's liberties. Assembled there upon that occasion were the surviving heroes of our Revolution, conspicuous among whom stood the dignified form of the Marquis de Lafayette, the early and devoted friend of Washington. At the close of the ceremony, and after the delivery of the magnificent oration of Daniel Webster, the Masonic portion of the assembly unclothed, preparatory to proceeding to what was *more properly* known as *Bunker Hill*, where a sumptuous dinner was partaken of by several thousand persons. As my position, as one of the marshals of the day, gave me the opportunity of being near the person of General Lafayette, I received from him, in that graceful, bland, and affable manner so peculiar to himself, the Masonic apron he had worn during the ceremonies of the day, and which I have faithfully preserved as a valuable memento of that great man, and the interesting and important event it serves to call to remembrance. But, as I shall, in all human probability, soon reach the end of my mortal journey, and be compelled to leave the care of this precious relic in other hands, it occurred to me that I could find no safer or more appropriate place of deposit than the archives of the Grand Lodge of Massachusetts, and will, therefore, Most Worshipful Grand Master, with your permission, commit it to your custody, that it may be placed with your other valuable mementos and records. And I have thought it appropriate, and that it might be acceptable to the Grand Lodge, were I to associate with the apron worn by Lafayette, and commit to the same sacred depository, the toasts and the remarks connected therewith, offered at the dinner table, by the President and orator of the day, Daniel Webster, and by General Lafayette, the most distinguished guest of the occasion,— each in the handwriting of their respective authors, and which were handed me, as toastmaster, on that occasion, at the time of their delivery, by these distinguished gentlemen.

The following are copies of the toasts referred to by Brother Whiston : —

BY THE PRESIDENT OF THE ASSOCIATION.

(Daniel Webster.)

The President said he rose to propose a toast in behalf of the Directors of the Association. Probably he was already anticipated in

the name which he should mention. It was well known that the distinguished personage near him, from the time when he first became acquainted with the object of the Association, had taken much interest in it, and had expressed an intention to be present at the ceremony of laying the corner-stone. This purpose he had kindly remembered, through the long course of his visits to the several States. It was not at all necessary to say — indeed, it could not be said — how much his presence had added to the interest and pleasure of the occasion. He should proceed at once to the grateful duty which the Directors had enjoined on him, and propose to the company "Health and long life to General Lafayette."

AT THE ANNIVERSARY DINNER OF THE 17TH. [1825.]

General Lafayette rose and expressed himself in the following words : —

Gentlemen : — I will not longer trespass on your time than to thank you, in the name of my revolutionary companions in arms and myself, for the testimonies of esteem and affection, — I may say, of filial affection, — which have been bestowed upon us on the memorable celebration of this anniversary day; and to offer our fervent prayers for the preservation of that republican freedom, equality and self-government, that blessed union between the States of the Confederacy for which we have fought and bled, and on which rest the hopes of mankind. Permit me to propose the following sentiment : —

"BUNKER HILL, and the holy resistance to oppression which has already enfranchised the American Hemisphere, the next half century jubilee's toast shall be: *to enfranchised Europe.*

R.W. Past Grand Master John T. Heard moved the acceptance of the apron and papers, with the thanks of the Grand Lodge to Brother Whiston, in the words following : —

Most Worshipful : —

I claim the pleasure of moving that this priceless gift be heartily received by us, and our warmest thanks be presented to the donor of it.

Though a school-boy, I remember vividly the two visits of Lafayette to Boston, one in 1824, the other in 1825. The first occurred on a beautiful morning in August. The enthusiasm of the people on his

reception on Boston Neck knew no bounds. The entire avenue from Boston to Roxbury was lined with an excited multitude. The roar of cannon from Boston Common, from "Dorchester Heights" and from other points added to the excitement of the occasion. His person, as I recollect it, is faithfully represented by the portrait in the southwest corner of this hall. On the line of procession from Roxbury to the State House in Boston were displayed, as decorations, flags of every country, and triumphal arches were erected from point to point, bearing appropriate mottoes. One of them I remember well; it was —

> "We bow not the neck, we bend not the knee,
> But our hearts, Lafayette, we surrender to thee."

During the succeeding ten months the "Nation's Guest," as Lafayette was warmly characterized, visited nearly every important city in what was then the United States. His reception everywhere was a spontaneous outbreak of gratitude for one who had been a nation's helper in the time of a nation's need. It must be remembered that in those days the facilities we enjoy of travelling by railroad did not exist; hence it will appear that his extended journey required much time, and must have been toilsome, to one of his age, in no small degree.

In June, 1825, he returned to Boston for the purpose of assisting at the laying of the corner-stone of the Bunker Hill Monument. On the morning of the 17th of June he visited the Grand Lodge of Massachusetts, and was received by that Body in a manner becoming his distinguished character as a Mason and public man.

Of course I shall never forget the occasion of laying the corner-stone of that memorial. The day was warm and pleasant, enabling thousands upon thousands to witness the ceremonies. To me, the Masonic portion of the pageant won my admiration, though perhaps I felt a little of *awe* as I beheld it.

The toast of Lafayette, which has been read, I remember distinctly. It made at the time an impression upon my mind which has never been effaced. At one time, in 1848, I thought that the prediction in it was to be fully realized. Politics in Europe then seemed to point to "enfranchised Europe," but the half century has passed without its realization. Doubtless there has been a preparation within the last fifty years among the masses for republican forms of government, but the form is, with one exception, still wanting.

Again, Most Worshipful, I move the thanks of this Grand Lodge, as I have proposed.

The motion was seconded by R. W. William S. Gardner, and passed by unanimous vote.

THE PRESENTATION OF THE APRON OWNED AND WORN BY GENERAL JOSEPH WARREN, PAST GRAND MASTER.

The Grand Master submitted the following statement to the Grand Lodge: —

A short time since, I learned that the apron worn and owned by our illustrious Past Grand Master, Major General Joseph Warren, was worn by our late Brother, Capt. Josiah Sturgis, at the laying of the corner-stone of the Washington Monument at the National Capital.

In his address before a large multitude of Brethren and others assembled on that occasion, and previous to the ceremonies of laying the corner-stone, the Grand Master of the District of Columbia alluded to this apron in the following words (he himself wearing the apron which had belonged to Washington): —

"This grand and imposing assemblage is, at this moment, graced and honored with the presence of the Royal Arch apron owned and worn by General Joseph Warren, who fell at the battle of Bunker Hill, the first heroic martyr of high rank who poured out his blood in the cause of American liberty.

"General Warren was Grand Master of Masons in America. The apron to which I have alluded is now in the possession of a worthy Brother of the Craft, who has journeyed from Boston to this city to join in these ceremonies, and has brought with him that sacred relic of the past, that the name of Warren, immortalized by his patriotism and valor, and his early but glorious death, might be associated here, in the never-to-be-forgotten ceremonies of this day, with the name of Washington. Wreathe them together in your memories, my Brethren, in an unfading chaplet, and wear them in your hearts!"

This apron was presented by the heirs of General Warren to Hon. Benjamin Russell, who was not only a very active and zealous Mason, — having held the high position of Grand Master of this Grand Lodge for three years, — but one of the most prominent men in New England. He was editor of the "Columbian Centinel," a semi-weekly newspaper, which under his control was for forty years one of the

most influential organs of the federal party in New England. He repeatedly represented Boston in both branches of the State Legislature, and was for one or two terms a member of the Executive Council. Past Grand Master Russell presented this apron to Captain Josiah Sturgis, who for some years commanded the United States Revenue Cutter stationed at this port. On examining the will of Brother Sturgis, at the Probate Court, I found the following paragraph (my object being to procure this apron for the Grand Lodge, if possible): "I will and bequeath to the heirs of the Honorable Benjamin Russell, a Royal Arch Mason's apron, formerly his property, to be by them presented to the Grand Lodge of Massachusetts, if they deem it necessary so to do."

There are now living two heirs of R.W. Brother Benjamin Russell, both daughters well advanced in life.

And now, Brethren, in their name and in their behalf, I present to the Grand Lodge this priceless relic, to be forever preserved in its archives.

R. W. Sereno D. Nickerson moved the acceptance of the apron, with the thanks of the Grand Lodge, as follows:

Most Worshipful Grand Master:—

You have indeed most fitly described this memento of Joseph Warren as a priceless relic. We may well regard it almost with awe and reverence. Most wisely has it been carefully preserved hitherto, and most appropriately is it now committed to the care of the Grand Lodge, the successor of that Body over which he so faithfully and honorably presided for the five years previous to his death. Under the authority of a commission from the Grand Master of Scotland, appointing him Provincial Grand Master for Boston, and within one hundred miles of the same, he organized the Massachusetts Grand Lodge on the day of St. John the Evangelist, Dec. 27, 1769. In 1772, by the same authority, his jurisdiction was extended over all North America. During General Warren's administration, forty Communications of the Grand Lodge were held, and he presided at all but four. The records of St. Andrew's and Massachusetts Lodges show that he was also a frequent visitor to their meetings, both officially and otherwise. Such regularity and constancy prove his interest in our Fraternity, as well as his conscientious fidelity to duty. We shall be more strongly impressed with this idea when we consider that he was surrounded by a young family, engaged in a large and growing practice as a physician, an active member of the numerous organizations then springing up for the protection of the liberties of the people, such as the Committee of Safety, the Committee of Correspondence, the Sons of Liberty, etc., a frequent orator on anniversary occasions and at town meetings, a constant contributor to the columns of the press, and engaged in active correspondence with the leading men in all the thirteen colonies. When we consider the pressing nature of these various duties, and the admirable manner in which he discharged them all, we cannot fail to be filled with wonder and gratitude that he should find time and inclination for the performance of so much Masonic labor, and has thus shed lustre upon the annals of the Fraternity. Of that noble band of patriots, none was more ardently loved and admired; and when he laid down his young life upon the field of Bunker Hill, all the people mourned. To this day, of the many who thought it sweet and glorious to die for their country in that almost hopeless struggle, the memory of not one is more tenderly and lovingly cherished. We share with our countrymen in these emotions, but as Masons, we love and honor and mourn our noble and zealous Grand Master. To us, anything that he has touched or worn, and especially that emblem of innocence, the badge of a Mason, which he had so carefully preserved and so dignified and adorned, is more precious than rubies. Let us lay it up with our most cherished archives, and whenever we look upon it let us remember with pride and gratitude the truly Masonic virtues of him who wore it.

Most Worshipful Grand Master, I move that this relic be accepted with gratitude, and that the Grand Secretary be instructed to communicate the thanks of the Grand Lodge to the donors.

R. W. John T. Heard seconded the resolutions in the words following:

Most Worshipful:—

I beg to second the motion of R. W. Brother Nickerson, and do so with my whole heart. So valuable, priceless a gift deserves the warmest thanks of this Grand Lodge to the givers.

The evidence which accompanies the apron, that it belonged to

and was worn by Brother Joseph Warren, is ample and needs no confirmation. If additional testimony were needed to establish its identity and validity, it would be found in the emblems which adorn it. They are those of the Royal Arch Degree,—a degree recognized, in 1769, only by members of our Fraternity in America with whom Warren was especially affiliated.

It will be remembered that for more than half a century previous to 1813 there existed in England two Grand Lodges, which did not fraternize, to say the least; one was distinguished (by its rival) as "Moderns," the other as "Ancients." The latter created the Royal Arch degree.

At the same time, in this country, there were two Grand Lodges, the "Saint John's" and the "Massachusetts;" the former being classed as "Moderns," the latter as "Ancients." The "Ancients" recognized the Royal Arch degree created by the "Ancients" in England, while "Saint John's" did not recognize it. The relations of these two bodies were not more harmonious than those subsisting between the two Grand Lodges in England; that is, they did not unite socially.

Warren's Grand Lodge (Massachusetts), though it derived its powers from Scotland, passed into the ranks of the "Ancients," because, probably, the Grand Lodge of Scotland sympathized, as is written, with the Grand Lodge of "Ancients" of England.

It was natural that the Grand Lodge on this side of the ocean, whose members were classed as "Ancients," should adopt and maintain the Royal Arch degree; and that its insignia should have been worn by them. The apron of Warren would, therefore, bear the emblems of this degree, since it denoted the highest rank of the branch of the Masonic Fraternity to which he was attached.

In view of these facts, it seems to me that the valuable relic which we have received carries in itself strong circumstantial evidence that it was a part, at least, of the Masonic regalia of Joseph Warren, which adorned his person at the time he was Grand Master of the Massachusetts Grand Lodge.

I again most heartily second the motion presented for the action of the Grand Lodge, and trust that the gift will be well secured from destruction by *fire*.

The motion was adopted by unanimous vote.

R. W. William S. Gardner submitted the following remarks and motion:

Most Worshipful:—

The Royal Arch apron which has been presented this day brings us into close and personal relations with the distinguished Brother who in his lifetime was accustomed to wear it. The Royal Arch in former times was recognized as a part of the Masonic system according to the "Antients." In those days there was no distinct Charter for conferring this and its associated degrees; the Body was called a Royal Arch Lodge, and it was held under the sanction of a Lodge Warrant. The Charter of St. Andrew's Lodge was used here in Boston for this purpose. Warren received the grade by virtue of the sanction of St. Andrew's Charter. As late as 1790, this Lodge voted "that the Royal Arch Lodge be indulged with the use of the Charter of St. Andrew's Lodge as long as the majority of the members of the Royal Arch Lodge are members of St. Andrew's Lodge." The order of Knights Templars was also conferred under the same sanction. This apron is therefore a relic, not of a Masonic organization unknown to the Lodge, but of a Lodge held by virtue, and under the protection, of a Lodge Warrant. This Grand Lodge for three quarters of a century has carefully preserved a lock of Washington's hair. It has now had confided to its safe-keeping the apron of Warren These two illustrious names are associated with our country's history. They are dear to us as Masons; and let us hope that these two relics may continue for centuries to remind our successors in this Grand Lodge of the virtues, courage and patriotism of George Washington and Joseph Warren.

Most Worshipful Sir, I arose for the special purpose of making a motion. I have been informed that the ladies who have so kindly given to the Grand Lodge this apron might, with propriety, become honored beneficiaries of the Grand Lodge. They are daughters of Past Grand Master Benjamin Russell, who was a man of great influence and high position in public life in his generation. It would seem, therefore, that the order I submit should receive the approval of the Grand Lodge.

Ordered, That an annuity of one hundred dollars be paid to each of the daughters of Past Grand Master Benjamin Russell, to be paid by the Grand Treasurer, on the seventeenth day of June in each year, during their respective lives.

The order, being duly seconded, was passed by unanimous vote.

Judge Owen A. Bassett, M.W. Grand Master of Masons in Kansas, R.W. John H. Brown, Grand Secretary of the Grand Lodge of Kansas, and Past Grand Master, and R.W. John F. Burrill, Grand Secretary of the Grand Lodge of Illinois, were present during nearly the whole of the Communication of the Grand Lodge, and before they retired the first-named Brother addressed the Grand Master, expressing the pleasure they had enjoyed, and commending the manner of business, and character of the work they had witnessed.

Celebration of the Semi-Centennial Anniversary of Worcester County Commandery in Worcester and Holden.

The Worcester County Commandery of Knights Templars celebrated the fiftieth anniversary of the installation of its first list of officers, June 24th, 1875. The extremely warm weather, like that of fifty years ago, interfered but little with the exercises of the day, as the route of march was short, and the ceremonies took place under protection from the sun's burning rays. The Sir Knights, with honorary members and invited guests, including John Dean, of Worcester, Grand Captain General, and Alfred F. Chapman, of Boston, Grand Recorder of the Grand Commandery of Massachusetts and Rhode Island, Peter S. Bailey, Eminent Commander, Henry Clark, Captain General, Albert McFarland and F. Bartisdes, of the Springfield Commandery, W. H. Daniels, of DeMolay Commandery of Boston, Cheney Hatch, Esq., of Leicester, the oldest member of Worcester County Commandery present, Asa Walker, of Worcester, Simeon Thompson, of Sandwich, Mass., formerly of Worcester, and Past Generalissimo of the Commandery, Billings Mann, Esq., of Leicester, T. W. Wellington, Esq., of Worcester, Charles Fessenden, Henry F. Coggshall and David C. Brick, of Jerusalem Commandery of Fitchburg, formerly of Worcester Commandery, met at Masonic Hall, on Pearl street, at ten o'clock in the morning, and half an hour later formed in line, Gen. R. H. Chamberlain, senior warden, and, headed by the Worcester

Brass Band, of twenty pieces, marched to the Foster street station, where they took an extra train on the Boston, Barre and Gardner road, and went to Holden.

THE EXERCISES IN HOLDEN.

Arriving in Holden at half-past eleven, the line was re-formed at the depot, and the Commandery marched to the old "Abbott Tavern," Main street, where the exercises were held. Carriages were provided at the depot to convey the invited guests and others unable to march to the hotel. Major Chenery Abbott, who kept the tavern fifty years ago, welcomed his guests with much cordiality, and, though far advanced in years, was as active as when but fifty years of age. The company immediately repaired to the "old hall," where the Commandery held its first meeting, December 17, 1824. The room presented the same appearance as it did on that occasion, no repairs having ever been made on it, as it is designed to keep it intact as long as possible. The ceiling is semi-arched, the walls papered, the floor far from presenting an even surface, and low wooden benches are placed around the hall. From the centre of the ceiling was suspended an old-fashioned, wire, candle chandelier, with twenty "tallow dips" in full blaze, the same which was used by the Commandery when occupying the hall. This old memento excited the envy of the entire Commandery, and before they returned home they induced Major Abbott to give it to them, which he did with much regret; although he said that if he had got to part with it, he had rather the Worcester Encampment should have it than anybody else. One of the ancient benches was also given by the Major to the Commandery.

The company was called to order by Eminent Commander Rev. T. E. St. John, who, in a few remarks, said that they were now assembled in the "home" of the Worcester County Commandery of Knights Templars. Fifty years ago, on this very spot, nine charter members assembled, and this Encampment was organized. It remained here nine years, and was then removed to the town of Worcester. He then called upon the recorder, Sir Knight Daniel Seagrave, to read the records of the first two meetings of the encampment ever held. The entire company then joined in singing Auld Lang Syne. The recorder then read the records of the meeting held Friday morning, June 24, 1825, just fifty years ago. The original banner of the En-

campment, with a black ground, painted in gold, silver and red colors, has been preserved, and was displayed in the East, eliciting many comments.

At one o'clock a collation was served in the dining hall of the tavern, to which ample justice was done. Among the ladies who assisted at the tables were Miss Abbott, the Major's sister, and Mrs. L. L. Mason, who were both present and performed a similar service at the banquet fifty years ago. No speeches were made, but the Sir Knights enjoyed themselves under the elm trees in front of the house, the band, meanwhile, giving an admirable out-door concert. [In the house, Miss Abbott showed the visitors a few valuable relics, in the shape of an old-fashioned eight-day clock, a looking-glass over a hundred and fifty years old, once the property of Gov. Hancock, and two mahogany bureaus formerly owned by her ancestors.]

Before taking their departure, Major Abbott again showed his good will to the Commandery by presenting them with a pair of "iron logger heads," once used in making flip, and refused to take any pay for the collation he had furnished. The visitors did not forget the Major, however, and, calling the veteran Master Mason out upon the green, placed in his hands an envelope containing a handsome sum in greenbacks, accompanied with six rousing cheers, — three for the Major, and three for the maiden waiters of fifty years ago. At half-past two the Commandery took the cars for home, highly pleased with their visit to Holden.

IN WORCESTER.

Arriving at Lincoln square, the command again formed in line and marched through Main street to their hall on Pearl street, where they were dismissed until five o'clock. The semi-centennial address was delivered in the "red room" in Masonic Hall, by Rev. T. E. St. John, Eminent Commander of the Worcester County Commandery, at half-past five. The room was filled with members and ladies. In addition to the guests already mentioned, were Charles A. Stott, of Lowell, Right Eminent Grand Commander, and Rev. Henry W. Rugg, of Providence, Deputy Eminent Grand Commander of the Grand Commandery of Massachusetts and Rhode Island, and Rev. L. R. Paige, of Cambridgeport, a prominent Sir Knight.

SEMI-CENTENNIAL ADDRESS.

There are points in the history of every institution which are full of interest unto all its members. Upon such an epoch our lines have fallen to-day. To celebrate the anniversary of a half-century is an event that can rarely be enjoyed more than once in a life time. But one is living, who, fifty years ago to-day, heard his name mentioned as a charter member of this Commandery. Fifty years hence, but few of all this company will still bear the armor of an earthly warfare, or hear the alarm-note of approaching danger. How swiftly the years glide away that measure the span of life, and how surely the solemn tread of death is heard among the ranks and along the lines of our mortal pilgrimage. We meet to-day with rejoicing We remember the happy hours we have spent in the circle that was consummated fifty years ago; but as we mingle our congratulations, the question rises before us: "The Fathers, where are they?" Even in the little life that our existence can measure, there is a cloud of witnesses all around us testifying that "we are born to die," all admonishing, with unmistakable voice, that our works be such as will leave, when the message comes, a record upon which we may look with joy and satisfaction. The lesson of the hour will remind us not only of the joys of the past, but also of the duties of the present and future. Our congratulations will be of small avail, unless with them shall come a thought of how we may be worthy successors of those gone before. While, then, we are thinking of the lives of those whose labors laid the foundations of our Commandery, let us gratefully improve the advantages given, that our foot-prints may be ever pointing to the higher life that lies beyond. For what is the real value of life, save the hope it awakens of higher achievements and grander results? It is not simply to be as the fathers were, but, in addition to this, to bring forth fruit that shall show how much we have honored their examples and cherished the memory of their names. To rest on what the past has given is childish and weak—to go on unto perfection is the aim and end of a true manhood.

Come with me, then, into the records of the bygone days. Forget for the moment the trials and perplexities of the present, and listen to the voices that speak from the past. We shall find them giving no uncertain sound touching the duties and destinies that surround us.

In considering the early history of this Commandery, the first thought is in regard to the material out of which it could grow. A serious and all-important question, with those who fifty years ago began their Templar labors, was in respect to the sources from which supplies should come; for Templarism demands that the several preceding steps shall have been taken in regular form. In 1824 there were in this vicinity the following Lodges of Free and Accepted Masons and Chapters of Royal Arch Masons, from which the Encampment expected to draw supplies, and which were invited to be present at the service of consecration, viz.:—Thompson Lodge, Rutland; Aurora Lodge, Leominster; Fredonia Lodge, Northboro'; Leicester Lodge, Leicester; Olive Branch Lodge, Sutton; Solomon's Temple Lodge, Uxbridge; Fayette Lodge, Charlton; Morning Star Lodge, Worcester; Mount Zion Lodge, Hardwick; United Brethren Lodge, Marlborough; Harris Lodge, Templeton; Ware Factory Village Lodge, Ware; Thomas Chapter, Princeton; Worcester R. A. Chapter, Worcester; King Solomon's Chapter, Charlton; King Hiram Chapter, Greenwich. Of these bodies eight are not now in existence, viz., Thompson Lodge, Rutland; Fredonia Lodge, Northboro'; Leicester Lodge, Leicester; Fayette Lodge, Charlton; Harris Lodge, Templeton; Ware Factory Village Lodge, Ware, among the Lodges; and King Solomon's Chapter, Charlton; King Hiram Chapter, Greenwich. Olive Branch Lodge now holds its meetings at Millbury, Mount Zion at Barre, Aurora at Fitchburg; and Thomas Chapter at Fitchburg.

These lost Lodges and Chapters were never revived after the subsidence of the anti-Masonic excitement. They were located in the smaller villages, from which the greater centres of population were constantly drawing those young men upon whom every institution depends for growth and prosperity. The old charters being lost, it was considered more desirable to begin anew than to attempt to resuscitate them. The nearest Encampment was at Greenwich Village, and I find by the records of Worcester County Encampment that arrangements were made to have the installations in both Bodies performed during the same visitation of the Grand Body; the consecration of this Body and the installation of its officers occurring on the 24th, and the installation in Greenwich Village on the 25th of June.

That the Sir Knights were actuated by worthy motives in thus laying the foundations of a new Body, is clearly shown by the first

entry appearing in the book of records. It is as follows: "Masonry unites man with man in warm cordiality, and binds them with affectionate and indissoluble chains of sincere love and esteem to each other. The genius, design and tendency of every Masonic institution ought to be, 'Glory to God on high, on earth, peace and good will to men.' Realizing these important truths, and feeling anxiously solicitous for the dissemination of those mystic tenets which are held by chartered rights within the *council chamber* and *sacred asylum*, and, although we are willing to go to a distance in urgent cases, and to succor, defend and protect the innocent, the distressed and helpless, and to espouse the cause of the Christian religion, yet we feel sensible that we shall have the approbation of every Sir Knight in Christendom, in the establishment of new sources of enjoyment and relief, at any place where they can be honorably supported. We therefore have endeavored to manage all the important business which is subsequently annexed, without hope of fee or reward, and with an humble prayer that all those who may join with us hereafter may be universally satisfied, and be found in the habiliments of righteousness, so that, having performed the pilgrimage of life, passed over the Jordan of death, they may be safely landed and received into the widely-extended arms of the Blessed Emmanuel."

Following this declaration is a copy of the dispensation which was granted to Sir Knights Rev. Benjamin Wood, James Estabrook, Geo. Estabrook, Merrill Davis, Samuel Stratton, Wm. Newell, Rev. David Holman, George Willard and Wm. C. Capron. This dispensation bears date December 17, 1824, and is signed by Henry Fowle, Grand Master of the Grand Encampment of Massachusetts and Rhode Island. Pursuant to the authority here given, these Companions met at Bro. Chenery Abbott's, in Holden, to perfect the arrangements necessary to the completion of their design. The record does not give the date of this meeting, but it must have been immediately after receiving the dispensation, for, at its close, is found this record: "Voted, that the first regular communication of Worcester Co. Encampment be held at Sir Merrill Davis' hall in Holden on Monday, the 10th day of January, Anno Domini 1825." The result of this preliminary meeting was, that they agreed with Bro. Chenery Abbott for the use of his hall, he agreeing to arch the same, and make such other alterations as were needed for the work of the Encampment. The price agreed upon as a remuneration for said alteration, and furnishing the same

with fuel and light for the term of ten years was one hundred and ten dollars, to be paid April 1, 1825.

From this record it would appear that this one hundred and ten dollars was in full for the necessary alterations, fuel, light and rent, for the whole term of ten years. If this be so, we cannot charge upon the founders of this Body an example of extravagance. What would seem a loss, however, to the owner in rent of hall, was made up in the opportunity of entertainment. The members of the Encampment were scattered all through the adjoining towns, and most of them were obliged to come with their own teams, and remain over night at the hotel in which the hall was located; and at each meeting of the Encampment Bro. Abbott was expected to provide a banquet, which he did with profit to himself and satisfaction to the Sir Knights.

At the first communication held at the hall of Sir Merrill Davis, there were present six Sir Knights: Henry Fowle, Benj. Wood, James Estabrook, George Estabrook, Samuel Stratton and Merrill Davis. "The Encampment," says the record, "was opened, there being present three Knights Templars, hailing from three different Encampments." At this assembly, Comp. Stephen W. Day was proposed and elected to receive the orders of knighthood. The Encampment was then closed until one o'clock P. M. of the next day, when, the same Sir Knights being present, Stephen W. Day received the orders of the Red Cross, Knight Templar and Knight of Malta, in due form. The recorded fee was $30.

The next communication was held in the new hall, which, by previous arrangement, had been prepared in the hotel of Bro. Abbott, at which there were present Sir James Estabrook, M. E. G. C.; George Estabrook, generalissimo; Merrill Davis, captain general *pro tem.*; Rev. Benj. Wood, prelate; Samuel Stratton, warder; Stephen W. Day, standard bearer, and a Sir Knight by the name of Cutler, whose christian name does not appear, as visitor. At this assembly, Companions Artemas Dryden, Jr., of Holden, Rev. Otis Converse and Lewis Thayer, of Grafton, and Rev. John Taylor, of Northbridge, received the several orders, it is said, in due form. Thinking of the time required in conferring the several orders, we are forced to the conclusion that the assembly of Worcester County Encampment, held Jan. 27th, 1825, was no insignificant affair. They met at 1 o'clock, and undoubtedly considered that they were on the high road to prosperity and success. At this assembly a record of a peculiar nature appears, which is found frequently repeated at the subsequent meetings — "Voted to loan Stephen W. Day thirty dollars; voted to loan Artemas Dryden, Jr., twenty dollars." As no account is given of the payment of these loans, it may be inferred that it was the result of an arrangement by which the financial affairs of the Encampment might appear regular, even though the Sir Knights were admitted for less than the usual fee. Of these loans there are recorded twelve cases, amounting in all to one hundred and eighty dollars. In addition to these loans, as a means of depletion of the treasury, it seems to have been the custom of the Encampment to confer the orders upon clergymen free, of whom four were received during the first six months, viz.: Rev. Otis Converse, of Grafton, John Taylor, of Northbridge, John Davis Pierce, of Sangersfield, N. Y., and Jacob Freize, of Marlboro'. "The reason of Sir J. D. Pierce being created a knight in this place," says the record, "is that he formerly belonged in this place, but has recently been settled in Sangersfield."

That the Sir Knights of those days were not unmindful of appearances is evident from a record which occurs in the meeting of March 24, 1825, which reads as follows: "Voted, to choose a committee of one to procure some head-dresses for the Sir Knights. Sir Merrill Davis was chosen said committee, and was instructed to procure eighteen 12-inch black plumes, with a tulip and socket for each." Neither were they unmindful of those obligations which induce Sir Knights everywhere to contribute to the relief of the suffering and the needy. March 16, 1826, it was "voted to choose a committee for the purpose of asking assistance of Boston and Greenwich Village Encampments, in behalf of the Rev. Benj. Wood, on account of the loss he has sustained by fire." Said committee was appointed, and they recommended to Worcester County Encampment that the sum of $15 be paid as their portion of said remuneration, and the amount was accordingly voted.

Under the dispensation the Encampment held thirteen communications. The ceremony of consecration occurring on the fourteenth, held June 24, 1825, at eight o'clock A.M. At this assembly, after the ceremonies of consecration and installation were concluded by Grand Master Henry Fowle and his assistants, an address was delivered by Rev. Sir Knight Benj. Wood, and the Sir Knights repaired to a birch booth which had been erected upon the common in the town of Holden, and there partook of the feast of inauguration, memories of

which still linger in the minds of many of the older inhabitants of Holden and of a few of the Sir Knights of our Commandery. The various committees appointed to provide for the ceremonies of consecration and installation were as follows:

To attend Grand Encampment and procure a charter, Sirs James Estabrook and Daniel Tenney; to arrange with Greenwich Village Encampment relative to the installation of both Encampments, Sir David Davis; committee of arrangements for the installation in this Encampment, Sirs Thomas Harback, James Estabrook, George Estabrook, Merrill Davis and Samuel Stratton; to propose a list of officers for the Encampment, Sirs James Estabrook, Benj. Wood, George Estabrook; to procure surplice for the prelate, black belts and cockades for the members, Sirs George Estabrook, Merrill Davis and David Davis; to prepare toasts for the 24th of June, Sirs Jonas L. Sibley, James Estabrook, George Estabrook; to wait on Rev. Mr. Bardwell and request him to make the first prayer, Sirs Merrill Davis and George Estabrook; prudential committee, Sirs James Estabrook, Jonas L. Sibley, William Newhall; toastmaster, Sir Jonas L Sibley; to meet the grand officers at Worcester, June 23, to wait upon them at Holden, and provide conveyance for them to Greenwich on the 25th, Sirs Merrill Davis, David Davis; to procure ornaments for the aprons, Sirs James Estabrook, Daniel Tenney; to borrow $150 to defray expenses of consecration, etc., Sirs Merrill Davis, George Estabrook, David Davis.

At the communication held immediately after the consecration and installation, finding that this sum of one hundred and fifty dollars was not sufficient to meet all the expenses, it was voted to empower the committee to increase the loan to three hundred dollars. As the result of these extensive arrangements, this Commandery was duly consecrated and its officers installed in due and ancient form.

We have not time to dwell upon all the items of interest occurring in the early history, but will remark that prosperity and harmony were attendant upon its labors up to the year 1828.

The by-laws of the Encampment provided for a regular meeting in every month during the year. Finding that many times the attendance was very small, they chose a committee to recommend some alteration in the by-laws. This committee reported, November 16, 1826, as follows: "We deem it expedient that the first article should be so altered as to require but eight meetings in the year, viz.: February, April, May, July, August, October, November and January; and that February, May, August and November be considered our most essential meetings." They also report that the annual meeting be held in February instead of January. This report was accepted and the amendments adopted.

At the communication held June 16, 1826, the Sir Knights decided to celebrate their first anniversary by a pilgrimage to Sutton on the 24th of June. Their numbers were not large, and extensive preparations were not needed. They voted to meet in their hall at Holden on the morning of June 24th, and then and there make arrangement to go to Sutton.

The 24th of June being a very rainy day, the members did not assemble, and consequently no celebration was had.

April 17th, 1828, there were present seven Sir Knights, and the orders of knighthood were conferred upon Robert L. Alney. The record of this assembly closes with the following: "Voted to dissolve this meeting.

DAVID DAVIS, *Recorder.*"

The entire membership of the Encampment at this time was 56; charter members, 9; knighted, 48; total, 57; deceased, 1; total, 56.

Already the Masonic horizon was beginning to be darkened by the clouds of adversity. From an adjacent State ominous signs of persecution arose, and on all sides the anathemas against Free Masonry were loud and deep. Some, during those dark days, unable to stand up against the storm of contumely and reproach that was raised against the Order, were led to renounce their allegiance and join in the ungodly persecution; but the vast majority of the members in all the branches of Free Masonry remained true to their principles. Confident, from the knowledge they had of the Institution, that it contained nothing but what might be endorsed by the best men, they quietly suffered, or openly defied their enemies to do their worst. Looking at the history of the anti-Masonic excitement from this distance, it wears the appearance of a political crusade, instigated and carried forward for the express purpose of aiding the waning fortunes of certain hitherto defeated aspirants for political preferment. The story of Morgan and his fate but served as a means to keep alive the fever of opposition, but when this was no longer available as a stepping-stone to office, the terrible tragedy gradually disappeared from

view; and a few years after the storm had passed its meridian, but few were willing to say that any of the stories concerning his disappearance were either reliable or true.

No meetings were held from April 17th, 1828, until January 19th, 1831. Eleven Sir Knights then assembled in Worcester in an informal manner, and after having deliberated upon the unhappy state of the Fraternity, unanimously passed the following resolve: "We, the members of Worcester County Encampment, believing that the tenets of our Order are founded on truth and justice, on what all good Masons profess to stand united by, heaven-born charity, hereby resolve that we will no longer stand idle amidst the aspersions and foul slanders against Masons and Masonry, but will fearlessly vindicate the rights of our Institution by electing the officers of this Encampment for the year ensuing; and that we, by our good deeds, will endeavor to show to the world that Free Masonry is worthy of the patronage of the virtuous and the good." The officers elected were as follows: James Estabrook, M. E. G. C; Linus Child, generalissimo, Christopher C. Baldwin, captain general; Rev. D. L. B. Goodwin, prelate; Merrill Davis, senior warden; Thomas Harback, junior warden; Daniel Tenney, Treasurer; Alexander Dustin, recorder; Lewis Thayer, sword bearer; Cheney Hatch, standard bearer; Samuel Stratton, warder; Artemas Dryden, Jr., Asa Woodbury, Jos. L. Freeman, guards; Samuel B. Thomas, commissary; Oliver Clapp, sentinel.

The office of commissary, to which Sir Knight Samuel B. Thomas was appointed, is one peculiar to the times. The duties of the office are undoubtedly sufficiently set forth in the name; and, judging from the record, I conclude that those duties were actual rather than figurative, as is the case with the steward of the Lodges to-day. In the record of Feb. 15, 1827, it was "voted that the commissary's duty be put up at auction to the lowest bidder. The duty was struck off to D. Davis, at $3.50 for one year."

It will be observed that the name of Linus Child appears in this list of officers as generalissimo. There is no record of his having been made a Knight Templar in this Encampment, or of his being admitted a member; but we must infer from the fact of his being elected to the second office in the Encampment, all these preliminary steps had been taken. Subsequently, Jan. 11, 1843, the name of Luke Prentice appears among the guards appointed, under the same circumstances as those attending the election of Linus Child; and

their names have been recorded in the membership of this Commandery.

They then voted to hold their meetings in Worcester. It is probable that this communication was held without having possession of the charter, it being entirely informal, and intended merely to keep up the organization until such times as the regular work could be resumed. The record closes with a vote that the proceedings be sent to the Masonic Mirror for publication. On the 9th of March following, another communication was held in Thomas Hall, Worcester, at which four companions were proposed for initiation, viz.: Caleb Chase, Capt. Samuel Bigelow, Benj. Fisk, of Sutton, and Amasa Roberts, of Millbury. Only one of these ever received the orders in this commandery. Caleb Chase made a second application January 11, 1843, and in September following he received the orders of knighthood. In the records of the March meeting, 1831, mention is made of a communication received from the Grand Encampment. This was undoubtedly in regard to the renewal of the charter, the old one being lost. From this time until June 19, 1833, the regular communications were held, but no business was done. There stands the record of the few faithful ones, reliant and determined in the midst of the storm. Each record reads: "Opened an Encampment of Knights Templars without ceremony. There being no business, closed without ceremony." Many of you will doubtless remember the anxiety, the earnest hope, the severe trials of those days. May we not hold in due veneration those honored names? All but one have gone to their rest. They held bravely up until further effort seemed absolutely useless, and then, locking their secrets in their own hearts, they waited for the coming day. These names are: James Estabrook, Linus Child, C. C. Baldwin, Daniel Tenney, Jonas L. Sibley, Samuel B. Thomas, Samuel Stratton, Thos. Harback, Alex. Dustin, Lewis Thayer, Merrill Davis, Artemas Dryden, Jr., and George Estabrook.

June 19, 1833, the works of Worcester Co. Encampment were closed. From this time until January 11, 1843, a period of nearly ten years, no alarm was given at the door, no friendly greeting was heard in the asylum, no word of cheer passed along the lines. The enemy was triumphant, confident that the institution of Free Masonry was destroyed beyond the hope of recovery. Little did they know of the genius of our Order; little did they realize how deep and strong the love was rooted in those brave, silent, watchful hearts.

January 11, 1843, a special communication was held at Masonic Hall, in Sutton, officers elected, and ten Companions proposed as suitable persons to receive the orders of knighthood therein conferred. From this time, prosperity and success attend the labors of the Sir Knights, and the records of the various communications are complete up to the present time. They continued to hold their meetings in Sutton until May 28th, 1845.

At the meeting in Sutton, February 25th, 1845, the following record is made: Opened a council of Knights of the Red Cross for the dispatch of business, and there being but few Sir Knights, it was thought best, and was adjourned to Masonic Hall in Worcester, to be held in that place March 20th, at 2 o'clock P. M. They met in accordance with the adjournment, but, as there were but four Sir Knights present, they adjourned to the first Wednesday in May, at one o'clock P. M. This meeting was held in Sutton; there were but five present, and they adjourned until May 23d. May 23d, only five were present, but there seemed to be a promise of better things. Sir Knight Asa Woodbury proposed the name of Rev. Albert Case for membership. He was balloted upon and elected. These five Sir Knights then proceeded to elect officers for the year ensuing. A complete list of officers was elected, with Rev. Albert Case as M. E. G. C., each Sir Knight present being included in the honored list. The next assembly, August 3d, 1845, was held in Worcester, since which time this city has been the permanent home of this hitherto itinerating Encampment. These changes of location seem to have been in accordance with the convenience of the Sir Knights, without special action of the Encampment ordering the same, as but two instances are recorded wherein the place of meeting is determined by vote, the only record thereof being that which is included in the opening paragraph. This reads somewhat as follows: A regular or special meeting of Worcester County Encampment was held at Masonic Hall, Holden, or Thomas Hall, Worcester, at Masonic hall, Sutton, or Masonic Hall, Worcester, as the case might be. These halls were located as follows: Masonic Hall, Holden, was in the hotel of Maj. Chenery Abbott; Thomas Hall, Worcester, in the old Exchange hotel, nearly opposite the court house. Masonic Hall, Sutton, was at the centre of the town, in a building owned jointly by the town and the Fraternity. Masonic Hall, Worcester, to which these records allude, has at least two locations. For about a year after the final

return of the Encampment to Worcester, which occurred March 20, 1845, the meetings were held in the hall of Sir Knight Dr. John Green. In 1846, the Fraternity leased a hall in Dr. Heywood's building on Main street, between Central and Exchange. Here the Encampment remained in connection with the Lodge and Chapter for a period of ten years. The lease of this hall having expired, they procured a hall in Waldo block, where all the Bodies remained until the year 1863. On the dedication of Montacute Hall, in Worcester Bank Block, the Encampment, Council and Chapter removed thither, with Montacute Lodge, leaving Morning Star Lodge in sole possession of the old hall in Waldo Block. In 1867, the rooms now occupied were fitted up, and all the Masonic Bodies united in their occupancy. This is now the home of the Fraternity in this city, where with one accord we dwell in the bonds of brotherly love and friendship. After the final remove to Worcester, in 1845, new life seemed to be awakened in the Encampment, and with a steadily increasing prosperity it has continued its work until the present.

In 1858, a number of Sir Knights were dimitted to assist in the formation of Milford Encampment at Milford; and, in 1865, still others asked permission to join the Sir Knights in the vicinity of Fitchburg, to form Jerusalem Encampment. These dimits were granted with the hearty endorsement of this Encampment, in the full hope that out of their action would grow an increasing interest in the Orders, and thus be the means of establishing large and flourishing Bodies in those places. Their hope has already been fulfilled, as both those organizations have been crowned with abundant success. The present membership is as follows:—Charter members, 9; knighted and admitted members, 323; total, 332; dimitted, 26; deceased, 86; suspended, 10; expelled, 1; total membership, 209. There are now waiting to receive the Order of Malta, whose names will soon be added to our list of membership, 13; grand total, 222.

Thus I have passed briefly through the history of our Commandery, omitting, I know, many an interesting detail, for it would be impossible, in the short space allotted to this address, to give more than a passing glance at the events which have formed the experience of fifty years. It may be well, in passing, to note the fact that, at the triennial session of the General Grand Encampment in 1869, the name of the subordinate Bodies was changed to Commandery; I have retained the name Encampment in all this history in which the works

are considered previous to that time. In speaking of it as a present organization, I have used the word Commandery. [A short sketch of the Masonic life of each of the nine charter members, only one of whom, Samuel Stratton, now a resident of Elkhart, Ind., is at present living, was then given.] They were men who held high position in the towns where they lived, and were regarded by all who knew them as worthy representatives of a true manhood. All but one rest from their labors, their pilgrimage ended, and their record closed.

It would be interesting to notice the life and labors of many of the early members of this Commandery, whose names are held in reverence by us all, but time and space forbid. Their examples of true, heroic devotion are before us; let us hope that their lives may inspire in us a hearty zeal for the honor and reputation of our Commandery, that it may continue to be the abode of harmony and prosperity and peace.

The evening exercises included a reception of Portland Commandery No. 2, of Portland, Me., and a banquet. The guests arrived at the Lincoln Square station soon after 7 o'clock, in charge of a committee of five members of Worcester County Commandery, who met them at Epping, N. H.; and after a formal reception and salute, the two Bodies made a handsome street parade through Main Street to the Bay State House, where the guests were left for a short time, to get themselves in order for the festivities of the evening.

The banquet was served in the banquet hall of the Masonic rooms by Mr. George Tower. The hall was completely filled with the Sir Knights and ladies. The divine blessing was invoked by Rev. Henry W. Rugg, of Providence.

After the banquet, Eminent Commander Rev. T. E. St. John made a graceful address of welcome, following which Grand Capt. General John Dean was introduced, and he presented to Mr. St. John an elegantly mounted sword and equipments, valued at $100, the gift of 100 Sir Knights of Worcester County Commandery, which was the occasion of another address by the Eminent Commander.

Rev. Mr. St. John also read a poem, in which each and every Sir Knight who was present at the exercises fifty years ago was personally remembered.

Brief addresses were made by Eminent Grand Commander C. A. Stott, of Lowell, Rev. W. E. Gibbs, Grand Prelate of the Grand Commandery of Maine, and Rev. Henry W. Rugg, of Providence, after which the exercises were closed.

During the afternoon and evening, the exercises were interspersed with music by the Masonic Club of nine voices.

This was one of the most pleasant and interesting occasions in the history of Worcester Co. Commandery; all present wishing to live to participate at the 100th anniversary.

The following day the visiting Knights received informal attentions from their Worcester Brethren, and at 1.40 in the afternoon they took their departure for Boston, being escorted to the cars by the Worcester County Commandery.

Editorial Miscellany.

MASONIC JUBILEE IN 1876.—Some of our *confreres* have intimated (unjustly, as we think) that we are jealous of the Philadelphia Brethren. Let us hear what *a middle man* says. The New York *Courier* remarks:

Although Philadelphia, which means Pennsylvania to a great extent, lays great claim to almost everything of antiquity that it can lay its hands upon, and has lately seized upon Masonry; still, there is something in the following proposal, condensed from the Philadelphia *Keystone*, that is worthy of consideration, and we publish it so that the Craft may have a little time to reflect upon it:

"The vast preparations making throughout our country for the celebration of the National Centennial, all of which centre in Philadelphia, as the seat of the Jubilee, are now engaging the attention of the civilized world; and it cannot be doubted that there will then be such an exhibition of the achievements of art and manufacture as has never been equalled on this continent, if in the world. The whole nation is putting its shoulder to the wheel as one man. Almost every man, woman and child in Philadelphia appears to have the success of the Centennial at heart. Millionaires and day laborers are joint stockholders in the undertaking. And as the year 1876 draws near, the enthusiasm increases. With the opening of spring, the splendid buildings already founded in Fairmount Park will be rapidly advanced to completion, and we shall have permanent edifices of architectural splendor, as well as of perpetual utility, to adorn our city. Already we anticipate the realization of the only true national festival that the American people will have ever known; for, although the Fourth of July is a national holiday, it is celebrated without unity of design, by each city or town for itself; while our National Centennial will be celebrated by large delegations of the whole

people, as a unit, in the birth-place of Liberty—Philadelphia. And not only will the States be united, but in some sense the civilized world will combine, to shed lustre upon this Jubilee. The sovereigns of the old world will be represented in the throng of cosmopolitans who will then gather to congratulate the Republic upon its wonderful growth, and to participate in the enjoyments to which such an occasion will naturally give birth. The far East will draw near to the West, to learn, mayhap, lessons of political wisdom, surely of universal, personal happiness. The old world will for once sit at the feet of the new, and sit there admiringly. As Philadelphians, we cannot, without enthusiasm, contemplate the joy in store for us one year hence; and, as Masons, we feel that the event is of a special significance. There is something Masonic in the very character of the gathering. Men of all nations and climes will meet upon *a* level, if not *the* level. For the time they will be, as it were, brethren—united in purpose, and inspired, if citizens, with a supreme love of country; or, if foreigners, with admiration for a nation which, in its youth, has almost outstript the veteran nations of the world. And *very many of the men who gather here will be Masons.* Such an opportunity as this for unrestrained interchange of Masonic courtesies and hearty fraternal good-will may not occur again for a century; and therefore, we say, let the National Centennial be the occasion for a grand Masonic Jubilee—informal it may be, but in which the Masonic world shall be permitted to take part. When we say Jubilee, we use the word advisedly—we mean a time of wide-spread joy among the Craft, a festival in which all may share—not a gathering of legislators to tinker at Masonic laws and usages, but an assembly of Brethren, at refreshment rather than at labor. We want no centralization in Masonry, but we do want universal good feeling and mutual acquaintance and appreciation of each other, as Masons as well as men. The National Centennial will furnish us with an enviable opportunity for the accomplishment of this purpose. The Masonic world will be at our doors, and shall we not invite them in?

"By a happy coincidence, Philadelphia is not only the birth-place of American Liberty, but also the Mother-City of American Freemasonry; hence, to celebrate the one without celebrating the other would be not only an oversight but a blunder. Then, again, the time of the Centenary is Masonic. St. John's Day, June 24th, will occur at the very height of the Jubilee, and that is the day which should be set apart, Masonically, for the Jubilee of the Craft. The arrangements for the ceremonies and festivities of that day are, of course, matters for future careful consideration. Ample time intervenes for the determination of these. But the Brethren should have the Jubilee in mind, as we know they have it at heart, and determine to make *its* success parallel to that of the National Centennial."

Brother Gouley Sued For Libel.—On the 1st of June, 1873, *The Freemason*, of St. Louis, reported one Austin G. Kingsbury as expelled from Mount Carmel Lodge, No. 230, of Illinois, and cautioned the Fraternity against him as an impostor and a scallawag. Nearly two years after, said

Kingsbury awakes to a sense of the infamy and disgrace brought upon him by the aforesaid publication, and prays that his wounded honor may be healed by the application of a plaster of greenbacks, of the value of $10,000. Not to put too fine a point upon it, we should say that this demand affords a wide margin for discount.

One of our Tenets Reduced to Practice.—During the past winter the Lodge Themis, at the town of Caen, in France, made a distribution of soup from the kitchen attached to its place of meeting, under the supervision of several of the Brethren. Each member of the Lodge received six tickets for distribution. The holder of one of these was entitled to receive a pint of nourishing and palatable soup, every day, for six months. This relief to the suffering poor, which is a custom with the Lodge, costs it annually from six to eight thousand francs—twelve to sixteen hundred dollars. The same Lodge gives, every year, a theatrical representation for the benefit of the poor of the town, which is always very successful.

The Order of The Red Cross of Constantine.—Considerable ill-feeling has been excited among the Craft in Indiana and Kentucky by the organization, in the former State, of rival Councils of this recently imported Order. Sir Alfred Creigh, of Washington, Penn., claims to be Intendant General for the United States, and to have the exclusive right to promulgate the Order in this country. He has long been somewhat notorious for peddling Masonic degrees and charters, and we have no doubt that any one can obtain any number of either from him by paying for them.

In January last, certain Knights Templars of New Albany, Indiana, obtained a Charter from England through Creigh, and endorsed by him, under which a Conclave was organized and others were in process of formation—three or more Conclaves being required to constitute a Grand Council. Under this Charter none but Knights Templars were admitted.

In the meantime, several Masons of the 32d degree of the Scottish Rite, together with a few Knights Templars, obtained a Charter from the Grand Council of Kentucky, and worked so industriously under it, that in a short time they had five Conclaves in full blast, with a Grand Imperial Council at their head. These Bodies the New Albany Conclave refuses to recognize, claiming that the so-called Grand Council of Kentucky is irregular, having obtained its authority from the Intendant General of Michigan, who was appointed by Creigh for the latter State only; they claim further that Knights Templars only are eligible to what they call "the Orders of Christian Knighthood." The Kentucky party as stoutly maintain the opposite of these opinions. They have issued a circular giving the following meagre and unsatisfactory account of the origin and purpose of the organization:

"It is claimed by Masonic writers that the Red Cross of Constantine is the most Ancient Order of Knighthood known, dating back to the 28th of October, A. D. 313. The occasion of the institution of the Order of the Red Cross was the memorable vision which Constantine saw prior to the battle fought at Saxa Rubra, about nine miles from Rome and in the neighborhood of the

Cremera, a small stream immortalized by the valor and death of 200 Fabii. From the time named, it has flourished with more or less success, until in 1813 (the year of the memorable Union of the two Grand Lodges of England), when the Grand Mastership of the Order fell to that Worthy and Eminent Mason, the Duke of Sussex, also Grand Master of the United Grand Lodge of England. It is eminently Christian, requiring that the applicant has a firm and steady belief in the truths of the Christian religion and the doctrine of the Holy Trinity, as revealed in the New Testament."

The opinions of historians in regard to the character and conduct of Constantine are so conflicting, that it seems to us hardly worth while to attempt to exalt him to the rank of a Masonic saint and hero. "It is in vain that zealous writers have tried to relieve his reputation from the crimes committed to satisfy his ambition. However they may have succeeded in vilifying the character of his competitors, it is nevertheless true that he himself was not their better in moral qualities. His father-in-law, his brother-in-law (Licinius), nay, his own son Crispus, his nephew (the son of Licinius), a boy of 11 years, and lastly, his wife Fausta, were successively his victims. It is said by Zosimus and Sozomenus that he became a convert to Christianity only because the pagan priests refused to absolve him from those crimes; but not much reliance is to be placed on this assertion. Constantine's character scarcely warrants the belief that he was seriously troubled by remorse, nor is it to be supposed that the pagan priests at that time were over scrupulous in regard to the sins of emperors. As a statesman and politician, but scarcely from religious motives, Constantine favored and protected Christianity, though he was baptized only on his death-bed. There is scarcely any personage in history who has been judged so differently. If the distinction between a great prince and a great man holds good, he may be safely set down as the former. He was endowed with quick perception, vast ideas, great activity of mind, tenacity of purpose, and energy in action; but of true moral and religious sentiment he would seem to have been devoid. Still, to judge him correctly, it is necessary to bear in mind the state of society at his time. Eutropius says of him that his character was most excellent during the earlier, but indifferent during the latter, part of his reign."

But whatever may have been the character of the patron saint of this new Order, we are at a loss to understand what Masons have to do with "the doctrine of the Holy Trinity as revealed in the New Testament." We are of course at liberty as individuals to entertain whatever opinions we think fit upon that or any other religious dogma; but why, in the name of common sense, should we lug those opinions into our Masonic meetings, and, above all, why should we found Masonic Bodies upon such opinions? Our boasted toleration will soon become a mere pretence if such proceedings are to be permitted. We shall expect to hear next of a Masonic Body whose fundamental doctrine is infant baptism, and a rival organization admitting only such applicants as believe in immersion.

This particular invention has been a fruitful source of discord among the Fraternity in almost every State in which it has been introduced, and we cannot conceive of any benefit to be derived from it, except it be to swell the pockets or the vanity of a few Brethren. We would gladly consign it to the tomb of the Capulets with most of the side and falsely-called *higher* degrees.

A New Idea.—A correspondent of the London Freemason reports that he visited a Lodge in the West of England, recently, and found a woman officiating as Tyler. Upon enquiry, he learned that she was the widow of a former Tyler who had died some months before. The lady probably thought it advisable to keep the business in the family.

Honors to Lafayette.—In 1825 the Grand Lodge of Delaware elected Gen. Lafayette a member, and caused a certificate to be prepared and enclosed in a box made from an oak grown on the battle ground of Brandywine, near the place where he received his wounds. The presentation was made at a Special Communication called for the purpose, and in his reply Lafayette said:—"With gratitude I accept this certificate, and with pride will I preserve it. Venerable oak of Brandywine that will lend a bough to enclose it, long may you shade descendants of the patriots who fought and bled beneath your foliage—virtuous and brave may they ever be, as their sires, my companions in arms."

At the same meeting Gen. Lafayette, his son, and secretary, affixed their signatures to the warrant of the newly organized Lafayette Lodge, No. 14, of Wilmington.

The Brethren of Cincinnati have recently celebrated the Semi-Centennial of Lafayette Lodge, of that city. An address was delivered by Brother George Graham, the only charter member now living in Cincinnati, and who participated in the reception of Lafayette in 1825. It is said that the General was made a Mason in the Lodge at Alexandria of which Washington was a member. On his return to this country he found himself somewhat "rusty," and at his own request he was regularly initiated, passed and raised in Lafayette Lodge, of Cincinnati, Brother George Graham (Senior Warden and Acting Master) conferring the degrees.

The Royal Solomon Mother Lodge.—The *Springfield Republican* makes merry over this nondescript after the following fashion:

"If the anti-Masons stir our risibles in one way, the Masons themselves occasionally contribute to our amusement in another. Here, for instance, is Rob Morris, Past Grand Master of Kentucky, purposing to speak in various portions of the country in favor of establishing the Order in the towns of Palestine, as a method of harmonizing and pacifying the whole country. 'It would do more, thinks he, in civilizing the country than all other agencies combined.' He and certain Brethren, under a charter from the Grand Lodge of Canada, two years ago, formed the 'Royal Solomon Mother Lodge, No. 293, of Jerusalem,' as a nucleus. There are Masons in Jerusalem, also in Joppa, also in Damascus, but not a Lodge in all the land. It is a sort of case of 'water, water everywhere, but not a drop to drink.' Mr. Morris wants to furnish the water in a portable shape."

Brother Cornelius Hedges, Grand Secretary of the Grand Lodge of Montana, hits the nail on the head after this manner: Speaking of the Grand Master of Canada, he says: "One of his acts, in warranting a Lodge to be estab-

lished at Jerusalem or vicinity, has already received considerable notoriety through the Masonic press, and elicited a variety of comment. Our versatile and rather volatile Bro. Rob Morris was the prime mover, and becomes W. M. of 'The Royal Solomon Mother Lodge.' Several other distinguished Masonic Brethren, of whose intended departure to 'Canaan's happy shores' we had not been advised, also appear as petitioners and constituent members. Not one is a genuine resident of Palestine, or ever intends to be. It is a sort of knight-errantry movement, calculated to provoke the comment of a smile. From our present standpoint we fail to see how this move is going to reflect any credit upon, or perform any service for, Masonry. However, we are liable to be astonished, and confess that we shall be, if this new 'star in the east' emits any more light than the tail of a comet."

W. Brother James S. Reeves, M. D.—The *Keystone* of March 7th pays the following well-merited compliment to this distinguished Brother: "In 1861 he enlisted in the army of the Union, and participated in all the Western campaigns. While at Bolivar, Tenn., he heard there was to be a meeting of Brethren at Masonic Hall, attended it, and found that an Army Lodge, connected with the 68th Ohio Volunteers, was about to organize under a warrant from the Grand Master of Ohio. Brother Reeves, being known as a Past Master and Grand Lodge Lecturer, was unanimously elected W. M., and served as such for three years, the warrant having been granted for that time. This Army Lodge held meetings at various places during the campaigns—at the Masonic Halls at Bolivar and Memphis, Tenn., in the pine bushes near Oxford, Miss., at Lake Providence, La., Vicksburg, Miss., in the bushes at several places near Atlanta, Ga., &c. When preparing to participate in Sherman's 'March to the Sea,' the Lodge Secretary was sent to Chattanooga on detached service, and the chest which contained the Lodge papers accompanied him, and has not been heard of since. Thus the records of Lodge work are lost. Its funds were spent in relieving the wants of those upon whom the war fell heavily; and nine-tenths of them went to the wives and children of Confederate soldiers—the most of it during the occupation of Vicksburg. The last Lodge meeting was held at Silk Hope Plantation, near Savannah, Ga., in a room at the headquarters of Gen. O. O. Howard, where the surviving members took the parting hand. Brother Reeves, the W. M., carried the Lodge Warrant, enveloped in oiled silk and belted around his body, from Bolivar, Tenn., in 1862, until Washington City was reached in 1865. The Lodge gave Brother Reeves a Past Master's jewel, and his regiment gave him a splendid gold watch. At Atlanta he became Surgeon-in-Chief of the Third Division, and held that position until he was mustered out at the close of the war. He is now Secretary of Baldwin Lodge, No. 274, of East Tawas, Michigan, having previously served as its W. M. His long, varied and honorable experience is no less a credit to the Craft than to himself."

Since the foregoing notice was published, Brother Reeves has with great unanimity been again elected W. M. of Baldwin Lodge, and is now serving for the twelfth year in the responsible office of Master. The Lodge is fortunate to have at its head a Brother so well-informed and of such large experience.

THE

NEW ENGLAND FREEMASON.

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Duke of Montague, Grand Master of England.

John Montagu, Duke of Montague, was installed as Grand Master of England on the 24th of June, 1721, at Stationers' Hall, and continued in the office until the 17th of January, 1723, when he was succeeded by the Duke of Wharton. During his administration, the publication of the first book of Constitutions by Anderson was authorized. He was present at the Assembly and Feast on the 29th

January, 1730, when the Duke of Norfolk was inducted into the office of Grand Master; and again on the 19th April, 1732, at the time Anthony Browne, Viscount Montague, was proclaimed Grand Master. These facts would indicate that he felt an interest in Freemasonry, and was disposed to promote its welfare by his personal influence.

The above engraving represents the *arms* of the Duke of Montague, as published in the Book of Constitutions of 1723, excepting that it is "cut down" on the sides and shows not the *supporters* entire. Of the arms, properly speaking, there is no diminution. They were, according to Sir Bernard Burke, LL.D., Ulster King of Arms (1866):

Quarterly: 1st and 4th, arg., three lozenges conjoined in fesse, gu., within a bordure, sa., for *Montagu*; 2d and 3d, or, an eagle displayed, vert, beaked and membered, gu., for *Monthermer*.

For the engraved plate, I am indebted to the politeness of Brothers Robert Macoy and William T. Anderson. Brother Anderson is connected with the Masonic Publishing Company, No. 626 Broadway, New York City, and published in 1873 an octavo edition of Anderson's Constitutions of 1723. The work is on sale, at one dollar a copy, at the store of Messrs. Pollard, Leighton & Co., No. 104 Tremont Street, in this city. It is a *verbatim et literatim*, but not a *fac simile*, copy of the original. Its cheapness admits of its being in the possession of every Mason. The *fac simile* edition of the first English Constitutions was published in 1855 in New York. It, of course, included the *arms* of Montagu, the supporters and ornamentation entire, as they were in the original work. The engraving was shorn to suit the octavo edition of Brother Anderson, and through his kindness I thus present it.

John Montagu was the second Duke of Montague. He succeeded his father in 1709. He "officiated as lord high constable of England at the coronation of King George I." In the reign of George I., "his grace filled several public situations of the highest honour. He was a Knight of the Garter and a Knight of the Bath. At the accession of King George II., he was continued in favour, and at the coronation of that monarch, he carried the sceptre with the cross. He died 5th July, 1749, when all his honours became extinct." The motto, *Spectemur Agendo*, has been rendered into English, thus: "Let us be tried by our actions," or "Let us be examined by our conduct."

J. T. H.

The Mission of Masonry.

R. W. Brother Cornelius Hedges, Grand Secretary of the Grand Lodge of Montana, and Chairman of the Committee on Foreign Correspondence, thus concludes his very able and interesting Report for the year 1874:

"No one can look out and over this great and growing Masonic world of ours, and witness the operations of its essential conservatism in conflict with all the progressive tendencies of the age, and the development of the outer body of the Institution in obedience to the enlarged, better defined, and more active spirit, without being interested and instructed.

"The question arises involuntarily in the mind of the observer, 'What is the tendency of all these influences at work? What is temporary and perishable, and what is worthy to live and destined to be permanent?' Skill in the ritual is a good thing, but not more than a parrot can be taught; this is no end for which Masonry exists. It is a good thing to have commodious halls for our assemblages, but surely this is no end for such an Institution as ours. Another very prominent object engrossing the attention of some of the best minds of our Order, is the framing of constitutions and codes of by-laws, whereby prerogative is being fenced in and individual rights more securely and sacredly guarded. This is another good thing in its place and way, but still it is not an end in itself; it is only a preparation to do something. What is that great thing that we propose to do when we have fixed our ritual to the last letter, have suitable halls or temples, have settled all the little issues about rank, precedence, regalia, payment of dues, non-affiliation, &c.? Are we going to found schools, asylums, and hospitals? Already the State is in advance of us, and has made, or is making, ampler provision for these ends than we can No; our mission lies not in this direction. We have voluntarily and wisely closed our doors to questions of creed and politics. The Moslem, the Hindoo, and Christian together kneel at our altar; emperors and princes meet on our ground-floor with the rich and the poor among their subjects, and forever are on a level. It surely is not for public displays and processions, or convivial occasions and purposes, that our society

exists, or can hope to continue its existence. These are but toys for children. Neither is it for gathering great libraries. Masonic literature and science are not very extensive, nor possessed of very general interest or value.

"On the whole, it seems much easier to define negatively than positively the true path along which our beloved Order may tread surely and advance safely to the fields of honorable and worthy ambition. As worthy successors to the Temple-builders of old, no higher service can we render ourselves and the Institution to which we have plighted vows of loyal service, than to discern between the temporary and the permanent, between the specious and the true. We are very liable to be led into temptation by the possession of such large powers as we have already acquired. Our intervention is sought on every hand for purposes utterly at variance with our traditional and proper spheres of action.

"After all, is not the only real, the highest purpose for which we can exist, one of so humble a nature that it is overlooked, forgotten? That is, the cultivation of a higher manhood, in the loving service of God and humankind. To finish up the human being to the highest point of mental and moral development seems to be the end of the Creator in framing the universe, and the course of His providential dealings. What higher aim can we propose to ourselves than humbly to imitate his plan and co-operate with him?

"*Temperance* and *Charity* are the proper fields for our heavy work, so far as they are revealed to our careful search and inquiry. No two words in the language are more used and less understood. They stand for traits in human character that constitute its substantial value. They are to be studied, not in beautiful sentences and glittering generalities, but practically, where they cut sharp and deep into our self-love — where they cost time, labor, and money. With all the talk about these themes, they are less comprehended than any subjects in the world, and there is more general and gross ignorance regarding them. '*Hoc opus, hic labor est.*' We want more inside and less outside work; fewer members, with more Masonry; less fuss about dues, and more attention to duties; less ritual, and more spirit of Masonry. We are becoming obnoxious to the charge that our most precious jewels came from the goldsmith's, that we are indebted for our most valuable and attractive temples to the *operative* rather than *speculative* Masonic art. From the days of

adversity and persecution our Institution came forth purified and strengthened. The more doubtful issue is now pending, 'Can we endure prosperity without making fools of ourselves and courting our own destruction?'"

Installation of the Prince of Wales.

We are always interested in reading candid criticisms of the purposes and proceedings of our Fraternity, especially when they come from parties who are well-informed and not connected with the Institution. The two letters following fill all these conditions, and seem to be worth preserving. The first is from the London correspondent of the Boston *Daily Advertiser:*

LONDON, 3d May, 1875.

Few events of recent years have excited more general interest throughout the country than the installation of the Prince of Wales as grand master of the Freemasons of England. Several causes contributed to that result. Chief among them was the circumstance that the Marquess of Ripon, the former grand master, had resigned his post after having become a convert to the church of Rome. Now those who were neither Freemasons nor care much about the Order did not think it seemly that the chief of a Body which was purely social, entirely non-political and fundamentally unsectarian, should yield up his office at the bidding of the Pope. The old jealousy of papal interference in English domestic affairs has lost none of its energy and spirit. The Pope may appoint cardinals and fulminate anathemas; he may say as many harsh things as he pleases about England in general, and excommunicate as many English heretics as he thinks fit; yet these things are only tolerated so long as they have no practical effect. But, when a practical effect is experienced, the indifference of the public is transmuted into dangerous irritation. Thus, as soon as the Freemasons were seen to have lost their head because the Pope had so decreed, the selection of the Prince of Wales to succeed the Marquis of Ripon was regarded as a matter of general concern, and the public watched with unusual curiosity all the proceedings consequent on the change.

I do not deny that the Freemasons themselves were specially gratified to find that the heir to the throne had consented to act as the recognized head of their Order. They have always been ready to accept the leadership of the rulers of the land in which they dwell. If I mistake not, when the Masonic Temple was formally opened in Boston, the leading personage at the inaugural ceremony was the then President of the United States. The German Emperor is the grand master of the Freemasons in Prussia. Many other European crowned heads are rulers in the Craft, the only conspicuous exceptions among highly-placed personages being the Pope and the Emperor of Russia, both of whom pursue the Freemasons with all the pains and penalties in their power; the former shutting them out of paradise, the latter sending them to prison. In ordinary circumstances, the Prince of Wales might have been installed as grand master without exciting any notice outside Masonic circles. It is no new thing for a royal personage to occupy that position. A Prince of Wales, of unhappy memory, was installed as grand master in 1792; his brother, the Duke of Sussex, who was the best of the sons of George the Third, and who in his literary tastes resembled Prince Leopold, our Queen's youngest son, succeeded him in 1813. I have examined the records of both periods for some account of the ceremonies, but cannot find a line descriptive of them. This proves, I think, that the general public does not uniformly care to know about what occurs when a royal personage is elected by the Craft to fill the highest of Masonic offices. The Masons themselves have shown that they regard the event which has just occurred to be specially noteworthy. When the Marquess of Ripon was installed as grand master in succession to the late Earl of Zetland, the number of those who attended grand lodge on that occasion was eight hundred. Last Wednesday the number present at the installation of the Prince of Wales was eight thousand. Nearly half as many more, who were privileged to attend grand lodge, applied for tickets to view the ceremony, but could not be accommodated for lack of room.

As a mere spectacle, the installation of the Prince of Wales was one of the most successful and imposing recently witnessed in London. The Albert Hall, which has been a failure in other respects, seemed to have been designed and built expressly for the purpose. Every one could see all that passed and hear all that was said. It was remarkable that the large majority of the brethren were men of

middle age. They represented every class in society; indeed, on no other occasion, within my knowledge, has such a gathering of representative men in every section of our social organization been assembled together for a common purpose. I do not mean to weary such of your readers as may care for none of these things with details of the ceremony itself. Suffice it to say that everything was done decently and in order, and to the entire satisfaction of all concerned. The Prince of Wales, who is not easily moved, manifestly showed that he was deeply impressed with the proceedings. As he entered the hall, he was pale and rather nervous; but he performed his part very satisfactorily, and proved himself well versed in the working of grand lodge. Indeed, the Prince is no mean proficient in Masonry. He has studied it most carefully, and is well qualified to work the several degrees. The night previous to his installation he raised his brother, the Duke of Connaught, to the sublime degree of a Master Mason in one of the lodges to which he belongs. The Duke of Connaught was present at the Albert Hall, but Prince Leopold was absent, his medical man having thought him scarcely strong enough to bear any excitement.

The Duke of Edinburgh is now the only member of the royal family who has not joined the Masonic brotherhood. The reason assigned for this is, that by becoming a Mason he would shock alike his wife and his father-in-law, Masonry being rigidly tabooed in Russia. I believe that in a few weeks' time Prince Leopold will, at his own special request, be elected a member of one of the oldest and most remarkable of the London Lodges, the Lodge of Antiquity. Some of the newspapers are trying to prove, at present, that Freemasonry is a device of modern origin, and that it dates from the reign of George the Second. Whether, on the contrary, the Order be as ancient as some of its members maintain, I shall not discuss; but the history of the Lodge of Antiquity is a proof that the reign of George the Second did not first see the origin of speculative Masonry. Among the numerous curiosities belonging to that lodge is the gavel which was used by Charles the Second in laying the foundation-stone of St. Paul's, and which is made out of a piece of oak which survived the burning of old St. Paul's. This gavel was handed to the Lodge by Sir Christopher Wren, who was its Master for upwards of twenty years. The Lodge also possesses three candle-upholders designed by Sir Christopher, and presented by him as a

gift. These things took place some time before George the Second was heard of; and it would not be difficult, if necessary, to furnish other nuts for the sceptics to crack. In any case, Masonry has had an advertisement which will add to its importance in this country; and if it be true that all good Masons are good men, then the result, though displeasing to the Pope, cannot fail to prove beneficial.

A correspondent of the N. Y. *Tribune*, in speaking of the installation of the Prince of Wales, says:

The importance of the event is, I suppose, very considerable to the Brotherhood, and of no great concern to anybody else, unless it be to the Pope. The Prince comes in as successor to the Marquis of Ripon, who resigned his Grand Mastership on his conversion to Rome. It was understood that his resignation was offered in obedience to the direction of his spiritual adviser. The Roman Church regards the Freemasons with abhorrence, and Lord Ripon's new-born zeal did not shrink from putting a public affront on his old comrades at the bidding of his new. The Freemasons naturally cast about for the most fitting answer to be made to the priests. In a happy moment they bethought themselves of the Prince. If he would become the head of their Order, his adhesion would be the best proof that the implied reproach of the Papal authorities was undeserved. The Vatican seems still to regard English Freemasons as a band of conspirators. Everybody knows they are nothing of the sort, and even the Vatican will have hard work to convince the world that a body of Englishmen, of whom the Prince of Wales takes the lead, is plotting to overturn the throne.

Neither does the Prince accept the honor offered him heedlessly. The Freemasons are a powerful organization, though they eschew, as it is believed, every sort of partisan, political or sectarian purpose. But they make a point of being loyal, and they will presumably be more faithful than ever, now the man who is one day to be king of England is their new Grand Master. We were told yesterday by the Prince himself that Loyalty and Charity are the two watchwords of this society. Their numbers and means are great. They held an assembly yesterday, such as, whether for numbers or the position of those composing it, could not easily be gathered together by any other body. It was a Grand Lodge. I believe that is a kind of Masonic-Œcumenical Council, or, shall I say, Pan-Anglican Synod? I use these terms purely for illustration, and I mean no disrespect in doing so, either to the churches or to the Freemasons. The Earl of Carnarvon made a speech, and the Prince made another, and nobody showed the slightest consciousness that there was anything comical about the business. The Prince declared it was difficult for him to find words adequate to express his deep thanks for the high honor bestowed on him. I wish to profess every respect for what Lord Carnarvon justly described as the extent of this Order, and its association with human sympathies and charities. It is in this latter character, as a wide-spreading, thoroughly organized, and, in practice, most beneficent charitable institution, that Freemasonry, so far as one may conjecture, now exists. Its passion for uncouth titles, and mysterious forms, and resplendent man-millinery may excite a good-natured smile; but I suppose all that really makes it a more successful alms collector and distributor. At any rate, it has had its day of glory, with a dinner thereafter, and, of course, more speeches at the dinner. If the Vatican Jesuits thought to strike a blow at what they seem to consider a rival secret society, they have certainly felt its recoil against themselves. Freemasonry, with the Prince of Wales at its head in England, is a much more dangerous enemy to Roman Catholicism, than Freemasonry with the Marquis of Ripon at its head. The Marquis, as a convert, bids fair to cost the Church dear. For one thing, the Grand Lodges of Italy and England are now — for the first time, it appears — fraternizing. That fact of itself will disquiet the Pope.

Old Halls in London Associated with Masonry.

No. 3.

Mercers' Hall.

The majority of the Companies' halls were destroyed in the Great Fire of London of 1666, which "broke out about one o'clock on Sunday morning, September 2, and raged nearly four days and four nights." These halls were "the guild-halls, from the *gild-hallas* of the Anglo-Saxons, wherein wares were exposed for sale, as in most towns of the Middle Ages." "The Companies possessed halls from

the date of their first charters, under Edward III." [who reigned from 1327 to 1377]. "The Merchant-tailors, however, had a hall at the back of the Red Lion, in Basing Lane, long before they bought their Hall in Threadneedle Street, in 1331." "In their halls, the Twelve Great Companies gave grand feasts to various monarchs, who enrolled themselves as members. In the Interregnum they were the meeting-places of the Government Commissioners; by the Parliamentary commanders they were converted into barracks; by the Puritanical clergy, into preaching places; and by successive Lord Mayors, into temporary mansion-houses."

Seven times the Grand Lodge met in Mercers' Hall on the occasion of the Assembly and Feast. The first time was on the 27th February, 1727, and the proceedings are briefly referred to by Noorthouck thus:

"ASSEMBLY AND FEAST AT MERCERS' HALL, ON MONDAY, FEBRUARY 27, 1727. — All things being regularly transacted as above, [refers to previous meeting of G. L.,] Brother Paisley proclaimed aloud our noble brother, William O'Brien, Earl of Inchiquin, grand master of Masons; who appointed William Cowper, Esq. [formerly secretary], his deputy grand master.

ALEXANDER CHOKE, Esq., } *Grand Wardens.*
WILLIAM BURDON, Esq., }

Mr. Edward Wilson was made secretary; and Brother Lambert was thanked for his care of the feast."

We now quote from the "*Curiosities of London:*"

Mercers' Hall, Cheapside, between Ironmongers' lane and Old Jewry, occupies the site of the ancient hospital of St. Thomas Acon's, whereon the Mercers first settled in London, hence called "the Mercery." On the site of the present entrance to the Hall from Cheapside stood the house of Gilbert Becket, father of Becket, Archbishop of Canterbury, after whose murder, his sister Agnes and her husband built here a chapel and hospital, destroyed in the Great Fire. Soon after were built upon the same site the present hall and chapel; the front of the latter, by Wren, now only remains. Above the ornamental doorway are cherubim mantling the Virgin's head, the cognisance of the Company; the front has also figures of Faith, Hope and Charity; the whole in stone, kept in handsome repair.

The chapel is at the extremity of the ante-chapel, over which, upon Doric columns, is the hall, handsomely wainscoted and carved: here are held the Gresham Committees. Among the paintings are original portraits of Sir Thomas Gresham and Dean Colet, and a fanciful portrait of Whittington. Among the Mercers' trust estates are St. Paul's and Mercers' Schools.

Of the Mercers' Company there have been several kings, princes and nobility; and to 1708 ninety-eight had been lord mayors, and one as early as 1214; Richard II., who granted the first charter in 1393, was a Mercer, as were also Whittington and the illustrious Gresham. Among the Company's documents are a curious illustration of Whittington dying (ordinances of his college), and portraits of the first three wardens. In 1513, the Mercers possessed Conduit Mead, now covered by New Bond street, which, had they retained it, would more than quadruple the value of all their present estates. Among their property is the North side of Long Acre (about 8½ acres), and the adjacent streets, including Mercer street; in 1650, part of the possessions of Charles Stuart, late King of England, for which the warden and Company then paid to the crown 13s. 4d. per annum. There is scarcely a single Mercer in the Company at the present day. Sir Baptist Hicks (founder of the Campden family) was a great Mercer in Cheapside, who supplied the court when James I. and his "bare Scotch nobility and gentry came in." He built the first Hicks's Hall, and was one of the first citizens that, after knighthood, kept their shops.

The Mercers' Company lend money to livery men or free men, without interest, upon approved security. The Company also established the first insurance office for lives in 1698. The Golden Lectureship is in their gift. William Caxton, England's first printer, was a livery man of this Company.

The Mercers' election cup, of early sixteenth century work, is silver-gilt decorated with fret-work and female busts; the feet, flasks; and the cover is the popular legend of an unicorn yielding its horn to a maiden. The whole is enamelled with coats of arms and these lines:

"To elect the master of the Mercerie hither am I sent,
And by Sir Thomas Leigh for the same intent."

The Company also possess a silver-gilt wagon and tun, covered with arabesques and enamels, of sixteenth century work. The Hall

was originally decorated with carvings; the main stem of deal, the fruit, flowers, &c., of lime, pear and beech; these, becoming worm-eaten, were long since removed from the panelling and put aside, but they have been restored by Mr. Henry Crace. J. T. H.

"The Keystone."

This admirably conducted Masonic journal entered upon its ninth volume on the 3d inst. It is an eight-page newspaper, published every Saturday by the "Masonic Publishing Company, of Philadelphia." At least two pages of each week's issue are devoted to strictly Masonic matter, and the rest to miscellaneous subjects and advertisements. It is admirably edited by W. Brother Clifford P. MacCalla, a lawyer by profession, and the present Master of Concordia Lodge, No. 67, of Philadelphia. He is decidedly "daft" on the "Mother City" question, and thinks everything great and good in Masonry (and in every other department, for that matter!) originated in Philadelphia. But we do not despair of being able to "take the conceit out of him," and so we would advise every Brother who feels any interest in that subject, or any other connected with Masonry, to subscribe at once for the paper. The cost is only $3.00 per annum, and the pleasure and profit derived from its perusal would be cheaply bought at ten times that sum. The editor's salutatory for the present year contains some ideas in which we most heartily agree; we give it entire, that our readers may have "a taste of his quality," and we hope the spirit may move many of them to send him their names forthwith. Address The Keystone, Box 1593, Philadelphia:

"The present number of *The Keystone* introduces its ninth volume. We enter upon it with what, we trust, is a pardonable pride. While this journal has not reached our ideal of what a Masonic journal ought to be, we are assured by many distinguished Brethren, who are among its patrons, that it has reflected honor not only upon the Craft in Pennsylvania, but throughout the United States. Whilst it has always been entirely independent, and not the organ or pensioner of any Grand Body, we are proud to have among our subscribers the Brethren who fill the highest stations in the Grand Lodge of Pennsylvania, the Grand Chapter, and the Grand Commandery, as well as in our sister Grand Bodies of other jurisdictions. A Masonic newspaper that has the intelligent sympathy and active co-operation of such eminent Masons as R. W. Bro. Alfred R. Potter, Grand Master of Masons in Pennsylvania; M. E. Comp. Andrew Robeno, Jr., Grand High Priest of the Grand Chapter of Pennsylvania, and R. E. Sir Charles H. Kingston, Grand Commander of the Grand Commandery of Knights Templars of Pennsylvania, together with that of the majority of their respective Grand Officers, has reason to be proud of the fact that its conduct has met with such distinguished and widespread approbation. The officers we have named are amongst our oldest and most esteemed subscribers. It is worthy of remark, in this connection, that reading Masons, who take a personal interest in Masonic journalism, and familiarize themselves with the current news of the Craft, and the discussion of its philosophic principles and practice, are the *ones that naturally rise to high station*. The Craft choose their most intelligent Brethren to rule over them. There is no aristocracy in Masonry, save that of brains. It has always been the purpose of *The Keystone* to contribute what it could to elevate the Craft to its proper intellectual and moral level, so that its principles, in their lofty theory, might be matched in their practical exemplification. That we have succeeded, to a degree, is proved, not only by the individual support we have received, but also by the approval of our opinions by almost the entire body of the journals and magazines issued in the interest of the Fraternity, both in this country and Europe, and even in the far-away lands of India and Australia. It is a matter of congratulation, too, that we have rarely been led to engage in controversy; for, although it may conduce to one's profane feelings to triumph in the field of literature over a fallen foe, it must always touch a Brother's heart to say aught, in public, that might be construed into Masonic harshness. The Lodge, and not the world, is the place for the settlement of fraternal differences, if we have any, and those Brethren are misguided who seek to settle them elsewhere. Still, where the truth is openly attacked, it sometimes becomes expedient to openly defend it. On two occasions only, we believe, have we been forced to thus speak for the truth — once to repudiate, on behalf of the Craft, the public denial of an individual that the Immortality of the Soul was a Masonic doctrine; and once to defend the unsectarian character of our ancient and hon-

orable Brotherhood from misrepresentation. We always expect to stand by Masonic Truth, when aspersed from within our own Fraternity, for we are confident that Truth is mighty, and shall prevail. At the same time we shall strive never to forget that we are gentlemen as well as Masons, and shall not seek to bolster our arguments by either calling those with whom we differ 'out of their names,' or aspersing their motives. God is love, and Masonry is love, and all who are encircled by the Mystic Tie should agree in the bonds of love and unity.

"In entering upon our ninth year and volume, we ask a liberal continuance of the support of our Brethren. *The Keystone* is published for them, and not for ourselves. It is owned by a Company of Brethren, regularly chartered by Act of Assembly of the Legislature of Pennsylvania, and whose only purpose in publishing it is to advance the best interests of Masonry. It is not a money-making scheme. Every penny received from its subscriptions is spent upon it. In fact, we do not believe that there is a Masonic Weekly or Monthly in the world published for filthy lucre. The fact that every year witnesses the suspension of numerous newspaper exponents of the Craft, is proof sufficient that there is 'no money' in such a venture. In asking, therefore, the continued support of our present readers, we are merely seeking our mutual advancement in the knowledge and appreciation of Masonic principles. If these principles have the value that we think they have, they are worthy of universal dissemination among the Brethren, and hence, those who aid us in extending our circulation do a disinterested and Masonic act. The larger our list of subscribers, and the more promptly they pay, the better will be the newspaper that we shall render in return. Every penny we receive shall be spent for its judicious improvement in all of its departments. With these few words of retrospect and prospect we enter upon our ninth volume. We are drawing near to the Centennial year, when Philadelphia Masons and Masonry will have centered upon them the gaze of the world; and when the newspaper that assumes to represent the Fraternity here should be no lame exponent of it. To perform our part to the best of our ability, shall be our earnest endeavor. Let us unitedly strive to exhibit to the world that Philadelphia is indeed the 'City of Brotherly Love,' indissolubly knit together by the bonds of Masonry, than which there can be no stronger tie among men."

Laying of the Corner-Stone of the New City Hall, in Providence, R. I.

We have abridged from the *Freemason's Repository*, of Providence, R. I., the following account of one of the most admirably conducted Masonic ceremonies which ever took place in that State. The ritual was prepared most carefully by a very competent Brother, and as it differs somewhat from that ordinarily used on such occasions, we give it in full. Our readers will also be much interested in the excellent eulogy on Masonry, pronounced by the Rev. Henry W. Rugg, Deputy Grand Commander of the Grand Commandery of Mass. and R. I.:

The Masonic ceremonies in this city, on the twenty-fourth of June, were, in the significant language of the *Providence Journal*, to which excellent paper, as also to the *Evening Press*, we are largely indebted for the account which follows, "grand and impressive." The day was fine, and not too warm for the season. The observance of St. John's Day and the laying of the corner-stone of the new City Hall brought together a large body of Masons, who were noticeable for their physical bearing and manly appearance.

Promptly at the prescribed moment the procession moved, and Rhode Island had reason to be proud of her sons. The report of the exercises at the laying of the corner-stone will show how well and gracefully the Order performed its functions, and will enable the reader to understand how acceptable were the able, appropriate and eloquent orations. Mayor Doyle, in an exceedingly happy manner, initiated the proceedings; the Grand Master called his Craftsmen to the pleasurable duty; Rev. H. W. Rugg delivered an eulogy upon Masonry, which not only the members of the Order, but all, can enjoy as an intellectual performance, worthy of the occasion and the organization in behalf of which it was uttered. Brief but pithy, it will be read with attention by those best able to judge of its truthfulness to Masonry, and by others as a note of the ideal of the ancient Order, struck by one capable of sounding its depth and harmony.

Early in the morning the Brethren, Craftsmen, Companions and Sir Knights from all parts of the State began to arrive, ready at the appointed hour to take their places in the line. The procession,

which the *Evening Press* pronounces "one of the largest and most brilliant of any civic line that has ever marched through Providence streets," was formed with rare promptness, under the direction of W. Chas. R. Brayton, Chief Marshal, assisted by Chas. R. Bucklin and George F. Chapman.

Promptly on time the Grand Marshal gave the word of command, and the procession started—the first four divisions marching through Steeple and North Main Streets to Market Square, where they were reviewed by the M. W. Grand Lodge. After they had passed, the M. W. Grand Lodge and escort joined the procession, which was then as follows: Detachment of Mounted Police, under command of Chief John M. Knowles; Grand Marshal and Aids mounted; Platoon of Police on foot, Capt. Warner commanding. First division, W. Geo. H. Burnham; second division, W. Henry R. Barker; Third division, W. John P. Luther; Fourth division, W. Amos M. Hawkins; Fifth division, Aids J. J. Jenckes, and J. G. Massie; Rear Guard of Police on foot.

The procession comprised about eighteen hundred Masons and two hundred musicians. The route of march was short: up Westminster to Fenner, through Fenner to Broad, down Broad and Weybosset Streets to Market Square. Here His Honor, Brother Mayor Doyle, members of the City Council and city officials generally, were received into the line, to be escorted to the City Hall foundation. On arriving in Exchange Place, the column halted and opened, when the city government and the orator and eulogist, and the M. W. Grand Lodge and its escort, marched through the opened ranks to the right of the line, the Sir Knights paying it the honor of forming the 'Arch of Steel' as they passed.

The platform of the City Hall foundations was already crowded with people, who had been admitted by tickets furnished by city officials. A large tent or awning shielded them effectually from the burning rays of the sun, and barrels of ice water furnished cooling draughts.

The city government took the seats provided for them, the Grand Lodge took position, and the band found its place. The chorus of three hundred voices, under the direction of W. R. Greene, Grand Musical Director, were already in place.

After a voluntary by the band, His Honor Mayor Doyle made a brief address as follows:

Fellow Citizens: — From the earliest period it has been customary, upon the erection of any great public building, to set, with more or less ceremony, a particular stone, which was thereafter known as the chief corner or foundation stone of the work. In the course of time this duty came to be performed by a society whose organization and early history is lost in antiquity, but which, despite the lapse of time, the opposition of church and state, has continued to flourish, until its representatives are to be found in every portion of the globe. Upon being requested by those in authority, this society has gathered, and with always the same ceremony, and with varying pomp, has placed the stone in position. In this country the general government has recognized the Institution, and, from the building of the capitol, its various department edifices, its custom houses, have generally had the corner-stone laid by this organization. The States have at different times followed the example, and their various capitols, as well as the city halls of the various municipalities, have likewise called this Institution to perform the duty. When our own State built its first public monument, the Legislature invited the Masonic organization to come, and they came, brought forth the stone, and laid it in its place. In view of these facts, the commissioners who were elected by the City Council to erect the City Hall of Providence invited the Grand Master of Masons, and the officers and members of the Grand Lodge, to place the corner-stone, with their peculiar ceremonies, in this building, and their action was approved by the Council. For that purpose we are here assembled. As presiding officer of the occasion, invited by the courtesy of the Commission, it is now my duty, Most Worshipful Grand Master, to invite you to proceed with the work of laying the foundation stone of the City Hall of Providence, in accordance with the rights and usages of our ancient organization.

The Grand Marshal then made proclamation in ancient form, as follows:

By authority of the Most Worshipful Grand Master of Masons in the State of Rhode Island and Providence Plantations, and in obedience to his order, I do now command and require all persons here assembled to preserve silence, and to observe due order and decorum during the performance of the ceremonies of this occasion. This proclamation I make once, twice, thrice, in the South, in the West, in the East.

Following this was an invocation by the Grand Chaplain.

Then the Grand Chaplain read the letter of invitation of the City Hall Commissioners.

The M. W. Grand Master, N. Van Slyck, said:

R. W. Grand Senior Warden: — It has been the custom among the Fraternity of Free and Accepted Masons, from time immemorial, to assemble for the purpose of laying the foundation stones of churches, public buildings and monuments, when requested so to do by those in authority. The Commissioners appointed by the City Council of the City of Providence to erect on this site a City Hall, to be occupied for the purposes of the municipal government, having invited the Fraternity to lay the corner-stone of the building to be erected by them, our Most Worshipful Grand Lodge and our several Subordinate Lodges have been here convened by our Order, and it is our will and pleasure that they do now assist us in the performance of the ceremonies This you will communicate to the R W. Grand Junior Warden, and he to the Craft, that they having due notice, this corner-stone may be laid in ample form.

The Grand Senior Warden responded:

R. W. Grand Junior Warden: — It is the will and pleasure of the Most Worshipful Grand Master of Masons in Rhode Island that the Grand and Subordinate Lodges do now assist him in laying the foundation stone of the City Hall of the City of Providence. This you will communicate to the Brethren, that they, having due notice, may govern themselves accordingly.

The Grand Junior Warden said:

Brethren: — You have heard the order of the M. W. Nicholas Van Slyck, Grand Master of Masons, as communicated to me, through the R. W. Grand Senior Warden. Of this you will take due notice, and let it be accordingly so done.

Then was sung the hymn beginning:

"When earth's foundations first were laid."

At this point, the Worshipful and Rev. Henry W. Rugg delivered an eulogy on Masonry as follows:

Two hundred years ago the corner-stone of the fifth and present St. Paul's Cathedral, in London, was laid. The grand and majestic structure, which now rears its noble proportions above the ashes of many temples that previously had stood upon the sacred site, was

designed by Sir Christopher Wren, whose rare architectural skill was only matched by his acquirements in natural philosophy and other sciences. One of the first architects and scholars of his time, he was likewise the Grand Master of Masons, and by his hand—with the Craft assembled about him and by the same ceremonies we observe to-day—the corner-stone of that wonderful building was placed.

Eighty-three years ago the corner-stone of the National Capitol was laid in accordance with ancient Masonic usage. President Washington, whose name is a household word throughout our land, acted as Grand Master of Masons on that occasion, placed the corner-stone, and caused the corn, the wine and the oil to be poured thereon, employing these emblems with the same significance that now attaches to their use.

With such precedents as these, it does not seem strange nor inappropriate that the Institution here represented should frequently be called to perform work like that of to day. If it be asked why preference is shown to the Masonic organization in the rendering of such service, an answer may be found, perhaps, in the fact that the custom has long been established, reaching back to a period when other kindred societies, some of which are now most honorable and influential, were not in existence.

It may be kept in thought, also, that the Masonic Institution claims an alliance with, or a development out of, those organizations of the past, the members of which, with strong hands and faithful purpose, wrought in the quarries and builded the great structures which have won the world's admiration. Not to dwell on our traditions concerning the erection of the great Temple of Jerusalem, it is sufficient that we refer to the middle ages, when those monumental cathedrals of Europe were constructed which show forth so grandly the marvellous skill and fidelity of those who fashioned them.

The skilled builders who wrought at Strasburg and Cologne were organized into societies distinct from the common workmen. They had their Lodges, their secret signs and pass-words. The celebrated architect of the Strasburg Cathedral, Dotzinger, united these "*Steinhutte*" into one body, becoming their first Grand Master, under whose wise direction they were compacted and made strong. Faithful builders were those operative Masons of long ago; and though, under the changed condition, our Fraternity has ceased to use the implements of toil they wielded, except as we take them in hand to

impress the lessons of truth bound up in the Masonic system, yet most properly and appropriately can we engage in such work as that for which we are convened at this time. Gladly do we gather, therefore, at the call of the constituted authorities, on this anniversary day of our Order, to place the foundation stone of the public edifice which here shall be builded.

Thus assembled, we may well use the occasion to make some brief expression of the character and purposes of the Institution. Masonry seeks no special notoriety; it does not thrust itself before the world with vain boastings, nor bid for public applause. On all proper occasions, however, it is most ready to avow its aims and its work, and to signify those possessions in which centre its chief delight. That such a declaration may be made on this occasion, a place has been found for my "Eulogy on Masonry."

Institutions, like men, must be content to be tested and judged. Nor is it by their professions alone, but by their works as well, that they are to be tried. And the determination will not be arrived at by a single glance, nor fixed by any chance manifestations of word or of deed. Character is slowly builded. Reputation is earned by diligence and patience. If we would pass upon the character of the Masonic Institution, we must take in the wide survey of generations and centuries; must give some careful scrutiny to what has been its general course of procedure.

Masonry is not the child of to-day. It has lived a long life. It has made a record of itself which covers a wide ground. It does not matter whether we trace its history backward down the stream of time, connecting it with the mystic rites of Isis and Osiris as they were practiced thirty-five hundred years ago, or making it to have originated with those Dionysian artificers who built the great temples of Asia Minor a few centuries later, and whom we know to have been bound together in societies as were the German *Steinmetzen* of the middle ages, or only accord to it an existence measured by the few centuries since it took to itself its present form. Pass upon its antiquity as we may, Masonry has lived long enough to establish a character—to make history and to gain the world's recognition. It has had its full share of perils and persecutions, as it has fallen on evil days when its enemies have prophesied its speedy extinction. But out of such experiences it has always come forth strengthened and glorified. Rooted in eternal principles, it has held its place in

silent dignity and imperishable strength despite the roaring of the storm.

This life and this history enter into the wealth of our present possessions. Proudly and joyfully we send our glances backward to the olden paths, discerning all along the way the glorious signs of the presence and work of the fathers, and gathering up the reminders of their fidelities as no small part of the rich inheritance they have bequeathed to us. We call over illustrious names forever embalmed in human remembrance, which are also included in the membership of the society. Philosophers and statesmen; kings and commanders; patriots and philanthropists,—there is a mighty host of these who give bright adorning to the annals of the Masonic Institution, and who furnish a constant incentive to the Craft to ever maintain that proud and honorable position which was achieved for Masonry by the noble lives and labors of those who have now fallen asleep.

The past is secure. What Masonry has been—what it has wrought—have gone into history. We claim for our Institution some share in the progress of civilization and the ministry of human good. We reflect with a justifiable pride on the character of its membership, and their works and benefactions among men.

But as a man's excellence of character does not rest on the virtues of his ancestors, no more does the reputation of an Institution depend wholly or chiefly on the glory of past achievements. We must face the front, and respond to the questions which the world asks to the present character, influence and aims of Masonry. How shall we justify the life of our Institution in the light of to-day?

We point to its numbers and resources, never so great in any time preceding. We think of the watch-fires of Lodges burning up and down the slopes of the Atlantic and Pacific—their beams flashing along the valleys and hillsides of the old and the new, while heart answers to heart in Masonic fellowship wherever civilization has extended. We call to mind some of the central organizations of the Order—such as the Grand Lodge of Great Britain, presided over by the Prince of Wales, which includes a membership counted by hundreds of thousands, among whom shine some of the brightest lights of science, literature and religion — or the Grand Lodge of United Germany, of which the Emperor William is the honored head, and which calls to its communion many of the strongest intellects of that scholarly land. Surely, Masonry must have some character,

some adaptedness to human needs, to attract and hold such a membership as this.

In the United States there are between forty and fifty Grand Lodges, with nearly ten thousand subordinate organizations, the aggregate membership of which is about three quarters of a million. The number of Masons belonging to the twenty-seven working Lodges in Rhode Island is nearly five thousand.

And whom does this membership comprise? They are men gathered from different classes, pursuits and avocations, holding to widely varying ideas and practices in many things, but yet bound together by the strong ties of Masonic Brotherhood. Take them as a body, and are they not good citizens? Are they not orderly and law-abiding members of the community? In private and public virtues do they not favorably compare with other classes of society? Far be it from me to indulge in any vain boastings, or to assert that every Mason is a true man in character and life, as he should be if faithful to the demands laid upon him at our altars But this I may claim, that the membership of our Order, taken as a whole, are not deficient in the performance of those duties which belong to high-minded, generous and virtuous living, and that they exemplify in some considerable degree the attributes that go to make up *genuine manhood*.

And this brings me to observe that it is the genius of Masonry to lead those brought under its teachings to the fulfilment of all obligations of true manhood. This is the *aim*, whatever the *result* may be. The Masonic ideal of life comprehends all that belongs to noble and hearty living, to the expansion of the whole being, that there may be a fulness of life. With such an ideal, Masonry would feed a man through all parts of his nature. It gives nutriment to the intellect. As an art and a science, it ministers to the strong powers of the mind, and deserves to be studied with attention; and as a system of truth "veiled in allegory," and illustrated by a wealth of beautiful symbolism, it will repay the investigation of the most profound thinker Its literature is not as meagre as those would believe who have given little attention to the subject. There is much rich food to be gathered even in this department.

It ministers to social nature. It recognizes and exalts the sympathies and sensibilities that lie at the very foundations of life. Brotherhood and fellowship are among the grand watchwords with which it goes forth to win men from selfishness—to break through the hard crust of exclusiveness, and kindle the electric fire of love that shall leap from heart to heart, and fuse all souls together in sweet accord. In unfolding the great idea of Brotherhood and fellowship, Masonry passes its own lines, declaring with emphasis, that "no man liveth to himself, and no man dieth to himself;" and that the sympathies and charities of the true Mason should be world-wide.

And Masonry furnishes rich supplies to man's moral nature. I put forth no claim in its behalf as filling the place of the church, or answering the highest spiritual needs of sinful humanity; I do say—and the members of the Fraternity here present know with what truth I speak—that a code of the most severe morality is enjoined; and that no man can be a worthy Mason who is not faithful and true in all the relations of life. Every Mason is instructed to reverence Jehovah—to respect the powers that be—to subordinate self to the common good, and be generous and just in all his intercourse with the world. The ideal may be but poorly realized, but I have not overdrawn the picture. Genuine manhood is the aim; and if a Brother is but faithful to the principles he has espoused, most certainly he will be true to himself, to his fellow-man, his country and his God.

Thus, O Institution of age and growth and present strength, thou dost present thyself to the world of to-day! Now thou art grandly exalted; and resting securely on the three great pillars of *wisdom*, *strength* and *beauty*, thou dost send forth an influence of good to help and bless mankind. Nor is thy mission yet fulfilled. It may not end until the world's great harmony shall be made complete — until friendship, love and truth shall rule and fill all souls. Go forth, then, O Institution, ancient and beloved, to yet nobler works and achievements! Go forward in the future as in the past, marching in the front of the highest civilization, and ever keeping abreast of time in its new demands and fresh opportunities! Fling out thy banners with the old-time emblems and legends traced thereon; impress thy sacred lessons upon every novitiate who bows at the Masonic altar; give the baptism of love, by whose endowment there shall come the clasping of hands and the healing of hearts that shall bring men together in grand peace and unity all the world over! So shall thy mission be accomplished, and so shall be ushered in the golden day for which the world waits and hopes:

> "And the far continents be joined in one,
> By solemn sacrament, whose ritual
> Flashed throughout the depths, is *Glory to God*
> *In the highest! Peace on earth! Good will to men!*"

Another hymn was sung, when the casket to be deposited beneath the corner-stone was produced, and a list of its contents read.

The casket was deposited in its place by the Grand Treasurer, the band meanwhile playing a solemn tune.

The working tools having been presented to the Grand Master, and delivered to the appropriate officers, the Grand Master, accompanied by the Deputy Grand Master, Grand Wardens and Grand Chaplain, approached the corner-stone, and the Grand Master spread the cement under it. Then, during solemn music by the band, the stone was lowered to its place, stopping twice as it was lowered. At each stop a gun was fired, and the Masonic Grand Honors were given, and the same were repeated when the stone reached its place.

Prayer was offered by the Grand Chaplain as follows:

"O, Thou Infinite and Holy One, God over all, blessed forever, our Father and our Friend, we rejoice in Thee as our Creator, Ruler and Judge. We rejoice in Thee as the Source of Life and the foundation of all that is good. At this time, in the midst of our solemn ceremonies, we pause to lift to Thee our desires and aspirations, our acknowledgments for blessings conferred, and our petitions for future good. May Thy spirit, grace and wisdom direct and attend us now and always. We invoke Thy blessing upon the Craft here assembled, upon the Grand Master of Masons, and those associated with him in authority, upon the honored executive head of the city, and others who have large influence and assist in the management of our municipality. May they all be directed by true wisdom and discretion, that their work may result in the carrying forward of the best interests of this community. O, Father, let Thy blessings rest upon these solemn services. Grant that those who have charge of the building of this edifice, the foundation stone of which has just been laid, may carry forward their work successfully; that here may be reared an edifice to rejoice all eyes — one for us to look upon and admire. May Thy grace rule our Fraternity, and inspire all hearts with wisdom and love, so that the Brethren may be drawn together more and more closely by the influence of our beloved Institution. We invoke Thy blessing in behalf of this city, and for all who reside here, and pray that Thou wouldst direct those who rule and those who serve. Preserve from accident the workmen who shall labor here. Let Thy spirit rule and direct all hearts. Sanctify this occasion to our individual and common good. And Thine be the glory and praise forever. Amen."

Then was sung the Chorale beginning:

"To God on high be thanks and praise."

Then the M. W. Grand Master said: R. W. Deputy Grand Master, what is the jewel of your office?

The Deputy Grand Master answered: The Square, Most Worshipful.

The M. W. Grand Master said: Then you will apply the Square to those portions of the stone which should be square.

The Deputy Grand Master applied the Square to the various corners of the stone, and returning to his station said: Most Worshipful Grand Master, I have obeyed your order, and find that in that respect the Craftsmen have done their duty.

The M. W. Grand Master said: R. W. Grand Senior Warden, what is the jewel of your office?

The Grand Senior Warden answered: The Level, Most Worshipful.

The M. W. Grand Master said: You will then apply the Level to the stone, and see if it be laid in a manner creditable to our Ancient Craft.

The Grand Senior Warden applied the Level to the surface of the stone, and returning to his station said: Most Worshipful Grand Master, I have obeyed your order, and find that the stone has been well levelled by the Craftsmen.

The M. W. Grand Master said: R. W. Grand Junior Warden, what is the jewel of your office?

The Grand Junior Warden answered: The Plumb, Most Worshipful.

The M. W. Grand Master said: You will apply the Plumb to the stone, then, and see if it has been properly adjusted.

The Grand Junior Warden tried the side of the stone with the Plumb, and returning to his station said: Most Worshipful Grand Master, I have obeyed your order, and find that the work of the Craftsmen in this respect has been skillfully performed.

Here the M. W. Grand Master again approached the stone, and, giving it three blows with his Gavel, (at each blow a gun was fired,) said: The Craftsmen having faithfully and skillfully performed their duty, I now declare the corner-stone to be *well formed, true and trusty*, laid by us in ample form, as the foundation of a building to be used by the Municipal Government of the City of Providence, for the purposes of the municipality.

The M. W. Grand Master directed the Grand Marshal to distribute the emblems to the proper officers.

The Grand Marshal presented the Corn to the R. W. Deputy Grand Master, the Wine to the R. W. Grand Senior Warden, and the Oil to the R. W. Grand Junior Warden.

The Deputy Grand Master then poured the Corn upon the stone, and said: May the Grand Architect of the Universe strengthen and sustain the Craftsmen while engaged in this important work; and may he ever bountifully vouchsafe the Corn of nourishment to all employed in honest and useful toil.

The Brethren then said: Amen; so mote it be.

The Grand Senior Warden then poured the Wine upon the stone, and said: May the Great Giver of all Good enable the Craftsmen in due time to complete this noble building; and during their intervals from labor may they constantly be blessed with that refreshment of which the Wine is emblematical, and may the government of this city be abundantly prospered in all their efforts for the good of their fellow-men.

The Brethren then said: Amen; so mote it be.

The Grand Junior Warden then poured the Oil upon the stone, and said: May the blessing of Heaven descend upon this and all good works; and may our loved Fraternity long exist to pour forth the Oil of joy upon the hearts of the widowed, the fatherless and the distressed.

The Brethren then said: Amen; so mote it be.

The M. W. Grand Master then said: May the Supreme Grand Architect of the Universe continue to protect and bless this city; may He prosper the laudable works of all its inhabitants; may He protect the workmen employed upon this building from every accident, and long preserve it from decay; may He grant to us all an ever-bountiful supply of the Corn of Nourishment, the Wine of Refreshment, and the Oil of Joy; and may this goodly city, where the pure principles of religious liberty were first proclaimed on this continent, exist in peace and prosperity through future generations.

Here nine guns were fired, by three times three.

The M. W. Grand Master returned the working tools to the Architect, and said: My Brother, having, as Grand Master of Masons, laid the corner-stone of this structure, I now return to you these implements of your profession, congratulating you upon being selected for the important position you hold, with full confidence that, under your direction, this building will rise in its beautiful proportions, a proud monument of your skill, and of the munificence of our city.

Then the M. W. Grand Master said: W. Grand Marshal, you will now make proclamation that this corner-stone has been laid in ample and ancient form.

The Grand Marshal then said: By order of the Most Worshipful Grand Master of Masons in Rhode Island, I now proclaim the corner-stone of the City Hall of the City of Providence to be laid in ample and ancient form, according to the customs and usages of Free and Accepted Masons. This proclamation I make once, twice, thrice, in the South, in the West, and in the East.

Then was sung the chorus beginning:

"Glorious is thy name, Almighty God."

The oration which followed was by Brother General Horatio Rogers, and was exceedingly beautiful and eloquent. Pertaining, however, to municipal rather than to Masonic affairs, we are compelled to omit it from our columns, which, as our readers know, are devoted exclusively to matters pertaining to the Craft. It will undoubtedly be published in a pamphlet form, as one of the valuable and readable documents of the city. The closing paragraphs read as follows:

"Fellow-citizens, my task is done. If I have dwelt too much at length upon the piety and godliness of our founders, it was in the hope of exciting your admiration to an imitation of their example. If I have wearied you with statistics of our earlier years, it was to remind you of our wonderful growth from the small beginnings whence we sprung. If I have lingered too long upon the present wealth of our industries and upon our expansive development, it was to impress you with a grateful sense of the goodness conferred upon us.

"May we never forget that Divine Providence which named us in the wilderness, which reared us in adversity, and which has showered so many blessings upon us; and, fellow-citizens, may it never forget us."

The interesting exercises were closed by singing the ode, "Hail, Masonry Divine," and the benediction.

At the conclusion of the exercises at the foundation of the City

Hall, the city officials were escorted to the old city building, where, in the Common Council Chamber, a collation had been spread, under the direction of Messrs. Winship and Howard. After Divine blessing had been asked by Rev. Mr. Stone, His Honor the Mayor invited all present to partake, which they did, to their evident satisfaction.

The M. W. Grand Lodge were escorted to their hall by Calvary Commandery, and thence proceeded to Howard Hall, where a banquet was served, which was attended by the members of the M. W. Grand Lodge, the members of Calvary Commandery, the City Hall Commissioners, orator of the day, and Masons generally.

[We find the following amusing verses in the *Ahiman Rezon* of Nova Scotia, printed in 1785.]

The Enter'd Apprentice's Song.

Tune, ON BOARD OF THE MONTAGUE.

Once I was blind and cou'd not see,
  And all was dark me round;
But Providence provided me,
  And soon a friend I found;
Through hidden paths my friend me led,
Such paths as babblers ne'er shall tread.
  With a Fa, la, la, la, la, la.

He took all stumbling blocks away,
  That I might walk secure,
And brought me long ere break of day
  To Sol's bright temple door,
Where we both admittance found
By help of magic spell and sound.
  With a Fa, la, &c.

The curber of my rash attempt,
  Did then my breast alarm,
And hinted I was not exempt,
  Nor free from double harm;
Which put a stop to rising pride,
And made me trust more to my guide.
  With a Fa, la, &c.

With sober pace I then was led,
  And brought to Sol's bright throne;
Where I was oblig'd to stop,
  Till I myself made known;
With hideous noise I round was brought,
For to obtain that which I sought.
  With a Fa, la, &c.

In humble posture and due form,
  I list'ned with good will;
Instead of mighty noise and storm,
  All then was calm and still;
Such charming sounds I then did hear
As quite expell'd all doubts and fear.
  With a Fa, la, &c.

The guardian of this mystic charm,
  In shining jewels drest,
Said, that I need to fear no harm,
  If faithful was my breast:
For though to rogues he was severe,
No harm an honest man might fear.
  With a Fa, la, &c.

Bright Wisdom from his awful throne
  Bid darkness to withdraw;
No sooner said but it was done,
  And then—great things I saw;
But what they were—I now won't tell,
But safely in my breast shall dwell.
  With a Fa, la, &c.

Then round and round me he did tie
  An ancient noble charm;
Which future darkness will defy,
  And ward off Cowan's harm;
With instruments, in number three,
To learn the art of Geometry.
  With a Fa, la, &c.

The Old Guilds and Freemasonry.

Our readers cannot fail to notice some striking points of resemblance between our Fraternity and the Great Livery Companies of London. The latter were called fraternities, brotherhoods, mysteries and crafts. They were governed by Master and Wardens. The members were denominated brethren. They elected their officers at a general assembly held annually, and after dinner, as was anciently the custom of Freemasons. They were dedicated to some saint—the Mercers' Company to St. John the Baptist. At the annual assembly they selected a priest or chaplain to celebrate divine offices for their souls. He began his duty "by singing and praying on the festival of St. John, or Midsummer-day, then next ensuing, for the same brotherhood and for all christian people." "The government was by by-laws or ordinances, framed by common assent amongst themselves, and which were anciently called 'Pointz.' Those by-laws chiefly regarded the qualifications of members; keeping of their trade secrets; the regulation of apprenticeships and of the company's peculiar concerns, the domestic management of the fraternity and of its funds, and the uniting together of it in brotherly love and affection; to these may be added, as forming a prominent feature in all the ancient communities, the regulation of their religious and other ceremonies." They made processions to the churches, on special occasions, in great form. They were accustomed to bury their members with solemn ceremony; and it was ordered, "if any one of the fraternity should die, and it should fortune that he did not leave sufficient to bury him, 'then it to be done of the common goods, for the honor of the society.'" The front of the Mercers' Hall, or Chapel, as rebuilt after the Great Fire, had "a large door-case enriched with two genii above in the act of mantling the virgin's head, the company's cognomen displayed upon the keystone of the arch. Above is a cornice with brackets sustaining a small gallery, from which on each side arise Doric pilasters, supporting an entablature of the same order; between the intercolumns and the central windows are the figures of Faith and Hope, in niches, between whom, in a third niche of the entablature, is Charity sitting with her three children."

Those parties, in and out of the Fraternity, who are striving to pull down our Institution, will, of course, claim that Freemasonry has borrowed from the ancient guilds these points of resemblance; while we are disposed as stoutly to maintain that these venerable organizations, like the numerous mushroom growths of our time, have appropriated from Freemasonry whatever appeared useful or convenient for their own purposes.

The interesting series of articles on the Old Halls in London, by our esteemed friend, J. T. H., throw much light on this subject, to which we may again refer at a future time.

In studying up this subject, we have been greatly interested in a rather rare work entitled "Herbert's History of the Twelve Great Livery Companies of London," which will repay examination. The following is a curious bit of antiquity—a specimen of the material of which the book is composed:

In 1456 four benevolent clergymen of the city of London petitioned parliament for power for each to found a grammar-school, "to teach all that will come." The petitioners complain of teaching being a monopoly; and add a shrewd remark, of very general application: "For where there is a great number of learners and few teachers," say they, "and all the learners are compelled to go to the few teachers, and to none others, the masters wax rich in money, and the learners poor in learning, as experience openly sheweth, against all virtue and order of public weal." The prayer of the petition having been regularly granted, the grammar school was founded accordingly, and is the same now continued under the name of MERCERS' SCHOOL.

Light.

The author of the book of Ecclesiastes has told us that the light is sweet; that it is a pleasant thing for the eyes to behold the sun. The sense of sight is indeed the highest bodily privilege, the purest physical pleasure which man has derived from his Creator. To see that wandering fire, after he has finished his journey through the nations, coming back to his eastern heavens, the mountains painted with light, the floating splendor of the sea, the earth waking from deep slumber, the day flowing down from the sides of the hills till it reaches the secret valleys, the little insect recalled to life, the bird

trying her wings, man going forth to his labor — each created being moving, thinking, acting, contriving, according to the scheme and compass of its nature, by force, by cunning, by reason, by necessity — is it possible to joy in this animated scene and feel no pity for the sons of darkness? for the eyes that will never see light? for the poor, clouded in everlasting gloom. If you asked why they are miserable and dejected, I turn you to the plentiful valleys; to the fields now bringing forth their increase; to the freshness and the flowers of the earth; to the endless variety of its colors; to the grace, the symmetry, the shape of all it cherishes and all it bears; these you have forgotten, because you have always enjoyed them; but these are the means by which God Almighty makes man what he is—cheerful, lively, erect, full of enterprise, mutable, glancing from heaven to earth, prone to labor and to act. Why was not the earth left without form and void? Why was not darkness suffered to remain on the face of the deep? Why did God place lights in the firmament, for days, for seasons, for signs and for years? That He might make man the happiest of created beings; that he might give to this, His favorite creation, a wider scope, a more permanent duration, a richer diversity of joy. This is the reason why the blind are miserable and dejected—because their soul is mutilated, and dismembered of its best sense—because they are a laughter and a ruin, and the boys of the streets mock at their stumbling feet.

SYDNEY SMITH.

Pilgrimage of Richmond Commandery to Bunker Hill.

The month of June, 1875, will long be remembered by the Masonic Fraternity of New England. It has been crowded with interest, and we might fill several numbers with the pleasing and profitable details. We have already devoted considerable space to the accounts of the interesting ceremonies at Worcester and Providence on St. John's Day. We have reserved for the present number a full report of the visit of Richmond Commandery, No. 2, to Boston, and the magnificent entertainment afforded them by De Molay Commandery. The whole affair was most admirably managed; the enjoyment of both

hosts and guests was uninterrupted and unbounded, and the effect produced even greater and better than the most sanguine had ventured to hope. The whole Fraternity have reason to be grateful to the De Molay Commandery for having so generously and nobly seconded the efforts of the State and City Governments, and of the public generally, to revive the sentiments of good will and brotherly love between the people of the Northern and Southern sections of our country. It was a fortunate circumstance that, in this grand centennial reunion, while the military element of our population was represented by the most noted organizations, the Masonic Fraternity also bore a conspicuous part, and was represented by such Bodies as Richmond Commandery, No. 2, De Molay Commandery and St. Andrew's Lodge.

The Richmond Commandery is one of the largest Templar organizations of the South, and numbers among its members many of the best citizens of Richmond and vicinity. Among them are Gilbert C. Walker, ex-Governor and the present member of Congress for the Richmond District; Judge Beverly R. Welford, Chairman of the Committee on Foreign Correspondence of the Grand Lodge of Virginia; the Rev. J. L. Burrows, D.D.; the Rev. John E. Edwards, D.D.; the Rev. C. C. Bitting, D.D; the Rev. Henry Wall, D.D.; the Hon. James A. Scott; Col. John A. Sloan, late Commander of the First Virginia Regiment; Col. C. W. Carrington, President of the leading Life Insurance Company of the Southern States; J. R. Dowell, Grand Lecturer of the Grand Lodge of Virginia; Past Grand Master James Evans; Dr. John Dove, for more than thirty years Grand Secretary of the Grand Lodge, and William B. Isaacs, Grand Commander of Knights Templars in Virginia.

This is the second visit of the Richmond Commandery to Boston. The first took place in 1858, when the De Molay Commandery also acted as hosts. The pleasures of that occasion are still green in the memories of those Knights who had the felicity to enjoy them. In 1859, De Molay Commandery returned this visit, and the welcome they received from the whole population of Richmond — young and old, white and black — was perfectly overwhelming. The like had never been heard or dreamed of before. The result of these two visits was the formation of many warm friendships between members of the two Bodies, which the war interrupted, but could not break. The second pilgrimage to Bunker Hill was, therefore, anticipated

most eagerly, as an occasion when the old fires could be re-kindled, and the two Commanderies brought more closely together than ever before — if such a thing could be possible.

THE JOURNEY.

The Richmond Templars left home at 3 o'clock on Monday afternoon, and proceeded on the York River Railroad to Norfolk, where they embarked on a steamer bound for Baltimore. Upon their arrival in that city they were received by the Baltimore Commandery, and escorted across the city to the President Street depot, where they embarked for New York. At Wilmington, Del., they were tendered an informal reception by the St. John's Commandery, of that place. Upon their arrival in New York on Tuesday evening, they were received by the Palestine Commandery, and a delegation of the Morton Commandery, and escorted across the city to the Stonington boat. Upon their arrival in Providence they were met by the St. John's Commandery, of that city, and escorted to Richmond Hall, where an excellent breakfast was furnished them. At a little after 1 o'clock the line was again formed, and proceeded directly to the Providence depot, where, at 2 o'clock precisely, they left in a special train for Boston, amid the cheers of their Providence brethren, arriving in this city at 3.40.

THE ROLL OF THE VISITORS.

The following is a complete roster of the visiting Sir Knights: R. E. Sir Wm. B. Isaacs, P. C. and Gr. Cr.; E. Sir F. A. Reed, P.C.; E. Sir Wm. E. Tanner, Commander; Sir Wm. T. Allen, Generalissimo; Sir L. L. Bass, Captain General; Rev. Sir Geo. C. Vanderslice, Prelate; Sir O. M. Marshall, Treasurer; Sir Geo. R. Pace, Recorder, Sir Jno. E. Laughton, Jr., Senior Warden; Sir J. T. Keesee, Junior Warden; Sir Jno. J. Wright, Standard Bearer; Sir Charles T. Binford, Sword Bearer; Sir J. Thompson Brown, Warder; Sir Thomas Angel, Sentinel, and Sir Knights C. F. Adam, William Ahern, Geo. A. Ainslie, A. G. Babcock, W. W. Baldwin, Carter Berkeley, Henry Bodeker, R. W. Burke, Jas. H. Capers, E. R. Carlin, Jas. D. Crump, Judson Cunningham, C. F. Danforth, John H. Dickerson, J. S. Dodson, R. S. Eckles, Maurice Evans, Thos. J. Evans, S. G. Flournoy, W. C. Foord, John H. Frischkorn, W. E. Gary, Wm. J. Gentry, J. F. Gibson, John W. Gill, J. L. Grigg, A. A. Grubert, Thos. H. Gunn,

E. W. Hoge, Thos. A. Howard, Geo. A. Hundley, J. R. Johnson, C. A. Jones, W. Ellis Jones, R. T. Lacy, R. E. Macomber, E C. McDowell, Warner Moore, T. C. Morton, Geo. A. Mushback, Albert Ordway, John Perry, Geo. W. Poe, Wm. M. Poindexter, John T. Rogers, F. M. Sherry, Rob't B. Snead, Ellis C. Stacy, Jos. M. Stevens, J. B. Suit, John A. Tyree, C. W. Allen, Gilbert C. Walker, G. A. Wallace, Geo. G. Wayt, A. B. Wells, Wm. H. Weisiger, F. H. Williams, Chas. E. Wortham, Wm. A. Wyatt, James T. Vaughan.

THE PARADE.

With a view of giving the Richmond Knights a warm welcome, the various Commanderies in this city offered their services as an escort to the De Molays and their visiting brethren, which was accepted; and early Wednesday afternoon the various Commanderies assembled at Masonic Temple, and escorted that Encampment to the Providence depot, after which the escorting Commanderies proceeded through Boylston to Arlington street, where they formed in line and awaited the arrival of the Richmond Knights, who, as previously stated, reached this city at 3.40 The visiting Commandery, immediately upon alighting, formed in line, and, preceded by the First Virginia Regiment Band, marched through Providence street and Park square, where the De Molays were drawn up in line, and to whom they paid a marching salute. After the customary formalities, the De Molays escorted their guests to Arlington street, where the line was formed as follows:

Squad of Police.
Brown's Brigade Band.
Boston Commandery,
Fifteen companies, 275 men.
Maitland's Brockton Band.
Palestine Commandery, Chelsea,
Six companies, 128 men.
Lynn Band.
St. Omer Commandery, South Boston,
Five companies, 110 men.
Salem Band.
Joseph Warren Commandery, Boston Highlands,
Five companies, 125 men.
Fall River Band.

William Parkman Commandery, East Boston,
Four companies, 80 men.
Metropolitan Band.
Cœur de Lion Commandery, Charlestown,
Six companies, 180 men.
Squad of Police.
Hall's Band.
De Molay Commandery,
(Delegation of Hugh De Payens Commandery, as color guard),
E. C. John M. Clark; G., Charles B. Lancaster; C. G. Joseph B. Mason;
Twelve Companies, 225 men.
First Virginia Regiment Band.
Richmond Commandery, No. 2,
Four companies, 76 men.

From Arlington street the procession moved through Beacon, Berkeley, Columbus avenue, Dartmouth, Tremont, Winter, Summer, Devonshire, State, Merchants' Row to Faneuil Hall, which was reached shortly before 7 o'clock. When the column had arrived opposite the residence of Sir Knight B. F. Guild, on Columbus avenue, a halt was made. In front of the dwelling there was a large pyramid of flowers, around which were grouped a number of young ladies, and without any formality each of the visiting Sir Knights was presented with a bouquet.

THE WELCOME.

Upon reaching Faneuil Hall the escorting Commanderies halted, and the De Molays with their guests marched into the Hall, followed by the escort. As soon as possible, Eminent Commander Sir John M. Clark, of the De Molay Commandery, stepped upon the platform, and addressed the assembled Commanderies as follows:—

COMMANDER CLARK'S ADDRESS.

Eminent Commander and Knights Templars of Richmond:—The Knights Templars of De Molay Commandery, with warm, loving hearts, welcome you once more to the city of Boston, to all the hospitalities and privileges which exemplify and distinguish Templar Masonry. This grand array of Templars of other Commanderies of Boston and vicinity rejoice to bid you welcome. We have brought you first to this old Cradle of Liberty, where the fathers of our great republic offered fortune, sacred honor and life, to secure to us all the blessings of civil liberty and equal rights; and on the eve of the centennial anniversary of the first organized battle of freedom, let us rejoice together that the nation, cemented by their blood, still lives; and here, in sacred honor, pledge our lives and fortunes that for all the people of all our land, north and south, east and west, with one hope, one love, one life, for one country, one nationality, one destiny, it shall continue to live and flourish in peace, in prosperity and in fraternal love.

Seventeen years ago a band of pilgrim Knights, heralded by that banner, wended their way from the distant city of Richmond to offer their devotions at the shrine of Joseph Warren, the martyred patriot, the honorable and honored Mason. It was the great privilege of De Molay Commandery to receive and render hospitality to you as pilgrim strangers. You then came to us strangers in person, though united together in bonds of fraternal duty; but when we clasped your hands, and heard your voices, and felt the throbbing of your warm, true hearts, you were no longer strangers, but brothers beloved. Though the days of your pilgrimage with us were few, bonds of affection and devotion were then formed, which were strengthened and cemented on the occasion of our return visit to you at Richmond. Since that time many of our ranks, and many of your own of the olden time, have passed on to the asylum of the blessed. Methinks joy would be added to their immortal spirits if permitted to witness this reunion of living association. We shall ever remember, and we never can forget, the generous, whole-souled, knightly welcome you extended to us. We can never cease to remember your waiting for us, and, as our feet first stood on old Virginia's soil, by a delegation of your own Commandery and by the chief magistrate of your great commonwealth, you gave princely welcome; and from that moment, during all our stay with you, your free, full-hearted hospitality, your continual, devoted attention overwhelmed us.

Intervening time has made many changes of fortune and condition. Dark and awful clouds have overshadowed us, yet in the darkest days your love for us remained. Your deeds of kindness, well known to us, and manifested by you to the sick, the wounded and the prisoner, although arrayed by dreadful war in hostile arms

against each other, tested triumphantly your devotion to the great principles of our Order and your undying affection for us. While life remains and memory endures, the reception and entertainment of De Molay Commandery by the Knights Templars of Virginia will be rehearsed and recounted for deeds of knightly hospitality and Christian kindness and love, unequalled and incomparable. With reverential regard for those who have died, with loving affection for those who live of the Knights Templars of Virginia, of 1858 and 1859, who are present or absent, we welcome you, and all who are of you, to the fulness of our heart's love.

At the close of Commander Clark's address, which was heartily applauded, Alderman John T. Clark was introduced, and, in the name of the mayor, gave a hearty welcome to the visitors, in behalf of the people of the city.

Eminent Commander W. E. Tanner, of the Richmond Commandery, was the next speaker; but in place of making an address he called on Rt. Eminent Commander, William B. Isaacs, Grand Commander of the K. T. of Virginia, to take his place, and Bro. Isaacs spoke as follows:—

RESPONSE OF COMMANDER ISAACS.

Mr. Commander and Eminent Sirs:—It is my pleasing duty, in the name and on behalf of the Richmond Commandery, to return to you our most grateful thanks for your words of kind and cordial welcome, and through you to the people of Boston, collectively, for the grand ovation that has attended us, step by step, since we entered the confines of your dominion. And, Sir Knights, did I possess the gift of language of Webster, or Everett, or Henry, and the power of eloquence of all the Athenian orators combined, I could not do justice to your floral tribute, which was paid to us to-night by Sir Knight Guild and his beautiful and accomplished Rowena. Sirs, this is no political crusade.

The tenets of our Order are founded on the immutable principles of the Christian religion, and from its very inception, no true Sir Knight would dare to dip into a dirty political pool. But, Sirs, who can estimate the good that may flow to our common country from this kind and social intercourse?

It is not from the forum, but in the confidences of private life, that we learn the true sentiments and feelings of our neighbors. Eminent

sir, as you have truly said, we do not come among you as strangers to a strange land. In the memorable year of 1858, Richmond Commandery performed a pilgrimage to the tomb of the gallant Warren; and on that occasion we were received and entertained in true princely, knightly style by De Molay Commandery. And now the Templars of the historic City of the Hills are honoring your return of our visit, and the acquaintances made in 1858 and 1859 have culminated and ripened into a true, manly, lasting friendship.

Notwithstanding the lapse of these long and weary years, during which the hand of death has been busy with both commands; notwithstanding the vicissitudes and trials through which we have passed, and the throes that have convulsed this mighty nation from centre to circumference, there has never been a time when Richmond Commandery has heard that the last of earth had covered the remains of a member of De Molay Commandery, that our tears did not flow in full and abundant responsive sympathy. We have come again, Sir Knights, bringing with us our younger members, our children, that they may form the acquaintance and make the friendship of your younger members, your children, that thus throughout all time we may hand down unimpaired the ties which have so firmly bound us during these long and weary years. And while, in the very nature of the case, we must ever continue to be a different people, yet we will have a mutual love for a common country, and must ever hereafter remain one as a nation.

Short addresses were made by Rt. Em. Commander Charles A. Stott, of Massachusetts and Rhode Island, Em. Commander S. C. Lawrence, of Boston Commandery, and Sir Knight William Parkman; after which the column was re-formed and marched through Merchants' Row, up State, Court, and down Hanover streets to the American House, the headquarters of the Richmond Commandery, where the line was dismissed.

In the evening a number of the members attended the Mayor's reception at Music Hall.

THE VISIT TO BUNKER HILL.

On Thursday morning, the 17th, the two Commanderies, at 8 o'clock, took up the line of march for Bunker Hill. At the bridge they were received by Cœur de Lion Commandery, of Charlestown, and escorted to the Monument grounds. The ceremonies of welcome

were opened by an appropriate address by Eminent Commander W. H. Patterson, of the Cœur de Lion Commandery. He said that he esteemed it a happy privilege that it had fallen to him to welcome, in behalf of the Cœur de Lion Commandery, the visitors and guests of the occasion to the historic ground of Bunker Hill It had been purposed that these proceedings should be conducted without special formality, and that no effort of studied oratory should be looked for on the part of either the resident or visiting brethren. He would therefore pretend to speak only from the inspiration of the hour. The day is itself an inspiration, and it fills the heavens with glory. He welcomed the visitors not only as Sir Knights of a common brotherhood, but as citizens of a common country, one in historic renown, one in its patriotic ancestry, and one in a common destiny and the promise of a glorious future. As Sir Knights, he welcomed them to the good will, the friendship and the brotherly love pertaining to those bonds and obligations which they all alike recognized.

The response was by Eminent Commander W. E. Tanner, of the Richmond Commandery. He was glad to hear it said that the occasion was not designed to be one of studied oratory, and, therefore, he should make no attempt in that direction. He recalled the occasion of the reunion of Sir Knights on Bunker Hill in the year 1858. Although, of the fifty of the Richmond Commandery then present, but three were here to-day, all who survive are here in heart and in sympathy. Since that date an unhappy strife has wrought sad havoc in the ranks; but it was a part of the felicity of this occasion to remember that that strife, and whatever feelings inconsistent with true brotherhood it may have engendered, have passed away forever. He closed with some words in eulogium of the careful preparation and the extent and magnificence of the general demonstrations of the day.

Right Eminent Commander William B. Isaacs, of the Grand Commandery of Virginia, was next introduced, but apologized for not speaking, on account of physical disability.

The Hon. Richard Frothingham was next introduced as the historian of Bunker Hill. He said that he considered himself fortunate and honored, indeed, in being called upon to welcome the visiting organization in behalf of the Bunker Hill Association. He might not only do that, but he felt sure that he might welcome them, also, in behalf of the citizens of Boston and of every son of Massachusetts. In this

connection he made a graceful and eloquent reference to the joint act of the sons of South Carolina and the sons of Massachusetts in planting the palmetto and the pine side by side upon the summit of Bunker Hill, and to the votive offering of the sons of Maryland in placing their wreaths of *immortelles* around the monument erected in Winthrop Square to the memory of the Union soldiers, and crowning it with a cross of flowers. He welcomed them in behalf of the sons of the North, if that term might be chosen, as sons of the South, if it should be so preferred, but whether of the North or of the South, countrymen under one flag. The battle whose centennial anniversary was now to be commemorated was no mere local affair, and it is not to be and never has been celebrated with any mere local feeling. No son of Rhode Island or of Virginia took part in that battle. None of the distant colonies were represented on that field, yet they were all here in spirit,—in that spirit of patriotism which inspired the heart of Patrick Henry and George Washington, of Hancock and the Adamses, —that spirit which finds expression in the sentiment of one country, one flag, one constitution and one great destiny.

Ex-Gov. Gilbert C. Walker was next called upon. Said he, the emotions of this moment almost still my tongue. A century ago an ancestor of mine stood here among the patriotic host, and it is now with feelings of gratitude to God that I am permitted to stand here in his footsteps on the centennial of that heroic day. In our visit to this spot we would have the act interpreted as a recognition on our part of the unity of American liberty; of our recognition that now throughout the land the flames of war have ceased to rage, and that peace reigns within the borders of our common country, and that for the future our resolve is to march under the banner and in the cause of the perpetuation of the American Union in that purity, sublimity and grandeur in which our fathers founded it, and in which it flourished during the first half-century of the republic; and we wish that this occasion shall be an augury of peace and brotherhood for the future, and, as we look back upon it in coming days, that it shall be not only a happy remembrance, but a testimonial of how good and pleasant a thing it is for brethren to dwell together in unity.

The march was then resumed, and terminated at the Odd Fellows' Hall, where a collation had been provided by Cœur de Lion Commandery, which proved most acceptable to the Sir Knights after their long and fatiguing march. The visiting Commanderies were

then escorted back to Warren bridge, where their hosts took leave of them. The Sir Knights of Richmond and De Molay proceeded to the building recently erected by St. Andrew's Lodge on New Washington Street, upon the site of the old Green Dragon Tavern. The afternoon was very agreeably passed in viewing the grand procession on its way to Bunker Hill.

ENTERTAINMENT BY ST. ANDREW'S LODGE.

At five o'clock, all present were invited to partake of a most bountiful collation which the Brethren of St. Andrew's Lodge had caused to be prepared, and to which the most ample justice was done. Four hundred eager appetites having thus been abundantly satisfied, W. Brother William Parkman, Jr., Master of St. Andrew's Lodge, called the company to order, and, in well-chosen words, expressed the pleasure of the members of his Lodge in meeting them on this spot sacred in the annals of liberty and of Masonry, where the Boston Tea Party was planned, and where Joseph Warren was made a Mason and presided as Master of St. Andrew's Lodge and as Grand Master of Massachusetts Grand Lodge. He reminded them that the Battle of Bunker Hill was lost because the supply of Yankee ammunition gave out; for fear of such a mishap in the present encounter, he had caused a reserve to be prepared, a sample of which would be presented to each Sir Knight from Richmond, and expressed the hope that no more dangerous missiles would ever again explode among our ranks. The ammunition proved to be a glass bottle in the form of a cannon ball, filled with punch, and tightly corked. Far from dodging such a shot, the Richmond Knights were ready to march right up to that cannon's mouth; and much merriment was produced by the eager scramble for them.

The W. Master proposed a toast in honor of the Grand Lodge of Massachusetts, and called upon Deputy Grand Master Charles A. Welch to respond. That officer made an animated and felicitous speech, recalling the patriotic associations of the day, lamenting the trials and sufferings of the civil war, predicting the speedy return of the old-time sentiments of cordial good feeling and affection between the people of the different sections of the country, and closed by expressing the opinion that the time was not far distant when the reputation of General Robert E. Lee as a soldier would be cherished with as much pride at the North as at the South.

In the midst of the universal applause excited by the latter sentiment, the Grand Officers entered the hall, having just returned from Bunker Hill. Grand Master Everett wore the apron which had adorned the person of General Warren when Grand Master; and the Senior Past Grand Master, Dr. Winslow Lewis, appeared in the apron worn by General Lafayette at the laying of the corner-stone of Bunker Hill Monument, June 17, 1825. These interesting relics were both presented to the Grand Lodge at its last Quarterly Communication, and were examined by the Sir Knights with much curiosity.

In response to a sentiment in honor of the Grand Master, he expressed great pleasure in being able to participate with them in the enjoyment of these festivities, welcomed the visiting Brethren most cordially to the jurisdiction, expressed the hope that their anticipations of the good influences of the visit might be fully realized, gratefully acknowledged the courtesy with which he had been treated on a recent visit to Richmond, and most heartily endorsed the sentiment with which the Deputy Grand Master had closed his speech.

Past Commander, and Past Grand Master, William Parkman, was next introduced, and very happily recalled many of the pleasing incidents of the pilgrimage to Richmond made sixteen years ago, warmly expressed the gratification of the whole Fraternity of Massachusetts in having the opportunity to repay in some degree the debt of gratitude which all felt they owed to their Brethren of Richmond. He reminded them that they were the sons of noble sires; that the Old Bay State and the Old Dominion had stood side by side and borne the brunt of the battle in those times that tried men's souls; that in our day they had made the experiment of fighting on opposite sides, and both parties were heartily sick of it; and now, knowing each other better than ever before, we had joined hands again, and he prayed God that no man might ever be able to put us asunder again. As a souvenir of this pleasant reunion, Sir Knight Parkman presented each Richmond guest with a small flag of white silk, bearing a representation of the Green Dragon.

Ex-Governor Walker made a telling speech, full of hope for the future of the country under the new relations inaugurated on these sacred localities and under the inspiration of these centennial memories.

Sir Knight Albert Ordway, of Richmond, but a native of Massa-

chusetts, related his experience as an officer of the 24th Massachusetts Volunteers, as Provost Marshal of Richmond, and as citizen of that city ever since the close of the war, having united his fortunes with those of one of its fair daughters. He spoke with much feeling and enthusiasm, and closed with this injunction to his Massachusetts hearers: "While your Brethren of Virginia come here to-day to unite with you in the celebration of the Battle of Bunker Hill, the memory of which is dear to you and to them, do not yourselves forget that while there was a Warren and a Bunker Hill, there was also a George Washington and a Yorktown, where blossomed the seed planted on yonder heights."

Sir Knight William S. Gardner, Past Grand Master of the Grand Lodge of Massachusetts, and of the General Grand Encampment of the United States, proposed as a sentiment, "Massachusetts and Virginia, Bunker Hill and Yorktown."

Brief speeches were also made by Eminent Commander John M. Clark, Rev. William S. Studley, of Lowell (formerly prelate of De Molay Commandery, and the orator of the pilgrimage of 1858), and others. But it was evident that the Brethren were in no mood for hearing speeches; each seeming to have much to say to his neighbor, and preferring to figure as a talker rather than as a listener. So the hours passed merrily until about eight o'clock, when the visitors were escorted back to their quarters at the American House, and all dispersed to pass the evening in strolling about the streets to see the brilliant illuminations, or to amuse themselves in any other way that seemed good to them.

THE HARBOR EXCURSION.

The weather had been delightful up to Friday morning of the 18th, and all agreed that if the rain must needs come to cast a damper on our round of pleasures, and although it seemed particularly *mal-a-propos* as an accompaniment to a harbor excursion, yet we could not feel too thankful that it had not fallen on the 17th, and thus broken up the procession, bedraggled the decorations and drenched the spectators. So, thankful for the past, jolly in the present, and hopeful for the future, all determined to enjoy another happy day, although the clouds did lower most threateningly and the rain came down at times most abundantly. It was, however, no very difficult task, thanks to the generous and thoughtful care of the committee of arrangements.

A little after 8 o'clock the De Molays, preceded by Hall's Band, marched to the American House, and received the Richmond Templars, and without any delay proceeded direct to Rowe's wharf, where they embarked on the steamer John Romer, which was already occupied by a large number of ladies, the wives and daughters of the Boston Templars, and also the ladies accompanying the Richmonds. The trip down the Harbor to Deer Island was rather unpleasant for the Richmond visitors, as the almost incessant rain precluded their occupying outside seats and viewing the various points of interest, and the party contented themselves indoors.

Upon their arrival at Deer Island, the Knights and their ladies debarked, and through the invitation of the Board of Directors for Public Institutions were conducted through the male wing of the House of Industry to the chapel, where Sir Knight Samuel Little, Chairman of the Board of Directors, thanked the visitors for the privilege of adding their welcome to the already generous and hearty reception which had been accorded the distinguished guests from Virginia, who had come to celebrate events which belonged to them as well as Massachusetts. You came, said he, wearing that Knightly garb, from the land which gave to the world a Washington. The interchange of Knightly courtesies and friendly greetings serves to unite our hearts and hands in one common brotherhood. The ladies who are present are doubly welcome. They add lustre to your most brilliant jewels. God bless them! In conclusion he hoped they would carry home nothing but pleasant remembrances. Sir Knight Dadmun was then introduced, and after a short address of welcome introduced Master Donahoe, an inmate of the House of Reformation, who made the following address:

Friends and Sir Knights of the Richmond Commandery,—We are glad to see you, and we bid you a hearty welcome. We welcome you from the land of the Presidents, which gave birth to Washington, the father of his country; the land of Jefferson, Madison and Monroe. We welcome you to New England, where the first battles of the Revolution—Lexington, Concord and Bunker Hill—were fought, and we hope you will enjoy yourselves We here have been unfortunate, but we mean to make good citizens, and by the help of God we will. Some of us have lost a father, some a mother, and some both, and we have no reason to be ashamed of our condition. We can be honorable men some time, for where there is a will there is a way. Again,

Sir Knights, we bid you welcome to New England, the land of the Pilgrims.

E. C. John M. Clark then introduced Sir Knight Thomas S. Evans, of Richmond, who gave the boys some excellent advice, as did also ex-Gov. Walker, who was loudly applauded. The visitors were then treated to several songs by the girls connected with the institution, accompanied by the boys, who were seated in the balconies, after which, Sir Knight H. C. Barnabee rendered a humorous song entitled "Monks of Old," which was encored. The ladies were then escorted to the boat, where an excellent collation was served, the Knights in the mean time partaking of a collation at the residence of the Superintendent. They then marched to the boat, the boys and girls being drawn up in line on the beach. The excursionists then proceeded to Downer's Landing, where they sat down to a clam-bake in the large dining pavilion at Melville Gardens. Just before the time fixed for leaving the Gardens, the two Commanderies were drawn up in line at the dancing pavilion, where Sir Knight Davis, of the De Molays, introduced Miss Annie S. Foque, of Malden, who, in a very appropriate address, presented to the Richmond Commandery, through E. C. W. E. Tanner, an elegant solid gold Knight Templar medal, upon which was the following inscription: "Richmond Commandery, No. 2, Virginia, from De Molay Commandery, of Boston; presented by the ladies of Boston, in commemoration of the reunion of the two Commanderies, June 17th, 1875." E. C. Tanner responded as follows:

Ladies and Sir Knights of De Molay Commandery,—This is indeed a surprise, and I hardly know what to say. There are two occasions when I am at a loss to find words adequate to express myself; one is when I am hoarse and replying to the ladies, and the other is when I am not hoarse and not replying to the ladies, and this is one of those occasions. Permit me to thank you, ladies, as a body, who are as near to my heart as my family. This emblem shall be worn by me as long as I shall retain my present position, and at the close it shall be transmitted to my successor as a souvenir of the fraternal feeling existing between us.

Cheers were then given for the Virginians, who complimented the ladies with cheers in return, when they embarked for the city, which was reached at a little before 7 o'clock. Upon nearing the wharf, a national salute was fired from the revenue cutter Mahoning, which was anchored in the stream.

In the evening, the members of both Commanderies attended the performance at the Globe Theatre.

THE RIDE THROUGH THE SUBURBS.

At 10 o'clock on Saturday morning, the 19th, the resident Sir Knights, with their guests and ladies, left the American House in carriages, accompanied by the Richmond and Hall's band. Proceeding through Beacon and Charles streets, across West Boston bridge, the first halt was made at Harvard Square, where the College buildings and grounds were inspected; after which, the long line of carriages again started, going by way of North Avenue to Arlington, thence to Belmont and to Watertown, where a halt was made at the residence of Mr. Alvin Adams, a gentleman widely known for his profuse and generous hospitality. Here an elegant collation was served; the party was shown over the house and grounds, the former rich in works of art, sumptuous furnishing and interesting relics, and the latter, the very perfection of ornamental and landscape gardening.

The inspection concluded, the gentlemen of the Richmond Commandery gave an exhibition of their proficiency in the peculiar evolutions of the drill manual of the Order. This occupied the time until 2.45, when the party drove to Newton, the residence of Generalissimo Charles B Lancaster, in that city, being the next stopping place. Here another bountiful collation was served, and the Commanderies were grouped and photographed by Black. Shortly after this the excursionists returned to the American House, arriving at about 6.30.

THE BANQUET.

Preparations had here been made for a grand banquet, and with as little delay as possible the De Molays escorted their friends to the dining hall. Four long tables extended the whole length of the hall, plates being laid for about three hundred and fifty guests, and nearly every seat was occupied. The floral decorations consisted of large bouquets arranged along the tables, while at regular intervals were ornamental pieces in the forms of emblems of the Order. Eminent Commander John M. Clark presided; Gov. Gaston and members of

his staff, ex-Gov. Gilbert C. Walker, of Virginia, Wm. B. Isaacs, Grand Commander of the Grand Commandery of Virginia, Grand Master Percival L. Everett, Dr. Winslow Lewis, Hon. Marshall P. Wilder, Alderman Clark, President Boardman, of the Common Council, being seated on his right and left. The divine blessing was invoked by Sir Knight Dadmun, after which the large company proceeded to discuss the bounteous bill of fare, which kept them occupied for fully two hours.

Commander Clark then called to order, and in his opening address said that when he looked around the banquet hall upon the forms and into the faces of those men who came from the land of heroes and patriots, marching under the banner of peace and fraternal love and unity; when he remembered the long years of separation between the South and the North, he would fain rather join his hands in theirs and weep tears of joy than to attempt by formal words to address them. He welcomed the Knights Templars of Virginia as brothers and friends, spoke of former interchange of courtesies between the Commanderies when the Richmond Knights visited Boston in 1858, and the De Molays returned the visit in the succeeding year, asking them to carry back to Virginia, to all who could not come on this their second visit, the sincere and fervent hope that this interchange of fraternal greetings may produce a wave of blessing that shall waft peace, good will and prosperity from shore to shore and sea to sea, to every house and hamlet, every town and city in all our land. The speaker concluded as follows:

"Men of Richmond, men of Boston, Brothers all, all of one common, one glorious heritage, rejoice that this day has come; rejoice in our reunion. Rejoice that our great Republic is our common patrimony, and still stands; the broad folds of its banner spreading from ocean to ocean, from lakes to gulf, the hope, the refuge of the oppressed of all the nations of the earth. Brothers of Virginia, we open our hearts to you; we give you the strong grasp of Brotherly friendship. Time shall not quench, no force shall hinder, no cause shall separate or divide our love."

As Commander Clark concluded his speech, three cheers were given by the Richmond Brethren for Massachusetts, and three for Virginia by the De Molays.

Hamilton Willis, Esq., then read the first regular toast,—"The State of Massachusetts,"—in response to which, Gov. Gaston arose,

the band playing "Hail to the Chief," and the assembly cheering loudly. He spoke as follows:

GOV. GASTON'S ADDRESS.

MR. COMMANDER, KNIGHTS TEMPLARS OF MASSACHUSETTS, AND KNIGHTS TEMPLARS OF VIRGINIA,—I recognize in the kindness of your welcome to me your respect for the Old Commonwealth, for which it is my privilege to speak to-night. I came here because I desired to have the pleasure of meeting you on this occasion, and because I desired to express my respect and admiration for the enduring friendship, for the grand charities, and for the principles of religion which lie at the foundation of your Order. It is a friendship that survives the strifes of civil commotion. Its voice has been heard above the roar of arms; and its hands, outstretched in mercy, have been seen above the smoke of battle.

But I also came here for another purpose. I desired the privilege, in the name of our glorious Commonwealth, of welcoming to Massachusetts soil the sons of Old Virginia. If the people of Massachusetts were here, they would take up that word of welcome, and with their thousands of voices would swell the sound till it reached Old Virginia's shore. Virginia, by her representatives, is here to-night; and Massachusetts is here to-night, and, with devout gratitude, we see that the old flag floats over them both. No one wishes to see the time when it shall cease to be the honored ensign of both. Gentlemen, Massachusetts can never be dissevered from Old Virginia. They have, in common, too bright memories ever to permit that. They have fought side by side for the creation of this grand republic. They stood shoulder to shoulder on the perilous ridge of battle. Their blood flowed in one common current, and the blood of one was as red as the blood of the other.

Gentlemen, Knights Templars of Virginia,—This visit to us may mean even more than you think. The closing hours of the first century of our National existence are full of promise The pageant, the glorious pageant, which you witnessed, was not a mere pageant, and your presence among us may mean more than you even now think of for the safety and honor and welfare of forty-six millions of people. It was my privilege, gentlemen of Virginia, yesterday, to ask the sons of South Carolina to carry a friendly message from

Massachusetts to the Palmetto State. And now, may I ask you to carry back, when you go to your homes, the greetings of the warm friendship of Massachusetts to her ancient ally, Old Virginia.

The next toast was "Old Virginia," and Sir Knight Gilbert C. Walker, of Richmond Commandery, ex-Governor of Virginia, and member of Congress from the Metropolitan district of Richmond, responded.

EX-GOV. WALKER'S SPEECH.

EMINENT SIR AND SIR KNIGHTS,—If what we from Virginia have witnessed in Boston to-day, and since our arrival here; if the sentiments spoken by the representative of Massachusetts here to-night—her honored Governor—are, as I believe the sentiments of the people of this State, on behalf of the Richmond Sir Knights and her people, I say to you that "Thy people shall be my people, and thy God shall be my God." No longer shall rivers divide us; no longer shall section war against section; but hereafter, united, remembering the lineage from which we sprung, Massachusetts and Virginia will march on to the future, recognizing that we belong to one united and harmonious people.

Gentlemen, fellow-citizens—for I had rather address you as fellow-citizens than by almost any other term—While the majority of us here belong to the mystic tie; while we recognize all its obligations; while we fully realize that those obligations fully carried out make us not only godly men, but the best citizens in the world, nevertheless I had rather speak to you to-night as fellow-citizens; for, standing here on Massachusetts soil, I tell you we are proud that we from Virginia may call you fellow-citizens. I don't remember precisely the name of the Queen who was brought over from Flanders by some English King, but you will all remember the historical incident: The marriage was rather unpopular; and, as the Queen rode through London, there were jeers and objections made. In order to allay them, she said: "I came for your goods." "Yes," said some one, "You come for our goods, and you want our chattels, too." Well, fellow-citizens, we came for your goods and chattels here, and we have got them; and, from the great abundance showered upon us, we shall always think Massachusetts goods and chattels good to have in our possession.

Sir Knights, our visit here has been one of unalloyed pleasure.

You met us down at Providence, and it seemed a Providence to us in more senses than one. You conducted us to Boston, and have been with us ever since. and you have shown that hospitality which I didn't suppose existed anywhere else except upon our own soil in Virginia; and I say now to you, one and all, if you come down and step one foot upon our soil, before the other foot gets there you shall be welcomed with all the hospitality that mortal man knows how to give. I believe, with Gov. Gaston, that this meeting here to-night, in the closing hours of the first century of the American Republic, is laden with lessons and ideas that will float down for centuries yet to come. I believe we shall build upon the foundations we are rearing here a superstructure whose magnitude and grandeur can scarcely be compassed. I am, and always have been, one of those who have been firm believers in the perpetuity of American liberty and unity under all circumstances. Circumstances may divide us, may make one differ from another. My State may not agree with Massachusetts upon the price of codfish or some other commodity; but when you get underneath these trivial questions that float upon the surface; when you strike down at the great heart, we are one; and these Centennial celebrations are the highest evidence, in my judgment, that the great heart is as sound and unfractured to-day as it was a century ago.

One word more, and I am done. I want to say that the sentiments I have heard to-night are not only my own, but they are the sentiments of the people of the great State in which I have the honor to live. They are not my own individual sentiments, but those of the people of Virginia. You know, as a historic fact, that they were the last to go into the war—the late unpleasantness—and they were the last to come out of that war. Fellow-citizens, it demonstrates the element of Virginia character, slow to conclude; but, when conclusion is once formed, they are firm as Gibraltar in its defence. We have now made up our minds, down there, that this Union shall not be dissolved, even by Massachusetts. We have made up our minds that the old stars and stripes are our stars and stripes, and not even Massachusetts or New England shall pluck one from the bright escutcheon. And, having made up our minds to that, whenever the alarm is sounded, whenever a foreign foe dares raise his hand against America, whenever sedition dares to put up its horrid front, just but sound the alarm, and you will find Old Virginia

right in the van for the defence of the Government and American liberty.

I beg of you not to think me extravagant in these expressions, and I don't intend to be so. But I know of what I affirm, and I tell you to-night that the best Union people on American soil are the people of Virginia. Fellow-citizens, on behalf of the Knights of Richmond, I thank you for this magnificent entertainment, and for the whole round of entertainments we have enjoyed since we have been in your midst. In fact, as much as we love Old Virginia, as much as we admire her great past, and as much as we hope for the magnificent future which is opening to her, several of us have been examining buildings in Boston with a view of settling here. If there is any higher evidence that we can bear of our love and affection for you, and our appreciation of these high compliments you have tendered us, name it, and these gentlemen with me are prepared to give it. Gentlemen, Knights Templars, all, again I thank you on behalf of the Commandery, and on behalf of Old Virginia, and say to you that we are always ready to shake hands, not only in knightly friendship, but in the friendship which means National unity.

SPEECH OF ALDERMAN CLARK.

"The City of Boston" was the third regular toast, to which Mr. John T. Clark, Chairman of the Board of Aldermen, replied, thanking the company, in behalf of the Mayor and the city of Boston, for the generous manner in which the sentiment was received. He said this gathering of the people of the North and South will do more to restore the era of good feeling, to blot out the last vestige of sectional animosity, and to hasten the return of commercial prosperity, than legislative enactments, both State and National, could accomplish during the present generation. The hospitality which the citizens of Boston have extended to their visitors upon this occasion is not superficial, is not tendered for effect; but it comes from the very bottom of their hearts. He closed by a cordial invitation to the visiting Brethren to become the guests of the city at some future time.

The following ode, written by Sir Knight Benjamin F. Guild, and set to music by Sir Knight Howard M. Dow, was then sung by a quartette of De Molay Sir Knights:

ODE OF WELCOME.

Hark! Hark! from Old Virginia's shore
The Templar's trumpet's pealing,
The clouds of war have passed away,
The Red Cross flag revealing.

Northward now the Richmond Knights
With eager eyes are turning,
Where freedom's fires of seventy-six
O'er Warren's tomb are burning.

The Southern breeze brings to our ears
Sounds of a host advancing,
And welcome shines from ev'ry eye,
With joy each heart is dancing.

From Berkshire hills to Boston Bay
We give them cordial greeting.
May pleasure twine her golden cord
Around the Templar's meeting.

Our union 'neath the Templar's flag
No trial aught shall sever,
Till from above the Master's voice
Shall call us home forever.

Fill brimful up the wassail cup,
We'll drink a deep libation,
And weld the bonds forever now
Of a united nation.

SPEECH OF GRAND COMMANDER ISAACS.

The health of the Grand Commander of the Grand Commandery of Virginia called up Sir William B. Isaacs, who said that since he had been in Boston he had lost his own identity. He believed if the two Commanderies had commenced their acquaintance in 1848 instead of 1858, "the late unpleasantness" never would have happened. The two States are now bound together by links of steel. In 1859, when the De Molays visited Richmond, they saw only the brilliancy of the morning star, but the Richmond Commandery on this visit had seen the glory of the noon-day sun. He returned his hearty thanks for the unbounded hospitality of Messrs. Adams and Lancaster, and had come to the conclusion that if he had not a wife in Virginia, he should like to spend twelve hours in every twenty-four in Massachusetts.

SPEECH OF EMINENT COMMANDER TANNER.

The toast in honor of Richmond Commandery, No. 2, was responded to by Eminent Commander Tanner. He said he had heard before he arrived here that the uniform left by the Richmond Commandery on its visit here in 1858 had been destroyed when the Temple was burned in 1864, and as the sight of the uniform had kept up many pleasant recollections of their visit, he had the pleasure of presenting to the De Molay Commandery the one worn by Sir Knight Gilbert C. Walker on his entrance to Boston. He hoped when they looked on it they would remember that the prayers of the Richmond Commandery were always going up for them and theirs.

Other speeches were made by Grand Master Percival L. Everett, Grand Commander Charles A. Stott, Sir Knight Dadmun, Sir Knight Ordway, Sir Knight Charles Levi Woodbury, Rev. Mr. Vanderslice, of the Richmond Commandery, and others, interspersed with singing and recitations by Sir Knight H. C. Barnabee.

At midnight the company separated, with a general expression of opinion that the banquet had been a most enjoyable one.

DIVINE SERVICE AT THE MUSIC HALL.

On Sunday morning, the 20th, both Commanderies attended divine service at the Music Hall. The spacious audience room was filled to overflowing by the Sir Knights and their friends. The musical portion of the exercises was rendered by the Masonic choir, under the direction of Sir Knight Howard M. Dow. It was of a high order of excellence and elicited much commendation.

SERMON BY REV. MR. MURRAY.

The sermon was by Rev. W. H. H. Murray, who took for his text Romans XII, 4, 5: "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another."

The following is a synopsis of the sermon:

The situation and circumstances by which we have been surrounded suggest the coming and also the going of man. The ringing of bells and the roar of cannon suggest the passing away of men, as well as their coming. Even the graves of our forefathers, holding their dust, are hidden

from our sight. Amid this wasting of the mortal, a presence remains which is older than earth, with eye undimmed, and a countenance fresh and fair. Men and nations have decayed; but truth, justice, mercy and love continue to live amid all changes, reminding us of evening clouds, which pass away and thus reveal the shining stars. Before man was, God is. The word by which we designate Deity is the equivalent of truth, justice, mercy and affection. Radiance filled the universe, before the eye of man was formed to see it. At the creation of our sidereal system the elements of light waited for morning over the yet hidden earth. We should be thankful that the materials from which angelic excellence is formed can be grafted upon human nature. No instrument of music has ever been so constructed as to produce all possible sounds; but man is so constructed that all moral harmonies may exist in his soul. There is no grace in heaven that he cannot attain. Moral illumination resembles the rays of solar light, which pierce the clouds in various directions; but, however they come, the earth receives them all with gladness. So also the rills and streams that flow down the hillsides and through the meadows, are all received at last into the broad embrace of encircling ocean. Love has a thousand modes of expression, and so has mercy. There is no form of heavenly love or mercy which man cannot receive as the earth welcomes the rays of sunshine, and the ocean imbibes the mountain rills. The divine attributes are all concordant.

Mercy and justice are never at war. But the history of the human race is a record of blood, since the day when brother smote brother. Some dreadful spark has kindled every conflagration. There never was a necessary war, for good will in every person's bosom would have prevented all. Any style of preaching which sectarianizes, and teaches men to differ rather than unite, is to be deplored.

The indispensable need of personal goodness is constantly asserted in Christ's teaching. Theological accuracy in speaking received no eulogy from his lips. He did not act like Plato, Socrates, and Confucius. What did he do? Did he ever make an elaborate speech, or carefully reduce his precepts to writing? No. He girded himself with a towel and washed his disciples' feet. From this example we learn that Christianity is not so much found in books, as in every noble impulse of the human heart—in the spontaneous outgoing of fraternal feelings, by birth of the second nature. Quite contrary to this teaching is the idea that all who are outside of our own circle

are aliens and enemies, to be plundered or murdered (such a spirit as exists between Frenchmen and Germans, for instance). Theoretically we admit that all men are born brothers, one of another. The great object of Christianity is to make men realize the truth of brotherhood, through a regeneration not technical, but real.

There has been too much belief in a warlike Christ; but such was not the Christ of Bethlehem, the Mount of Olives, and Calvary, who was a loving, kind-hearted, fraternal Christ.

Only two ways of uniting individuals and nations are possible — through fear or love. The former was the method by which Rome added tribes and nations to herself. Held by a common fear, they were bound to Rome, but not to each other; held together by no law of affinity, the whole structure fell into its original fragments. Bones may be wired together, so as to form an excellent skeleton, but they cannot make a man. We may pass statutes and multiply legislative enactments, while bayonets may be provided to enforce them; but all this will not prevent insurrection in the year 1900. In crises of national affairs, prejudice and passion rule the hour. An internecine war never was waged in cool blood, or merely for dollars and cents. In order to produce a lasting union, we must enlist kindly feelings, and bind hearts with warm, fraternal ties. Real union is secured by no juggler's knot. Part must not simply be joined to part, but part must enter into part. The union must be similar to that of the human frame, where every movement is controlled by a common nervous centre.

States thus connected make a nation. A conciliatory spirit is particularly necessary among our own people. Many alien sources of national life flow to Washington. What chemical process can precipitate the discordant elements, and form the pure crystal? Can we assimilate twenty national types, and not become mongrel ourselves? We receive the vices of all nations, climes, and religions. These vices, though too old to be easily reformed, are still vigorous. Was such timber ever before brought to the builder? The statesmen of the old world say that we cannot succeed, and so Europe believes to-day. They consider our union one hundred years ago as the result of causes which no longer exist. Our boundaries are no longer narrow; hostile religions have become powerful in our borders; society is no longer conservative; the influence of the English language is losing its universality. Henceforth we are more exposed to the

action of laws which have ruined other nations. Yet all our difficulties may be met and overcome, though not by men's devices or endeavors.

If Jehovah intends, through our agency, to raise the human race to a higher standard, he will provide means of safety. Where? Christ, the living Lord, declares, My peace I give unto you. Our hope consists in the universal education of the people in Gospel truth. Faith in God gives unanimity of sentiment. Observe how plainly God is preparing the way of peace. The past no longer goes unchallenged. High and low rejoice in a newly-found brotherhood. Rejoice, brethren, in benevolence, that we behold this day. The world moves, as a ship sails calmly after a storm, in the light of the resplendent West, till the winds die out, and night's sentinels appear on guard over the tranquil sea. The interests of humanity all over the earth are being joined in one. The hovel and palace will soon cease to contend. The birth of the babe in Bethlehem revolutionized the world. The cross of Christ is the pivot around which the destiny of men revolves. Our ideas constantly become more humane. Hear the fetters break asunder round the world! My brethren, when we stand face to face, and look into each other's eyes, a swift impulse brings our hands together.

Even the monumental shaft of Bunker Hill sways in diurnal motion. How then can human passions remain steadfast? God's grace has pardoned the past, and his love will save. We live in an age such as never was seen before. Six thousand years of effort are behind us; eternities are before. We hold our breath in silent expectation of what is to come. The countenance of God, in all love and light, is being lifted on the nations. A delicious freshness fills the air. Sun of righteousness, full-orbed, arise and fix thy everlasting habitation above our heads! Our eyes hail thee! We see that, in all nations and climes, mankind is to be one, through universal faith in Christ, our living Lord.

THE START FOR HOME.

At 6.30 o'clock on Monday morning, the 21st, the De Molay Commandery left its armory, and, accompanied by Hall's Band, marched immediately to the American House, where they took the Richmond Commandery under escort, and proceeded by the most

direct route to the depot of the Boston and Providence Railroad Company. As the hour of departure was 7.30 o'clock, but a few moments were allowed for leave taking. That few moments, however, was improved right well, and we will venture to say that so much hand-shaking, hugging and cheering was rarely, if ever, done in the same period of time. Before they were half over, the iron horse started and there arose a series of huzzas which fairly drowned his snorting. The homeward bound pilgrims sped on their way and the Knights of De Molay returned to the Masonic Temple where a hot breakfast awaited them.

THE RECEPTION IN PROVIDENCE.

We abridge from the *Freemasons' Repository* the following account of the entertainment in Providence: On the arrival of the train, at 9.30, the visitors were received by St. John's Commandery, E. C. William Jackson and 180 Sir Knights, and Calvary Commandery, E. D. Burt, E. C. and 80 Sir Knights, with the American Band of 28 pieces. The column proceeded by a short march to Howard Hall,* for the purpose of offering a formal welcome to the hospitalities of the Masonic Fraternity and of the city and State.

On reaching Howard Hall, the escorting bodies filed to the left, the guests to the right, and formed lines facing each other, while the officers took position on the stage, and the American Band played "America," "Dixie," and other appropriate selections. V. E. Sir Henry W. Rugg, Commander for the day, called the company to order, and after earnestly and warmly welcoming the visitors, in a brief and happy address, to all the hospitalities of their hearts and homes, introduced Sir Knight William Parkman, of Boston, who with Knightly courtesy and pleasant fraternal allusions, said that the Richmond Sir Knights, who had been to Boston as the guests of the De Molays, to assist in laying the foundation of the "Second Temple," had all been examined and found true and loyal Knights, and while regretting to part with them, in behalf of the Knights of Boston and of Massachusetts, he cordially commended them to the fraternal regard and care of the Knights of Providence and Rhode Island.

M. W. Thos. A Doyle, Mayor of the city, was next introduced,

*On page 322, we have incorrectly described this as *Richmond* Hall. So readily does the word flow from our pen!—Ed. N. E. F.

and as its representative, extended to its visitors a hearty welcome to the city and State, and to the hearts and homes of all in the little commonwealth. His Honor recalled some pleasant recollections of the visit of the Providence Knights to Richmond several years ago, and the very strong friendships there formed, and now so happily renewed and strengthened by the present visit to our country's Centennial anniversary in Boston, and believed this happy reunion of recently estranged Brothers and countrymen was an assurance of peace, harmony and a glorious future for our whole country.

Grand Master N. Van Slyck, of the Grand Lodge of A. F. and A. M., welcomed the guests in behalf of the whole Fraternity of the State in a brief and eloquent address, which was received with peculiar appreciation.

Commander Rugg next introduced E. Sir Wm E.Tanner, Commander of Richmond Commandery, who thanked the Providence Sir Knights for their very warm and earnest greeting, but as he had used up his voice giving thanks and cheers in Boston, he hoped they would excuse him from attempting to express his feelings in words with his feeble voice. His few remarks were quite happy allusions to pleasant recollections of the past, and joyous hopes for the future, as a Knight for the Order and as a patriot for his country.

Commander Tanner closed his brief and feeling address by introducing Sir Knight William B. Isaacs, to speak for the Richmond Commandery. He made a brief, but spirited and eloquent response for his associates. He said they were very glad they came, they could not tell how glad they were, nor when they came, for since they had been in Boston they had lost the art of keeping any account of time. They had come to help build the "Second Temple"; they had set one pillar of it in the "South"; they found another had been firmly set in the "East," at Boston, and they had now come here firm in the faith that in Providence was the place to fix the keystone of the arch.

Sir Knight ex-Governor Walker was the next called upon, and he said: "Sir Knights, we are a band of pilgrims, homeward bound from the 'Mecca' of our liberties, foot-sore and dusty, and your cordial welcome warms and cheers us. We have drank patriotic inspiration from the fountain of freedom on Bunker Hill, and have been rocked in the 'Cradle of Liberty,' and are going home with a firm conviction that hereafter Bunker Hill is ours and Yorktown is

yours, and henceforth we are to be one united people with all past differences forgotten, and to work together for the good of all mankind." Governor Walker's earnest, fraternal and patriotic sentences were finely delivered, and, like all the pleasant and reassuring words spoken by the members of the Richmond Commandery, were received with most enthusiastic cheering and applause by the Providence Commanderies and all others privileged to hear them.

After the remarks of Governor Walker, the Knights left the hall, forming in the same order as before, marching through Westminster, Dorrance and Pine streets to the American Steamboat Company's wharf, where they embarked on board steamer "Day Star," Captain Allen, for Rocky Point.

THE KNIGHTS AT ROCKY POINT.

The Knights Templars had a pleasant sail down the Bay; good feeling and enjoyment beamed on every countenance. The weather was delightful; the Virginia visitors enjoyed the many courtesies of the Rhode Island Brethren, with whom there was the most cordial fraternization. Rocky Point was reached all too soon, the sail was so delightful. On arriving at the Point, the Commanderies formed in line, and the Richmond Knights and ladies were escorted by Providence Knights and ladies to the scene of the clambake, where they watched the preparatory processes with much interest, and many were the comments queer to Rhode Island ears. The guests were escorted around the beautiful grounds, and the Richmond Commandery were given headquarters in rooms over the Clam Hotel. The red cross was flying from the top of the Tower, and from the Hotel. Governor Lippitt, Senator Anthony, and ex-Lieutenant Governor Butler, were among the guests.

The shore dinner was served at one o'clock. Each Providence Knight took charge of a Richmond Knight as long as they lasted, and marched into the dining hall. The dinner was much enjoyed by the visitors after they got used to it. Having seen the clams put into the bake, they were naturally anxious to see how they came out and they were gratified.

Soon after dinner preparations were made for the still futher enjoyment of Narragansett Bay, and in due time the greater part of the Knights, ladies and guests were comfortably situated on board the

Day Star, and once more enjoying a sail. Up Mount Hope Bay, till the party could almost see the Rhode Island Historical Society celebrating the bi-centennial of the outbreak of King Phillip's war, then down by the shores of Portsmouth Grove Hospital, around Prudence Island, and so on back to Rocky Point, the good steamer took the happy party, landing them safely after an hour and a half's trip, the pleasures of which can never be fully expressed in words.

On landing no time was lost, for 'twas already past the appointed time, but the Knights were at once marched into the banquet hall. Here was a feast indeed, for sight and palate. The table was appropriately spread in form of a cross, and on it were arranged delicacies in season and out of season.

Like everything else, the dinner was heartily enjoyed in every particular, and it was enough to tempt any one of the party, even had their appetites not been sharpened by the sail. But there came a time when such pleasant pastime was no longer enjoyable. Then V. E. Sir H. W. Rugg called to order, and after emphasizing his welcome of the morning to the Sir Knights from Richmond, and their guests from Boston, he turned the command over to Right Eminent Past Grand Commander of the Grand Commandery of Massachusetts and Rhode Island, Nicholas Van Slyck. Sir Knight Van Slyck in fitting words gave the sentiment, "The President of the United States," and introduced Hon. Henry B. Anthony, U. S. Senator, who responded to the sentiment as follows:

REMARKS OF SENATOR ANTHONY.

I came here a spectator and an auditor, with no thought that I should be expected or permitted to interrupt your proceedings by any utterances of mine. But I suppose that I must regard the intimation from the head of the table as a command; and, although I have not been initiated into your mysteries, I have a wholesome fear of your discipline. And clearly I am in your power. What could one man, familiar with no weapon but the goose-quill, and without even that at hand, accomplish against the five, yes, twenty score belted Knights who are ranged under your banner, and ready to obey your commands? And don't I know from those most authentic and veritable sources of information, the anti-Masonic newspapers, (the Governor and I know that all the newspapers tell the truth,) the

terrible penalty of Masonic disobedience? And if such punishment be inflicted upon your own Bethren, who have the right of trial and the claim to mercy, how will it fall on a defenseless outsider! Plainly, it is a case of a speech or a gridiron. Better that I weary you with the former than that I broil upon the latter.

But, although I am not a member of your ancient and honorable Order, which traces its origin through the annals of authentic history into the region of dim and misty tradition, I am not so careless of what has passed in the world but I can recall the services which it has rendered to civilization, to freedom, to law, to the elevation of man and the worship of God

Beginning at the remote period when intercourse was infrequent and communication difficult, when science was occult and little cultivated, when the arts were in their rude and feeble infancy, when rank and privilege asserted an insolent ascendancy over merit and intellect and culture, too often over right and justice, your Order established a general brotherhood, not recognizing outward station, nor limited by political or geographical lines. Gathering strength as it went on, it has extended through the centuries, and spread over the world, not stopping for race or language or form of government. It flourishes alike on the glaciers of Switzerland, and beneath the palms of Oriental despotism; in free and enlightened America and England, and in superstitious and bigoted Spain and Portugal. Wherever it has gone, if I read history aright, it has carried the principles of fraternity and the practice of charity; it has mitigated the horrors of foreign wars, and ameliorated the cruelties of civil strife. Its Lodges have been erected between the camps of hostile armies, and men who were to meet on the morrow in the struggle of life and death, have exchanged knightly courtesies and have softened their personal asperities beneath its mystic symbols. It has experienced the vicissitudes that are inseparable from human institutions; it has tasted the sweets of power, and has eaten the bitter bread of exile. To-day, princes and nobles have been proud to wear the insignia of its offices; to-morrow its confessors have been burned at the stake. Under these varying fortunes, it has preserved its principles and its magnanimity. It has borne prosperity with moderation, and adversity with fortitude. It has loomed loftier through the mists of error, and gleamed brighter in the fires of persecution.

Americans will not distrust the patriotism of an Institution of

which Washington was the chief. I should be the most ungrateful and unfilial of sons if I failed to recognize its virtues; for my father was a Mason, and the Master of a Lodge, and my uncle was Grand Master of Masons, and if your privileges were hereditary, I should be within your Brotherhood.

Allow me, though not of your Order, and myself your guest, to join in the welcome you have extended to our honored visitors, who have come from that great commonwealth, the mother of statesmen and of States, which contains within herself all the elements of empire, all the resources of greatness and power. They are doubly welcome, coming to us after having refreshed their patriotism under the shadow of Bunker Hill, They are doubly welcome after the fraternal strife that divided us is ended, and we all stand together, under the folds of that flag in whose splendor we all rejoice, whose symbol is our protection, whose defense is our common care. May its starry folds forever wave over a free, prosperous and a united country.

"The State of Rhode Island" was the next sentiment, which was appropriately responded to by His Excellency Gov. Lippitt, in a brief *resume* of Rhode Island's history before and during the Revolutionary days, and in words of welcome and good feeling. Then came "The State of Massachusetts," with a response by Sir Knight William Parkman, of De Molay Commandery, Boston; "The Old Dominion," with response by R. E. Sir William B. Isaacs, Grand Commander of the Grand Commandery of Virginia, and by music, "O carry me back to old Virginny," by the American Band; "The Grand Commandery of Massachusetts and Rhode Island," with response by Grand Senior Warden, Sir Nelson W. Aldrich; "Richmond Commandery," with response by Commander Wm. E. Tanner; "The Clergy," with response by Rev. John W. Dadmun, of Boston, Past Grand Prelate of the Grand Commandery of Massachusetts and Rhode Island. This closed the formal exercises, which lasted nearly two hours, and were of sufficient interest to keep the Knights in good humor and patient attention throughout, though they were beginning to feel weary after the events of the day. The introductions to the various sentiments were most happy, and the responses were appropriate, pleasing and full of fraternal feeling. Truly it was a pleasant season.

It was now 7 o'clock, and the order was to go on board the boat. The sail up the Bay was as pleasant as had been the sail down in the

morning, with the additional pleasure of a day's happy memories, and of the friendships that had been formed. The American Band, which had done noble service all day long, did not cease their efforts, but added their music to the charms of the sail. About 8 o'clock the boat arrived at her dock, where a large assemblage of citizens were in waiting to greet the visitors from Richmond, who were escorted to the City Hotel, after which the Providence Commanderies returned to their halls and were dismissed. In the evening the Richmond Sir Knights and a few of the Providence Knights and guests were hospitably entertained by His Excellency Governor Lippitt, at his elegant mansion on Hope street. Later in the evening they were entertained at the City Hotel by Col. Albert C. Eddy.

SECOND DAY IN PROVIDENCE.

The Richmond Sir Knights remained in Providence during Tuesday, June 22d, and were the recipients of as many courtesies at the hands of their brother Knights, and of the citizens, as on the previous day, though not in so public a manner. Early in the day they were provided with carriages, and in charge of Providence Knights, were taken to many points of interest in and about the city. Everywhere they were treated with the utmost courtesy and kindness, and shown every attention. So much so, that they went away with the idea, as they said, that this is "just a magnificent city."

Just before 7 o'clock they were escorted to the Stonington depot by a large number of uniformed Sir Knights, and citizens generally, where they took the cars on their homeward journey.

AT HOME.

The Commandery reached Richmond at 10 A.M., on Friday, June 25th, and had a very enthusiastic reception. The column, in proceeding from the depot, marched into Capitol square, with the band playing Yankee Doodle, and halted in front of the Governor's mansion, when Gov. Kemper came out and congratulated the Knights on the success of their journey, and warmly welcomed them home.

We copy from the Richmond *Whig* the following report of the speeches:

ADDRESS OF GOVERNOR KEMPER.

SIR KNIGHTS: This is a pleasant scene—a beautiful and imposing

spectacle—to behold your ranks after your distant and eventful journeyings—to see you on your return unhurt, in good health and vigor, sound and jubilant. With a sincere heart, with a full heart, and in the name of our Commonwealth, I cordially congratulate you, and I welcome you, on your return to your State, your homes, and your friends. The Old Commonwealth reaches out her arms and affectionately greets her children coming back home.

Led by the beautiful teachings and the notable ties of the great Order of which you have the honor to be members, you have just journeyed to the ancient Commonwealth of Massachusetts, and to her capital city of Boston. You travelled under the guidance of "that hieroglyphic bright which none but craftsmen ever saw." You went at an interesting era, just as the hundredth year of the Republic dawns upon us. You went as you ought to have gone, as representatives of Virginia as she is. You went clothed with no garments of sackcloth, with no ashes on heads bowed in humiliation. You went professing no repentance, asking no forgiveness, making no recantations, singing no palinodes. You went as Virginians, proud of Virginia, and all her past. You went with the smell of Confederate battles on your garments, with your minds and bodies erect, with your brows uplifted, with such true faith to your State, and to the Union of States as none but brave hearts can feel, to greet and to be greeted by the representative men of New England and of all the States as respected equals and honored peers. On the basis of equal rights and equal citizenship, and equal and cordial respect and good will, you greeted and were greeted by the representatives of our sister States of the North. Notwithstanding the years of alienation and fratricidal strife, you were thus recognized and welcomed as friends and equal citizens of a reunited common country. In this spirit and in this way you have gone a step towards inaugurating the true work of the centennial period, the work which is to teach each section to see the other as each sees itself, the work which is to extinguish all sectional animosities forever, which is to abrogate all enforcement laws and other repressive and unequal legislation, which is to restore real peace, equal justice, equal rights, equal protection, equal beneficence, harmony, fraternity and prosperity to every section and to every portion of the great American Republic. On such a basis as that may the American Union of States rest, indissoluble, indestructible, eternal as the solid continent on which we stand. On

no other basis ought it to rest. On no other basis will any patriot desire it to rest.

And now you are carried back to old Virginia. You went to Massachusetts in a good work and in the spirit of true peace. Not one of you

> Whose heart has not within him burned
> As home his footsteps he has turned
> From wandering on that distant strand.

You bore Virginia's escutcheon with you in your pilgrimage, and you bring it back home to-day without a stain or blemish on its glittering surface. I thank you; and the people of Virginia, whose hearts you have touched, welcome you and thank you.

In conclusion, let me tender you the best hospitalities of the Executive Mansion, and let me greet each of you by the hand. God grant health, peace, happiness, and long life to each Templar of the Richmond Commandery.

SPEECH OF COMMANDER TANNER.

Eminent Commander William E. Tanner was then called upon to relate something of the experience of the Commandery during their pilgrimage.

He said: I feel that I would not be doing justice to ourselves if I should remain silent at this time, and content myself simply with shaking our Governor by the hand. I suppose that because of the position I occupy in this Body and the jewels I wear, it is expected of me that I should say something. Well, as our Governor has said, we have been into a strange land, among a strange but generous and hospitable people; we have passed through many foreign cities—that is, I should say cities that were at one time foreign to us, but now of one and the same country—and everywhere we have been cordially received and treated like friends and brothers. We have been the welcome guests, the constant associates of governors, mayors, of greater or lesser dignitaries, of big Masons and little Masons, and in these few days we have spent among them, the broken bonds of our ancient friendship have once more been welded together to endure, I trust, forever.

I have no words adequate or strong enough to describe what we have seen, heard and experienced. I can only say that from the moment we set foot in Baltimore on the route to Boston until our

arrival here, our whole progress has been a triumphant ovation. No seventy-five men have ever been *feted* as we have been. That much good will result from these things is a matter of course, and the Masons will have their full share in this work, so nobly, so auspiciously begun, of restoring harmony and good feeling to all parts of this great country. This, indeed, would have been done long ago, if the matter of our sectional differences had been left to the control of the Masons.

SPEECH OF SIR KNIGHT VANDERSLICE.

Sir Knight Rev. George C. Vanderslice, in response to a request from Commander Tanner, mounted the steps, and rather surprised the assemblage at the outset by saying: "We started from Virginia to join in a funeral procession for the burial of a dead body. That dead body," he said, after a pause, "was sectional hate and discord. The tomahawk of civil strife, which brothers' hands had buried in the brains of brothers, was then forever buried. They had cemented the bonds of an enduring brotherhood, and together erected over the grave of the past a monument which should testify to the world of a reunited, revivified and strengthened nation."

The speaker was very eloquent in describing the receptions they had met with in their journey northward, in Baltimore, Wilmington, and Providence. They had been everywhere cheered, and feasted, and flattered, and at Providence a repast awaited them which he had never seen equalled for its variety and abundance. At Boston, the old cradle of liberty, they were welcomed by the hand and taken to the hearts of the people. Here they felt again the rocking of the old cradle, and not one of them, he supposed, but felt in his heart the stirrings of a new-born patriotism and love of country—not of a section, but of the whole country.

The speaker was enthusiastic and eloquent in describing the reception of the Templars by the ladies of Boston. The fairest of these New England women, and they were fair indeed, had come to them as they stood in line on Columbus Avenue and exchanged a hand-grasp with each, and to each presented a bouquet of bright and beautiful flowers. It was the most beautiful, the most inspiring, heart-reaching spectacle he had ever witnessed. There was not a Templar's breast but swelled with emotion, not an eye but was suffused with tears of joy.

In conclusion, he said that from this time henceforth the old Commonwealths of Virginia and Massachusetts were married in a union of heart and hand—in a union such as no man or set of men could ever dissolve.

The speaker was frequently applauded.

At the conclusion of his remarks, the Templars reformed; and, after giving three cheers for Governor Kemper, took up the line of march for Masons' Hall, through Governor and Franklin streets.

THE COLLATION—GOOD CHEER AND PATRIOTIC SENTIMENTS.

At Masons' Hall a sumptuous collation had been provided. Here, after ample refreshment, the Eminent Commander, Colonel Tanner, called upon the Rev. Dr. Bitting (a Knight Templar), who eloquently and appropriately alluded to the visit his brethren had made to Boston and the beneficent results which are to flow from it.

Colonel Tanner next gave an account of the triumphant ovation which had been accorded to his Commandery at Boston and Providence, saying that nothing that money could purchase or hospitality suggest had been withheld from them by their brethren of New England.

Governor Kemper again spoke, and this time with much pleasant humor. His Excellency's remarks were heartily applauded.

Colonel William S. Gilman was the next speaker. His speech was eloquent, patriotic, and spiced with *a propos* humor.

After rounds of cheers for Boston, Providence, Wilmington, Baltimore, old Virginia, etc., the brethren separated and repaired to their homes, the Knights Templar appreciating the efforts made by their home brethren to give them a proper reception after their grand trip to New England.

MONUMENT TO HALLECK, THE POET.—A Monument to Fitz Greene Halleck was dedicated on the eighth of July, 1869, at Guilford, Conn. The New Haven Commandery of Knights Templars, and St. Alban's Lodge, No. 38, were present and assisted in the ceremonies.

Editorial Miscellany.

CONSTITUTION OF COCHICHEWICK LODGE.—A Special Communication of the M. W. Grand Lodge of Massachusetts was held in North Andover, on the 24th of June last, for the purpose of constituting Cochichewick Lodge, dedicating its hall, and installing its officers. The Lodge derives its peculiar title from the Indian name of the town of Andover. The ceremonies were conducted by R. W. Charles A. Welch, Deputy Grand Master, the Grand Master being prevented from attending by important business.

The Grand Officers proceeded by way of Salem to North Andover, where they arrived about noon. On repairing to the house of the Treasurer of the new Lodge, Brother Horace N. Stevens, they found a bountiful collation provided, which was discussed with great satisfaction. Under the escort of Bethany Commandery, of Lawrence, and Winslow Lewis Commandery, of Salem, they then proceeded to the Lodge-room. The Grand Lodge was opened in due form, the hall was dedicated and the Lodge constituted according to ancient form. At the conclusion of these services the Deputy Grand Master briefly addressed the members of the new Lodge, congratulating them upon the happy auspices under which their enterprise has been inaugurated, giving them good counsel as to the wise improvement of their high privileges and the proper discharge of their important duties as a branch of our ancient and widely-extended Fraternity, and wishing them the realization of all the happiness and prosperity they anticipated.

The procession was then re-formed and conducted to the Congregational Church, for the purpose of installing the officers of Cochichewick Lodge. The house was completely filled with the Brethren and their friends, a large proportion of the audience being ladies. The Master was installed by the Deputy Grand Master, the Wardens by the Grand Wardens respectively, and the other officers by Past Grand Master John T. Heard. Proclamation having been made that Cochichewick Lodge was regularly organized and its officers duly installed, the Deputy Grand Master, in very happy and complimentary terms, introduced Brother George B. Loring, of Salem, whom the Lodge had selected as the orator of the occasion. Brother Loring then mounted the pulpit from which his father was accustomed to preach when the orator was a boy, and delivered a very comprehensive and striking address, comprising a very full summary of the history of Freemasonry, a sketch of its wide diffusion throughout the civilized world, and of the important influence it has every-

where exerted in favor of human freedom and equality. The address was listened to with great attention, and was very highly commended. It was published in full in some of the newspapers of that day.

At the close of these exercises the line was again formed and conducted to the Town Hall, where a collation had been provided by the Lodge. The Grand Officers very hastily disposed of their share of this most acceptable refreshment and then hurried to the railroad station. They reached Boston about seven in the evening, looking somewhat the worse for their journey. The day had been the warmest of the season and the roads were exceedingly dusty. Cochichewick Lodge was launched amid the sweat of many brows, and certainly raised a great dust in the first "go off." We trust hereafter she may enjoy the duly tempered sunshine of prosperity, and that she may keep her garments pure and unspotted.

The officers of the new Lodge are as follows: Louis Weil, W. M.; Joseph F. Allen, S. W.: John Parkhurst, J. W.; Horace N. Stevens, Treas.; Charles F. Johnson, Sec.; Robert Brookhouse, Jr., S. D.; William Ingalls, J. D.; C. P. Morrill, Chap.; Joseph N. Taylor, Marshal; Isaac N. Dixon, S. S.; Henry Newhall, J. S.; Matthew S. Dixon, I. S.; Frederick P. Hanaford, Tyler.

The Richmond Pilgrimage.—The entertainment of the Richmond Knights was an affair so enjoyed by all concerned, and destined, as we believe, to be productive of so much good to the Fraternity and to the country, that we could not resist the temptation to give a very full and complete account of it from the start until the arrival at home. We have been obliged to omit many interesting details, and yet, some of our readers may be inclined to question the propriety of devoting so much space to one subject. They will, however, pardon that when they consider how many brethren will be greatly interested in the narrative and that a large portion of it is contained in *extra* pages. We were unwilling to cut it short or to divide it, and preferred to give it in full and in one number, though at considerable cost to our own pocket. The Fraternity are greatly indebted to the De Molay Commandery, which has so generously conducted this affair, and especially to the Commander, Sir Knight John M. Clark; to the Recorder, Sir Knight George Phippen, Jr.; and to Sir Knights William F. Davis, Marlborough Williams, Benjamin F. Guild, and George F. Wright, of the Committee of Arrangements. Those Brethren were indefatigable and their labors were enormous. They, however, have the satisfaction of reflecting that they successfully carried through one of the the grandest interchanges of fraternal and patriotic sentiment ever heard of.

A Masonic Relic.—There was recently exhibited in Richmond, Va., an ancient Master Mason's apron, originally made for General Daniel Morgan, of Revolutionary fame, out of a part of his wife's satin wedding gown, and worn by him in the Winchester, Va., Lodge in 1765. The apron is now the property of a Kentuckian, a descendant of Gen. Morgan.

Constitution of Norfolk Lodge, of Needham, Mass.—A Special Communication of the M. W. Grand Lodge of Massachusetts was held at Needham, on Thursday afternoon, the 1st inst., for the purpose of constituting Norfolk Lodge and installing its officers. The M. W. Grand Master conducted the services. The ceremony of constituting the Lodge was performed in the Lodge-room, and was, of course, in private. When it was concluded, the Grand Officers were escorted by the members of the Lodge to the chapel of the Congregational Church, where the installation services were performed in the presence of a large number of ladies and invited guests. The W. Master was installed by Grand Master Everett, the Senior Warden by Past Grand Master Heard (acting Senior Grand Warden), the Junior Warden by R. W. Henry Endicott (acting Junior Grand Warden), and the remaining officers by Past Grand Master Coolidge (acting Deputy Grand Master). After these exercises were concluded, the Grand Master gave suitable words of encouragement and instruction to the officers and members of the new Lodge. At fifteen minutes past six, the Grand Lodge was closed in Ample Form. A collation followed, after which brief speeches were made by the Grand Master, the Past Grand Masters and others. The occasion was much enjoyed by all present.

The following is a list of the officers of the new Lodge: Emery Grover, W.M.; James E. Chapman, S.W.; Edward A. Mills, J.W.; Elbridge G. Leach, Treas.; John T. Abbott, Sec.; Edward Dorsey, S.D.; Edgar M. Bowers, J.D.; Rev. Stephen G. Abbott, Chaplain; Aaron Twigg, Marshal; Theo. F. Hanks, S.S.; John F. Edwards, J.S.; Isaac R. Stearns, I.S.; Lewis Armstrong, Tyler.

Dedication of a new Masonic Hall at Natick, Mass.—R.W. Charles A. Welch, Deputy Grand Master, assisted by the officers of the Grand Lodge of Massachusetts, dedicated the new hall of Meridian Lodge to the purposes of Freemasonry, in due form, on Friday evening, July 16th. The ceremony was attentively observed by a numerous assembly of ladies and members of the Craft. A quartette of male and female voices rendered very beautifully the musical portion of the exercises. The Deputy Grand Master closed the services with an oppropriate address, commending the brethren for the zeal, good taste and liberality manifested in the preparation of the new apartments, so much superior to those which were destroyed by fire a few months ago. He urged upon them increased zeal in perfecting the inner life of Masonry, that it might correspond with the outward beauty and adornment they were now to enjoy in their new halls.

The ladies and Brethren, to the number of about two hundred, then repaired to the banquet-hall and enjoyed an elegant collation. After a humorous speech from the Deputy Grand Master, the Grand Officers hurried away to take the train, and arrived in Boston about 11 o'clock.

Death of the Grand Tyler of Maryland.—Brother Daniel A. Piper, Grand Tyler of the Grand Lodge of Maryland, died at his residence in Balti-

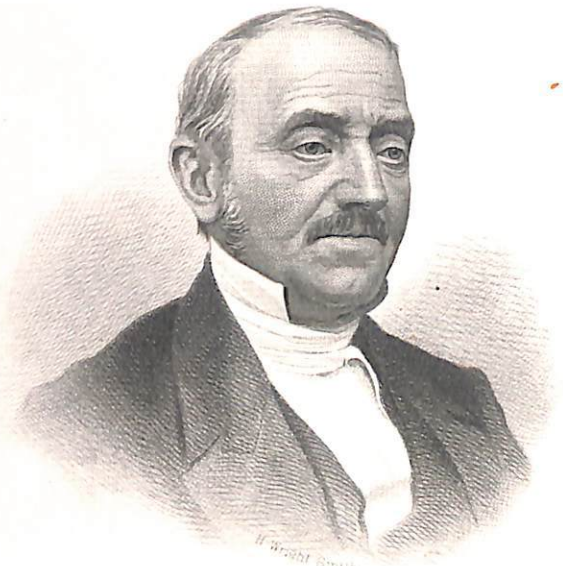
more, on the 26th of June last. He has been identified with the Fraternity for nearly fifty years, having been initiated in Rockingham Union Lodge, of Harrisonburg, Rockingham County, Virginia. He had held many important positions in the Grand Lodge of Maryland, and was very extensively known and highly esteemed by the Craft throughout the country.

AN ANTI-MASONIC DEFEAT.—On the 28th of May last, Hon. Sam'l G. Arnold delivered an historical address in Providence, R. I., on the one hundredth anniversary of the opening of the First Baptist Meeting-house in that city. He relates that the Society was disturbed by the vagaries of the anti-Masons, but came safely out of the contest. "In 1830, the great anti-Masonic controversy, which, in America, culminated in the Presidential contest of 1832, with William Wirt as the leader of a powerful political party, and which, at this day, is agitating the Church of Rome with excommunications on one hand, and the expulsion of Pope Pius IX. from the Order on the other, began to show itself in this church. In May of that year, the church voted unanimously 'that they will still hold in their fellowship those brethren who are Freemasons.' Still the excitement raged, and charges were brought against the pastor and others who were members of the Order. In August, a stormy meeting of six hours' duration resulted in a unanimous vote of acquittal. The discord finally ceased upon the withdrawal of the members who had brought the charges."

THE ONE HUNDREDTH ANNIVERSARY OF GENERAL WARREN'S DEATH.—A Special Communication of the Grand Lodge of Massachusetts was held at the Masonic Temple, Boston, on Thursday, June 17th, 1875, for the purpose of solemnizing the one hundredth anniversary of the death of its illustrious Past Grand Master, Major General Joseph Warren.

The Grand Lodge was opened in Ample Form at fifteen minutes past ten o'clock, A. M., and proceeded to the place assigned it in the great military and civic procession of the day, in accordance with the invitation of the Bunker Hill Monument Association and the municipal authorities of the city of Boston. The delegation occupied five carriages and consisted of the following-named Brethren: — the Grand Master, Grand Wardens, Grand Treasurer, Recording Grand Secretary, Grand Marshal, all the past Grand Masters except Brother Parkman (who was engaged with the Richmond Commandery), R. W. Brother A. A. Dame, S. C. Lawrence, W. F. Salmon, I. H. Pope and Brother Francis C. Whiston.

After passing over the route of the procession, more than six miles in length, the Grand Master, with the other Brethren named above, left the line at the foot of Bunker Hill and proceeded to a building on Union Street, now occupying the site of the Old Green Dragon Tavern, where the Massachusetts Grand Lodge and its Boston subordinate Lodges were accustomed to meet one hundred years ago. What took place on that hallowed site on this occasion will be found recorded in our account of the Pilgrimage of Richmond Commandery to Bunker Hill.



Winslow Lewis

THE

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Old Halls in London Associated with Masonry.

No. 4.

FISHMONGERS' HALL.

The first occasion when the Grand Lodge assembled at this place was for the ceremonies attending the Assembly and Feast of the 15th of April, 1736. The record of it, contained in the Constitutions of 1784, is very brief. It was, however, distinguished by the considerable number of prominent persons present.

"ASSEMBLY and FEAST at Fishmongers' hall, on Thursday, April 15, Deputy Grand-master Ward, with his wardens, and the noble brothers, the Duke of Richmond, the Earls of Craufurd and Albemarle, Viscount Harcourt, Lord Erskine, Lord Southwell, Mr. Anstis, garter king at arms, Mr. Brody, lion king at arms, with many other brothers, all duly cloathed, attended the grand master elect; and from his house at Whitehall, made the procession in coaches, with the band of music, eastward to the hall.

"Deputy Grand-master Ward proclaimed aloud our noble brother John Campbell, earl of Loudon, grand master of masons; who appointed

John Ward, Esq. deputy grand master,
Sir Robert Lawley, bart.
William Græme, M. D. and F. R. S. } grand wardens.

The secretary and sword-bearer were continued."

Three other meetings were held for the Assembly and Feast, in this hall, namely: on the 28th April, 1737, when the Earl and Viscount Darnley, Lord Clifton, was installed grand master; the 27th April, 1738, when Henry Brydges, Marquis of Caernarvon, was proclaimed

grand master; and on the 3d May, 1739, when the office was filled by Robert Lord Raymond, Baron of Abbots-Langley.

In the "*Curiosities of London*" we find the following account of the Fishmongers' Company and its Hall.

Fishmongers' Hall, at the north-west foot of London Bridge, was rebuilt by Roberts in 1830–3, and is the third of the Company's Halls nearly on this site, part of which was then purchased at the rate of 630,000 l. per acre. It is raised upon a lofty basement cased with granite, and containing fire-proof warehouses, which yield a large rental. The river front has a balustrade terrace, and a Grecian Ionic hexastyle and pediment. The east or entrance front is enriched with pilasters and columns, and has in the attic the arms of the Company, and two bas-reliefs of sea-horses. The entrance hall is separated from the great staircase by a screen of polished Aberdeen granite columns; and at the head of the stairs is a statue, carved in wood by E. Pierce, of Sir William Walworth, a Fishmonger, who carries a dagger.

In his hand was formerly a dagger, said to be the identical weapon with which he stabbed Wat Tyler, though in 1731 a publican of Islington pretended to possess the actual poniard. Beneath the statue is the inscription:

> "Brave Walworth, knight, lord-mayor, y' slew
> Rebellious Tyler in his alarmes;
> The King, therefore, did give in liew
> The dagger to the City armes.
> In the 4th year of Richard II. anno Domini 1381."

A common but erroneous belief was thus propagated: for the dagger was in the City arms long before the time of Sir William Walworth, and was intended to represent the sword of St. Paul, the patron saint of the Corporation.

The reputed dagger of Walworth, which has lost its guard, is preserved by the company; the workmanship is of Walworth's period. The weapon now in the hand of the statue (which is somewhat picturesque, and in our recollection was coloured *en costume*) is modern.

The Company has numbered about fifty lord mayors, among whom was Sir William Walworth, who, in his second mayoralty, slew Wat Tyler, commemorated in a pageant in 1740 by a personation of Walworth, dagger in hand, and the head of Wat Tyler carried on a pole.

Next among the lord mayors was Sir Stephen Foster, who rebuilt Ludgate prison; also, Sir Thomas Abney, the friend of Dr. Isaac Watts. Dogget, the comedian, was a Fishmonger; and his bequest of a coat and a silver badge is in the direction of this Company, who have added four money-prizes.

Thomas Dogget, who wrote *The Country Wake*, a comedy, 1696, was born in Castle street, Dublin. He first appeared on the Dublin stage; and subsequently, with Robert Wilks and Colley Cibber, became joint manager of Drury-lane Theatre. He was a friend of Congreve, who wrote for him the characters of Fondlewife in the *Old Bachelor*, and Ben in *Love for Love*. Dogget's style of acting was very original, and he was an excellent *dresser*. He died in 1721, and, being a staunch Whig, bequeathed a sum of money to purchase a coat and silver badge, to be rowed for on the Thames on the 1st of August annually, to commemorate the accession of the House of Hanover to the throne of Great Britain:

> "Tom Dogget, the greatest sly drole in his parts,
> In acting was certain a master of arts;
> A monument left—no herald is fuller,
> His praise is sung yearly by many a sculler;
> Ten thousand years hence, if the world lasts so long,
> Tom Dogget will still be the theme of their song;
> When old Noll, with great Lewis and Bourbon, are forgot,
> And when numberless Kings in oblivion shall rot."
>
> *Written on a window-pane at Lambeth, August* 1, 1736.

The Court dining and drawing rooms face the river, of which they have a fine view, with the Kent and Surry hills. The banqueting-hall is 73 feet by 38 feet, and 33 feet high, and has Sienna scagliola Corinthian pilasters, between which are suspended the arms of the benefactors and past prime-wardens of the Company; at one end of the hall are the royal arms, and opposite, those of the Fishmongers, in stained glass; on the front of the music gallery are emblazoned the arms of the City and Twelve Great Companies; this introduction of heraldic insignia, in a Grecian hall, being novel but very striking, and especially when lighted up by eight chandeliers. Among the *Curiosities*, besides Sir W. Walworth's dagger, is his funeral-pall, of cloth-of-gold; the sides embroidered with the Saviour giving the Keys to St. Peter, and the Fishmongers' Arms; and the ends with the Deity and ministering angels; here, too, is a plan of the show at

Walworth's installation as mayor, probably the oldest representation of a lord mayor's show extant. Here also are eight curious pictures of fish, by Spiridione Roma, skilfully grouped and correctly coloured. Among the portraits are William III. and Queen, by Murray; George II. and Queen, by Shackleton; the Duke of Kent and Admiral Earl St. Vincent, by Beechy; and Queen Victoria, by Herbert Smith. Here also is preserved the old flag presented to Earl St. Vincent by the crew of the *Ville de Paris*, in which the shot-holes have been carefully darned over and repaired. In the Court dining-room is a splendid silver chandelier, made in the year 1754, weight 1350 oz. 14 dwts.

The several apartments were re-decorated by Mr. Owen Jones, in 1865.

The presidential chair of the Prime Warden (the Fishmongers have not a Master) is a relic of Old London Bridge, and commemorative of the new one; bridge piers form the angles, arches support the seats, and across the back are carved the old and present London Bridges, and other Thames bridges. On a silver plate in the back is inscribed: "This chair was made by J. Ovenston, 72 Great Titchfield street, London, from a design given by the Rev. William Jolliffe, Curate of Colmer, in Hampshire; and it was made entirely from the wood and stone taken up from the foundation of Old London Bridge, in July, 1832, having remained there 656 years, being put down in June, 1176, by the builder, Peter, a priest, who was Vicar of Colechurch; and 'tis rather curious that a priest should begin the bridge, and, after so long a period, that a parson should clear it entirely away." Upon the seat of the chair is incised: "I am a part of the first stone that was put down for the foundation of Old London Bridge, in June, 1176, by a priest named Peter, who was Vicar of Colechurch, in London; and I remained there undisturbed, safe on the same oak piles this chair is made from, till the Rev. William John Jolliffe, Curate of Colmer, Hampshire, took me up in July, 1832, when clearing away the old bridge, after New London Bridge was completed."

The Fishmongers were incorporated 500 years since, and they existed as a guild two centuries earlier. By letters patent 10th of July, 37 Edward III. (1364), the fraternity was incorporated anew, by the name of the Mystery of the Fishmongers of London. They were among the earliest of the metropolitan guilds, and were amerced

in the reign of Henry II. The earliest Parliamentary enactment on our statute-books relative to fish is that of Edward I., who was glorified, on his return from his Scottish victory in 1298, with a most splendid pageant by the Fishmongers, in which figured gilt sturgeons and silver salmon, and a thousand horsemen. In the year before their incorporation the Company had made Edward III. a present of money towards carrying on his French wars, the sum being 40l., only one pound less than the Mercers, the highest Company. In 1382, Parliament enacted that "no Fishmonger should for the future be admitted Mayor of the City," which prohibition was, however, removed next year. Before the union of the Salt and Stock Fishmongers, they had "six several Halls: in Thames street, twain; in New Fish street, twain; and in Old Fish street, twain." Next, the Fishmongers' Company was formed by the junction of the two Companies of Salt Fishmongers and Stock Fishmongers, and was incorporated by Henry VIII., in 1536.

The first Hall of the joint Company in Thames Street, in Hollar's view, 1647, has a dining-hall across the original quadrangle; the whole pile was of stone, embattled and reaching to the water's edge; it had Tudor-shaped windows and square wing-towers, and altogether resembled a castle. In the Great Fire,

> "A key of fire ran all along the shore,
> And frighten'd all the river with a blaze."
>
> DRYDEN'S *Annus Mirabilis.*

The Hall was entirely destroyed, but was rebuilt in 1674, not by Wren, as generally stated, but by Jarman, as proved by the Company's books: this edifice had a stately river-front, with an entrance from Thames street, and was taken down in 1831, the Company having sold a portion of the land to the City for the New London Bridge approach. The cellars had been let as "Wine Shades," from the year 1697, the entrance being from the quay; here "the citizens drank their genuine old port and sherry, drawn from the casks, and viewed the bridge-shooters and boat-racers." The "Shades" were subsequently removed to the house of Alderman Garratt, who, as Lord Mayor, laid the first stone of the present London Bridge.

Among the Trust-estates and Charities of the Company is St. Peter's Hospital, originally erected at Newington, but taken down in 1851, and rebuilt on Wandsworth Common.

The Stock Fishmongers, from the earliest times, adopted St. Michael's Church, Crooked lane (rebuilt and enlarged by their two eminent members, John Lovekyn and William Walworth), as their general burial-place, to which they added "the Fishmongers' Chapel." St. Michael's was destroyed in the Great Fire, was rebuilt by Wren, but was taken down in 1831 for the New London Bridge approach.

The history of the Fishmongers abounds with curious details of their trade and mystery; and their regulations, even to the crying of fish, are very minute. The ancient market can be traced. The Fishmonger's statutes have not entirely fallen into desuetude: they had power in early times "to enter and seize bad fish"; and to this day two inspectors are employed by the Company, and report to the Court the number of unwholesome fish destroyed. The Charter by which the Company is now governed was granted in the reign of James I. The property of the Fishmongers has greatly increased in value; and the Charity Commissioners, at their latest visitation, bore testimony to the excellent administration of the funds of the Company. Curious it is to look back at the empty enactment of 500 years since, "that no Fishmonger be Lord Mayor of this City," and contrast it with the records which show that more than fifty of the Company have been Lord Mayors. Stow tells us of "these Fishmongers having been jolly citizens, and six Mayors of their Company in the space of twenty-four years"; and in our time Aldermen Sir Matthew Wood and Mr. William Cubitt, Fishmongers, each filled the civic chair twice, in successive years.

On February 12, 1863, the Prince of Wales took the first step towards becoming a member of the Corporation of the City of London, by taking up his freedom of the Company of Fishmongers, of which his Royal Highness's father and grandfather were also freemen. On July 10, 1864, the Company had been incorporated 500 years: the day was Sunday; and, on Tuesday following, the event was celebrated by a festival at Fishmongers' Hall, the Prime Warden, Mr. James Spicer, presiding, and prefacing the toast of the evening with a *precis* of the history of the Company. J. T. H.

The Monstrous Designs and Doings of the Masons.

Some years ago the *Chicago Times* thus amusingly burlesqued the anti-Masonic shriekers:

St. John's day is observed by those people who killed Morgan. Morgan was a man who was killed in time to carry an election. His initials were G. E.,—Good Enough Morgan.

Having some curiosity to see the people who killed Morgan, in order to carry a New York election, I went out to the celebration at Haas' Park.

The men who killed Morgan had red plumes in their hats, which indicates their bloody character. They also all had swords. They are the same kind of swords with which G. E. Morgan was slaughtered. They also carried several immense poles, which are pointed at one end. These poles are employed for the purpose of marking spots to be used for the graves of those whom the Order slaughters.

A good many of the men had engravings of skulls on their breasts. These are accurate likenesses of the skulls of men who have been murdered by the Masons. When a Mason has killed three men, he is entitled to wear a likeness of his victims' heads, and to take the degree known as Golgotha.

This is the true explanation of these skull badges. Of course the Masons do not own it. They pretended that they wore these skulls on account of the wet weather. They said a flood might come up, and they wanted to be ready to skull themselves to dry land.

The Masonic performances in Haas' Park were of a sinister character. How many men and women were slaughtered during the orgies of the day, and buried among the shadows, no one, unless a member of the anti-Masonic societies, will ever know. One man, not a Mason, was discovered among the crowd. An hour later he was found prone on his back behind a tent. He was dead, yes, dead-drunk.

Some of the ceremonies of the saturnalia were horrifying. One Druidical-looking Mason, with a long gray beard and lurid spectacles, read something from a roll of manuscript. As he did so, he was surrounded by an auditory that occupied itself with weird and fantastic ceremonials. His words seemed to fill them with a strange power. Unearthly sounds filled the building, in which one could distinguish gurglings like that of blood from gashed throats, or the flow of

champagne from bottles. The air was filled with whizzing pellets of the size of corks. Bursts of laughter tore through the din. The further the speaker with the lurid spectacles proceeded, the louder grew the clamor.

It was a fine address—probably. It was a ceremonial said to be illustrative of the condition of the Masons who built the tower of Babel.

Nature evidently does not like Masonry. It rained terrifically. The building in which the Morgan-killers were assembled was a shed which did not shed water. Apparently it was a wood shed; in reality it was a wouldn't shed.

Some of the Masonic rites are peculiar. As everything about the Craft has some mathematical connection, the triangle, the square, the pentagon, &c., were symbolized. The circle was represented by six small rings about the size of a silver dollar. A Masonic candidate would take these six rings and attempt to throw them, one at a time, over spikes driven in a board. To take one of these degrees costs twenty-five cents. If the candidate threw one of the rings around one of the spikes, he was adjudged worthy and well-qualified.

Another degree, which was conferred upon a good many, was one in which the candidates stood in rows, and poured an amber-colored fluid, with a creamy surface, into their opened mouths. These degrees cost five cents each. One man took forty-two of them during the afternoon. He was then the highest Mason on the ground, except a thermometer. There was a thermometer on the ground that had reached the 85th degree.

Among other orgies of this Masonic gathering, was one in which the members of the Craft formed in squares on a smooth board floor. Then, to the sound of music, they broke into parallelograms, rhomboids and diagonals. Each member, in this class of orgies, was accompanied by a woman. The latter seemed to like it.

Every once in a while would be heard a loud exclamation. It came from somebody who was being murdered. In several cases of which I was a witness, these fell victims of Masonic vengeance were outsiders, who were disposed of by being shot in the neck.

Lovely women were there, who mingled with the descendants of the men who killed Morgan as freely as if they had been pious members of the Young Men's Christian Association. A woman is a mystery. Her liking for Masonry can only be explained on the

ground that it is composed exclusively of men. In loving Masonry she is engaged in a sort of wholesale business of the affections.

The sexton of the Order is a man named Berry. He has charge of the Berry-al services. It has its Bailey, which will hold more than any other institution of the kind in existence.

And all the time the killing was going on about the encampment. Just how many were slaughtered will not be known with certainty until the next meeting of the anti-Masonic convention.

Mrs. Livermore is not a member. She stated the other day that when she was born she turned her face to the wall and wept, because she was a girl, and was therefore forever debarred from being a Mason and obtaining her rites.

There were several cases of missing men, which shows the true character of Masonry. One woman missed her husband. They had been long married and she had learned to like him. And now he was gone. She commenced a frantic search. She found him in a tent, conversing in low, impassioned tones with a woman younger and better looking than herself. Her heart was broken at the sight! Such are the doings of Masonry!

They had what was called an encampment. A Mason in camp meant one who was engaged in something horrible, as can be proved by the proceedings of the anti-secret national convention. The latter had some camps. These scamps at Farwell Hall differed from those camps at Haas' Park.

Towards night, when the Masons grew tired of slaughter, they simply selected their victims, and left them bound. I saw scores of them bound—for home. It was a thrilling spectacle. One's heart bled as he contemplated their woe-begone faces.

There were two Masons there who seemed to appreciate the true character of the Order to which they belong. Their names are Stevens and Ellis. Both of them are in the habit of looking down the mouth.

Enough has been said in this article to show up the true character of Masonry. Their orgies at Haas' Park, among the trees, show their treasonable nature The number of knights among them prove the darkness of their proceedings. Unless everybody wishes to be Morganized, they should be suppressed.

The Master of a Lodge—His Duties.

[From the *Canadian Masonic News.*]

It has often occurred to us that the nature of the engagements, both expressed and implied, which are entered into by the Master of a Lodge, is, in general, but indifferently understood or appreciated. It is reasonable to presume that any man of ordinary understanding, who has gone through the subordinate offices, will, by the time he reaches the chair, be able to perform his part in the ceremonies of the Lodge with accuracy and propriety. If not, he must be a cypher; "if he can do nothing, but say nothing, he shall be nothing here." But we have a right to expect more than the getting by rote a few phrases. The Master should possess, and should be able to impart, some knowledge of the meaning and origin of our ceremonies, which, unless explained, may seem frivolous or tedious formalities. They are, it is true, calculated to awaken rational curiosity, and are fraught with meaning: Masonry, still bearing the impress of its Asiatic origin, teaches its moral precepts by symbolical actions. But explanation is needed to convey that meaning, and "the master" is not only supposed to be a master of *man*, but a master of *work*. The vulgar and illiterate may stand amazed at what they cannot comprehend: but Masonry is not confined to the vulgar and illiterate; there are men of high intellectual acquirements in our society, anxious not merely to share in its benefits, but to be instructed in the boasted philosophy that is "veiled in its allegories and illustrated by its symbols." Why, then, should we tolerate that ignorance which is the result of mere apathy? Surely it is worth while to know somewhat of a subject which engages the attention of many estimable and intelligent persons. And the means of that knowledge are in our reach. Masonry has now broken through the restraint which the timid jealousy of our predecessors had imposed upon it. We have shared in the irresistible progress of the age, and we now have Masonic treatises, magazines and journals, all devoted to the explanation of Masonic history, antiquities and principles. We attract more attention than heretofore, as appears not only by the multiplicity of our authorized publications, but by the host of spurious and despicable rituals and pretended exposures which feed the credulity of the vulgar.

To become Master of his Lodge is the legitimate object of every young Brother who takes any interest in our Society. The very questionable policy of our present regulations seems to be to open to each in succession the way to the Mastership—almost, if not altogether, as a matter of course. Now, our younger Brethren may rest assured that, although, in deference to a usage, which it is too late, perhaps, to abolish, we may place a careless or ignorant Mason in the chair, invest him with the badge of authority, and address him with the external forms of respect, we cannot command for him the deference and consideration which will be sure to follow the enlightened and expert. He will be like the figure-head of a ship—placed foremost, and gaudily decorated; but, after all, it is a mere effigy, not contributing in the least to the management of the vessel. In small, as in great things, *knowledge* is power—intellectual superiority is real pre-eminence.

An ignorant Master may, however, find some charitable friend to prompt him—some expert craftsman to explain for him what he could not explain for himself. All that is but little creditable to the Master's ability, and cannot, one would think, be gratifying to his good opinion of himself; yet it is not necessarily injurious to the Institution. But what shall we say of those who regard the office of Master of a Lodge as no more and no less than the presidency of a convivial club, which is to have no more effect upon our conduct in life than as it may enable us to pass a pleasant evening occasionally in sociable company? This is not so uncommon a case. The prevalence of this notion of Masonry (especially among the higher classes of society) has in a measure paralyzed its powers in doing good, and made it at best the empty image of what it *ought* to be, and *might* be, if well understood and thoroughly practised. We are often taunted with making too much of Masonry; but the truth is, we greatly underrate both its objects and capabilities, and are, therefore, too ready to admit men among us whom we can hardly expect to bestow a single thought upon either. The avowed enemies of Masonry have striven hard, but in vain, to injure it. Our worst foes have been those of our own household, who have tarnished the brightness of Masonic purity, and lowered the standard of Masonic excellence.

Let us hope, however, that, as juster notions have begun to prevail, the office of Master will cease to be a mere name, and will resume its ancient utility and importance.

The Master's rights do not take effect until his installation. Once installed, his authority becomes absolute in his own Lodge, although due checks are provided by the Constitutions of Freemasonry against the arbitrary exercise of it. It is presumed that his Brethren have elected one in whom they may confide, and that his conduct will be neither capricious nor tyrannical; therefore, by the immemorial Masonic law, obedience is his right, and he must be obeyed accordingly. By electing him, his Brethren have given him, so far as they are concerned, an indefeasible right to preside in the Lodge during his term of office; therefore, they cannot remove, suspend, nor censure him, nor vote him from the chair, nor prevent him from taking it. They cannot compel him to open, close, or adjourn the Lodge. He does all this at his own pleasure, as our ancient forms of opening and closing sufficiently prove; and here, let us remark, how practically useful are these ancient forms, which are frequently hurried over, as too familiar. Every Master should insist upon these being strictly observed and accurately repeated in his Lodge, without abridgment or alteration. They remind each officer of his duty, and all of the due subordination which so peculiarly distinguishes the society.

There are certain matters which the Master must decide on his own responsibility, and on which he should not put any question to the Lodge—namely, all points of order, ceremonial, Masonic law and discipline, in which we include the arrangement of Lodge business. These he must determine according to his own conscientious notions of what is right, no matter how urgently he may be pressed to the contrary; if he does not, he is unworthy of his station. And his decision on each question should be at once and cheerfully submitted to. There must be no altercation, protesting, disputing or remonstrating between the Master and the craftsmen. Even the ordinary marks of approbation or disapprobation are un-Masonic and irregular. As, in a court of justice, the opinion of the judge, though not always assented to as correct, is invariably treated with deference, and presumed to be right until it has been set aside by superior authority, so it should be with the decisions of a Master in his Lodge. And it is for the common benefit of all of us to uphold the authority unimpaired; because the temporary inconvenience which may result from an error of the Master's judgment, or even from an occasional abuse of his powers, is of far less moment than the preservation of the harmony and order which it is one of our chief ends to attain.

But the Master is always amenable to the Grand Lodge, and any well-grounded complaint against him may be preferred there. Then, indeed, it becomes *his* duty to submit with ready and cordial acquiescence to the ultimate decision of the supreme Masonic power.

It is true that mutual forbearance is so much inculcated, and good feeling so widely prevails among us, that in the hands of a judicious ruler all goes on with easy and undeviating regularity. But we can assure them that in a well-regulated Lodge there is ample scope for the exercise of intellect; and that the Master will soon find that he requires even more than a knowledge of Masonic laws and usages to acquit himself creditably of his responsibility. He should know his own limits, so as not to encroach upon the rights of his Brethren, of which we candidly warn every Master. If he falls short of his own bounds, or oversteps them, he will find clear heads and keen tongues to remind him, respectfully, but unmistakably, of the fact. The Lodge will soon feel what sort of hands hold the helm; and, as they are bound to acquiesce in his opinion, as their Master, he must show equal deference to theirs when the question is to be settled by their votes. He may speak, and he may vote in the deliberations of the Lodge, but he must not let his conduct become liable to the imputation of partiality; for he is still entrusted with the duty of taking a division, or a ballot; and though a division or ballot often takes place on questions of no great moment, yet it sometimes happens that the credit and character of individuals are vitally affected by the determination of the Lodge. Also, the peace and harmony of the Lodge, as well as its dignity, are to a great extent in his keeping.

One of the ancient privileges of a Master was the right to summon his Lodge for "meetings of emergency." And should the Master die, or be suspended or expelled, the Wardens might convoke the Lodge, since there then would be no Master, and they, as well as he, are entrusted with the government of it.

As it is not only the Master's privilege but also his duty, to rule the Lodge, none are permitted to enter it as visitors but by his permission, since he is responsible for the conduct of the assembly. At a Communication of the United Grand Lodge of England, held near the close of the year 1856, this subject was discussed, and the resolution unanimously passed was—"That it is the opinion of this Grand Lodge that it is in the power of the W. M. and Wardens of any private Lodge to refuse admission to any visitor of known bad

character." But irrespectively of character, whoever claims to be present at a Masonic meeting must, if a Mason, be perfectly well aware that he is bound to satisfy the Master and Brethren as to his qualifications. The investigation into them cannot be too strict, and it should never be entrusted but to a sagacious as well as competent examiner. The Master has the right to demand all the evidences of the visitor's right to admission—the production of his certificate—the proof of his being what he asserts himself to be, and any other test that he can devise. It is of course disagreeable to reject any one professing to be a Brother, but it is better that many true Masons should go away disappointed from our doors than that one unauthorized person should gain admittance there.

It is hardly necessary to remind any one, however inexperienced, that the Master is as much Master during the entertainments of the Lodge as at any other time; and is bound, accordingly, to check any irregularity, and to prevent any abuse. For this reason it is advisable our entertainments should take place "in Lodge," as it is called; for the Master can thus exercise a salutary restraint over the meeting; and the closing of the Lodge, which should always take place at an early hour, is a signal for the members to retire.

One of the charges, to the observance of which each Master solemnly pledges himself at his installation, is to guard against all manner of intemperance and excess. Now, of all the charges brought against Masonry by its opponents, none is more frequently made than that of its leading to intemperance. We know that some cases have occurred where individuals have brought discredit on the Masonic Society, by indulging at our social meetings propensities which they certainly never acquired from our precepts, nor from the example of those we most look up to and respect. The world will not, however, draw those nice exculpatory distinctions; it will judge of us, not by the conduct of the many, who retire from the Lodge festival as from a private party, early, and after temperate and harmless enjoyment, but by that of the few, who, in defiance of our principles, and in spite of our example, will remain at table after the Lodge has closed, and the meeting lost its Masonic character. This is an evil, and one which we cannot always prevent We cannot turn men's hearts; we may advise, and we may act upon our own principles, but advice is not like medicine, which will produce an effect whether taken voluntarily or forced down a man's throat.

We may point to the Sacred Law, that Great Light which should be the guide of the Mason's path in life, and remind our Brethren of its precepts; but surely we cannot expect that Masonry will effect what genuine religion has not yet been able to accomplish. People say, why do you suffer such persons to disgrace your Society? why do you not rather expel them? Simply because we cannot set up an inquisition to punish men because they want common sense or common prudence, or because we cannot get them to adopt our views of propriety. But though the world often unjustly imputes to Masonry the faults of individual Masons, for that very reason let each Master, each true Mason, be vigilant. Let each sweep before his own door, the street will soon be clean. Excess in even allowable things is transgression. "No deviation," says the excellent Bishop Hall, "is the silken thread running through the pearl chain of all virtues."

We have said the Brethren must, in all lawful things, obey their Master. He, on his part, should have no object but the advantage, welfare and comfort of his Brethren. He should be careful to preserve uniformity, and to hand down unaltered to our successors what we have ourselves received. Masonry is universal,—it knows no limit of country, or language, or time; therefore, its essential points must be strictly observed; if not, it will lose its universality, and, to the same extent, its utility. Ceremonies must indeed change from time to time, and from country to country, but the essentials of the Institution—its universal language and reciprocal obligations—must be carefully preserved from all addition or diminution; we must adhere to the form in which we have learned them; we have no right to change even the antiquated phraseology to please the fastidiousness of modern taste. It was well said, "You may polish an old coin, to make it more legible; but if you go on polishing it, it will soon be a coin no longer." And the Master should take care that every newly-admitted or newly-raised Brother shall be fully instructed in all the essentials of the degree he has received—that he shall know to whom and to what he is bound. He has come to seek the light of knowledge, and it is his right to receive it, full and pure, from him whose duty it is to impart it—the Master in the chair.

But it is not by learned researches—by groping in the darkness of the past—that we can best serve the Institution, and do good in our own generation. It matters little to us whether the rites of

Masonry can be traced to patriarchal times; to the exploded mysteries of heathenism; to the Jewish temple builders; or, as some suppose, merely to the artificers whose labors covered Europe during the middle ages with such wonderful monuments of skill and perseverance. It is with the *morality* of the Society, not with its literary curiosities, but with the utility of it, that we have essentially to do. It professes to be founded on the two sublime and simple precepts, "Thou shalt love the Lord thy God with all thine heart, and thy neighbor as thyself."

Masonry may be older, or newer—we know not, and shall probably never know when it originated, or how; but these were the rules prescribed by the All-wise and All-merciful for the rational creatures of His hands, before the foundations of the world were laid. Throughout all the globe we inhabit—throughout the vast immensity of creation, obedience to these commands, universal as the presence of Him who has ordained them, constitutes the moral happiness of rational beings.

Living Faith and Active Benevolence are the real foundations of Freemasonry. Masters of Lodges, keep that fact in the view of your Brethren. Your words and style may be rude and unpolished, but if your hearts be in them they will awaken admiration and sympathy.

It is generally supposed, by those who do not object to Masonry as a positive evil, that it is at least a harmless charitable association; but, in truth, the real spirit of Masonry is not confined to the relief of a Brother's physical wants, or the preservation of a Brother's life in a peril—of which we have all heard many interesting instances. Such occasions seldom occur; but every day affords opportunity to promote our Brother's temporal good by lawful and honorable means; to help him, by enabling him to help himself; to extend our sympathy to his troubles, and our charity to his failings and imperfections; to make peace between friends; to warn one of his danger, another of his errors—to be patient, tolerant, and forgiving toward all.

And it is because Masonry brings into exercise qualities of which all acknowledge the excellence, that it has its vitality, universality and importance. A bitter enemy to Masonry, through the public press, asked, "Who has sanctioned this combination, that it thus be permitted to spread over the world, and act as it liketh, at all

seasons and in all places? It may exist in the Government, or the seat of justice, in the jury-box, in the legislature, in the army, in the navy, and even among our own dependents; it may plot or cabal against us, or for us; we are powerless in its meshes; they may, in spite of us, plot together against us? How insignificant is the power of the confessional when compared to this."

It is pleasant to think that, so far as regards the diffusion of our Society, this anxious alarmist is perfectly right. The meshes, as he calls them, of Masonry do, in truth, envelop the world. From St. Petersburgh to Tasmania, from Hong Kong to London, from Peru and La Plata to California and Canada, they include men of all estates and conditions; and whether you go to ask a favor from a prince, or to get a horse shod by the blacksmith, you may find a "Brother of the Mystic Tie" in him you seek. So mote it ever be! Yet, we do not see, and we do not believe, that any one is a whit the worse for Masonic plots and cabals—plans for infernal machines have never, that we know of, been submitted to the Board of General Purposes.

But this Fraternity, powerful as it is, is so only for good. It is powerless for evil. Direct it to a good end, then every true Mason will lend his aid; the arms of the Society will stretch over the globe to assist you, and the "meshes" of the net-work will

"Feel in each thread and live along the line."

But try to turn it to evil—the strong chain of Brotherhood drops short—it ceases to enfold the evil-doer, while it re-unites more firmly than ever around the rest. Other associations have died away in thousands, in all ages, because their ends were evil, and their purposes narrow. But Masonry, though cursed and denounced, ridiculed, reviled and persecuted, and, alas! too often perverted, abused, degraded and prostituted, is still founded on Truth and the immutable laws of the Sovereign Architect of the Universe; and, therefore, it is the bond of a great and powerful association, spread over the whole habitable world, honored and protected by princes and statesmen; and, what is of greater importance to us, cultivated and cherished by a multitude of wise and pious, conscientious and honorable men—the approbation of a single one of whom outstrips the discredit of a whole prisonful of drunkards, swindlers and impostors.

We take part in Masonry because we have experimentally found it to do good, and because we think that if it fails to do so the fault is in ourselves, not in it. And, therefore, in turning its capabilities for good to account, and checking its tendencies to evil, we are all accountable to the Creator for the use we may make of this, as of every other opportunity afforded us to serve our fellow-men.

Honors to Lafayette.

In our issue for June we very briefly referred to the Semi-Centennial celebration of Lafayette Lodge, of Cincinnati. We have recently received from the venerable Brother George Graham a copy of the address delivered by him on that interesting occasion. We give it in full, and our readers will find it well worth perusal:

MR. GRAHAM'S ADDRESS.

This day ends one-half of a century since Lafayette, on the 19th of May, 1825, on this spot, was received as a member of Lafayette Lodge, an institution which was established to honor him as the guest of the Nation, and, by recognizing him as a Brother member, to offer him a slight testimony of Masonic regard, in assisting to perpetuate the fact of his visit to Cincinnati.

It is customary for nations, societies and individuals to celebrate important events which give character to a nation or societies, and to preserve a recollection of the virtues of individuals; thus we observe annually the fourth day of July as the day when our National Independence was declared; the 22d of February, when Washington was born; and with many religious societies of the world, the time of birth and death of the Saviour is annually kept in memory by religious observances.

The people of these United States, as well as some of the civilized nations of the Old World, are now engaged in preparing to celebrate the Centennial, in 1876, of our birth as a Nation. It is, then, peculiarly proper in the members of this Lodge of Masons to observe and to celebrate the semi-centennial of Lafayette's visit to this city by a recurrence to some of the important events of his life, which have been so intimately connected with the revolutionary struggles of our

Nation, in establishing permanently our republican form of government, and securing to us the liberty as a Nation which we now enjoy; and also, for his devotion to our Order during his life, which for nearly three score years was devoted to the freedom of man, and is now a part of the history of the civilized world.

It has been the pleasure of this Lodge to assign to me the duty of reminding the members of some of the important events in the life of Lafayette. I feel grateful for the honor conferred upon me by the invitation, and will endeavor to perform the task; at the same time I am conscious of my inability to do justice to the cause, and would decline making the attempt, were it not that I had the honor of receiving our Brother as a member in 1825, and now, at this celebration of half a century, I am the only living Charter member of this Lodge in Cincinnati who participated in the Masonic ceremonies at that time.

History and the biographers of Lafayette state that he was born on the 6th day of September, 1757, at the Castle of Chavagnac, in Auvergne, and that he could trace his descent from the nobility of the earliest period of French history, receiving his education at the College of Plessis, and was married in 1774, at seventeen years of age, to Mdlle. De Noailles, daughter of the Duke D'Ayen. Her life is one of the brightest in the annals of female heroism, conspicuous for every virtue, and endurance of every privation which attends the deepest misfortunes. In addition to her sincere affection, she brought her husband, by marriage, an annual revenue of two hundred thousand francs. In the summer of 1776, Lafayette was stationed on military duty, as an officer of the French army, in the citadel of Metz. It was the summer of the Declaration of American Independence.

America, fighting for independence, appealed strongly to his imagination; but America, oppressed, and likely to be crushed in the struggle, enlisted every sympathy of his heart. Throwing up his office at Metz, he returned to Paris. Mr. Silas Dean, then a secret agent at Paris of the American Congress, stipulates with Lafayette that he shall receive a commission, to date from that day, of Major General in the army of the United States, and the Marquis stipulates, in return, to depart when and how Mr. Dean shall judge proper, to serve the United States with all possible zeal, without pay or emolument, reserving to himself only the liberty of returning if his family or if his King should recall him. His resolution was taken at the

very darkest time of our war, when Washington was heard of in France as retreating through the Jerseys with two thousand ragged and barefooted militia before thirty thousand English veterans. The American Commissioners at Paris, having heard bad news from America, urged Lafayette to abandon his project of enlisting in their service. They told him that, in the deranged affairs of the country, they could not now offer him even a passage to America. He replied: "If you cannot furnish me with a vessel I will purchase one, and freight it at my own expense, to carry your dispatches and my person to the shores of America." His vessel, the Victory, arrived in Charleston in April, and soon after he was received into Washington's family, and his commission confirmed as Major General. At the battle of Brandywine he fought as a volunteer, and was wounded in the leg. In the struggle which followed the occupation of Philadelphia for the command of the passes of the Delaware, Lafayette commanded a corps on the Jersey side, under General Greene, and was for his services appointed to the command of a division. The ensuing winter was signalized by the memorable Cabal, which intrigued for the removal of Washington and the elevation of General Gates as commander in chief. A Board of War, organized by Washington's enemies, adopted a scheme for a Canada campaign against his advice, and appointed Lafayette to the command. He refused to act except as subordinate to Washington, and throughout the difficulties adhered zealously to his commander, and triumphed in the discomfiture of his enemies.

At the opening of the campaign of 1777, he acquired new reputation by his skill in saving a detachment of 2,200 men at Barren Hill, when nearly surrounded by Generals Howe and Clinton.

In the battle of Monmouth, which followed, he led the advanced guard until changed by General Lee, when he was assigned to the command of the second line. So active were his military services in various quarters, that soon after the battle of Monmouth we find him leading one of the wings of Sullivan's army, in the attack upon Rhode Island, then in possession of the British.

The failure of the French fleet to co-operate in this attack, and their returning to Boston to refit, produced violent disputes between the officers of the two nations, on which Lafayette repaired to Boston, and, taking a decided part, aided in restoring harmony, and was back in Rhode Island in time enough to bring his division skilfully off in that retreat so much commended by military men.

In the fall of that year he returned to France, loaded with the honors and thanks of Congress, and became at twenty years of age the universal object of admiration.

His exertions, in conjunction with those of the American Embassador, procured the grant of additional assistance from France, and his relanding in Boston, in 1779, was followed by the arrival of Rochambeau and his fleet. That year was marked by no leading action in which he was engaged. He commanded the advance guard of the Northern army. In 1780, he was sent to counteract the movements of the traitor Arnold against Virginia. The French fleet failed to co-operate, and Lafayette was on his retreat when he was remanded by Washington to protect Virginia against the combined forces of Phillips and Arnold, and subsequently Cornwallis.

Upon this field he displayed consummate ability. With inferior, ill-appointed and undisciplined troops, he succeeded, by the rapidity of his movements, his fertility of resources, and the skill and prudence with which he manœuvered, in securing his own troops, guarding his supplies, foiling the plans of Cornwallis and checking his career. When that General retired to Yorktown under the command of his superior officer, Sir H. Clinton, Lafayette followed him closely; and when the plans of Washington had brought an overwhelming force against the British, Lafayette bore a leading part in the crowning victory of Yorktown.

When the French and American forces, in a spirit of National emulation, attacked each a redoubt of the enemy, he was at the head of the American corps. His services to the American army closed with that battle, both redoubts were carried at the point of the bayonet, and Cornwallis, with averted face, surrendered his sword to Washington.

This was the last struggle of the war, which, however, lingered through another year, rather of negotiation than of action. Immediately after the capitulation of Yorktown, Lafayette asked and obtained again leave of absence to visit his family and his country, and with this closed his military service in the field during the Revolutionary War. But it was not for the individual enjoyment of his renown that he returned to France. The resolutions of Congress accompanying that which gave him a discretionary leave of absence, while honorary in the highest degree to him, were equally marked by a grant of virtual credentials for negotiation and by the trust of con-

fidential powers, together with a letter of the warmest commendation of the gallant soldier to the favor of his king.

The ensuing year was consumed in preparations for a formidable combined French and Spanish expedition against the British Islands in the West Indies, and particularly the Island of Jamaica; thence to recoil upon New York, and to pursue the offensive war in Canada. The fleet destined for this gigantic undertaking was already assembled at Cadiz, and Lafayette appointed Chief of the Staff, and was there ready to embark on this perilous adventure; when, on the 30th November, 1782, the preliminary treaty of peace was concluded between his Brittanic Majesty on one part, and the allied powers of France, Spain, and the United States of America on the other.

The first intelligence of this event received by the American Congress was in the communication of a letter from Lafayette, stating: "The War of American Independence is closed. The people of the North American Confederation are in Union, Sovereign and Independent."

Henceforth, as a public man, Lafayette is to be considered as a Frenchman, always active and ardent to serve the United States, but no longer in their service as an officer. So transcendent had been his merits in the common cause, that, to reward them, the rule of progressive advancement in the armies of France was set aside for him. He received from the Minister of War a notification that, from the day of his retirement from the service of the United States as a Major General, at the close of the war, he should hold the same rank in the armies of France, to date from the day of the capitulation of Lord Cornwallis.

The desire of Lafayette once more to see the land of his adoption and the associates of his glory, the fellow-soldiers who had become to him as brothers, and the friend and patron of his youth, who had become to him as a father—sympathizing with their desire once more to see him—to see in their prosperity him who had first come to them in their affliction—induced him in the year 1784 to pay a visit to the United States. This year was memorable for his first visit as a guest to this country. His reception here (if we may judge by the few accounts we have received of it) was not less enthusiastic than his subsequent one, after the duration of forty years. Congress, State Legislatures, corporations, and citizens in their individual relations, vied with each other in paying him the highest honors and giving him the most affectionate welcome.

We have gone through one stage of the life of Lafayette; we are now to see him acting upon another theatre, in a cause still essentially the same, but in the application of its principles to his own country.

In 1787, he was a member of the Assembly of Notables, in which he moved, among other reforms, the suppression of *lettres de cachet* and State prisons, and obtained a demand for a call of a National Assembly. During the ensuing week, he acted as President of the Assembly, headed a committee of sixty sent to Paris, was proclaimed Commandant General of the civic guard, proclaimed the order for abolishing the Bastile, and received the King at the head of two hundred thousand armed men.

Shortly after, the excesses of the Revolution alarmed him, and he retired from the command; reassumed it again, and on the establishment, by his influence with the National Guard, was chosen their chief.

Next followed the violent scenes of the 5th and 6th of October, when he resisted for eight hours the crowds that were pressing to attack Versailles, and defended the royal family from the insurgents.

The ensuing two years are full of political events in which he acted a distinguished part in favor of moderate measures, looking for substantial reform in public affairs; at the same time that he discountenanced anarchical proceedings, he rejected repeatedly all offers of personal elevation. He refused the office of Grand Marshal, that of Constable, and that of Lieutenant General. He repelled the proposition of creating a dictatorship.

The flight of the King (April 11, 1791), and the agency of Lafayette on that occasion, are well known. The good faith with which he acted is now, we believe, universally admitted.

His resignation of the command of the National Guard soon followed, and his retirement into the country, from which he was summoned to take charge of one of the three French armies, each of fifty thousand men, then raised. His share of the campaign was to march into the Netherlands.

At that date he openly broke with the Jacobins, and in his famous letter to the National Assembly, of the 16th of June, denounced the fury and licentiousness of the Jacobin Club. The subsequent events form a crisis in French history.

The appearance of Lafayette at the bar of the Assembly, his denouncement of the Jacobin orators, his resistance to them during

the 10th of August, and his final defeat and flight before the triumphant Jacobins, are among the stirring events of the memorable month of August, 1792, in which the fate and failure of Lafayette precipitated the destruction of the monarchy, and led to those monstrous excesses by which the Jacobins exterminated the Girondists, and established the reign of terror.

In his flight from France he fell, at Rochefort, into the hands of the Austrians, and after being confined first at Wesel, and then at Magdeburg, was finally thrust into the dungeon of Olmutz. His companions in suffering were Latour Maubourg and Alexander Lameth. The treatment of these illustrious men by the Austrian Emperor, the magnanimous devotion of the wife to her husband in adversity and imprisonment, and the gallant attempt* by Dr. Bollman, a native of Hanover, and Francis K. Huger, an American, who undertook, at the immense hazard of their lives, to supply means for the escape of Lafayette from prison, and to give their personal aid to its accomplishment, are historical. To carry out their plan for his escape from prison, it was arranged by Huger that Lafayette should feign sickness, and the keeper of the prison allowed him to take the benefit of the country air outside of the city. While on the road his friends attacked the guard, secured their swords, and mounted Lafayette on a horse provided for the occasion; but, having missed his way, after travelling a few hours his horse failed, and he was obliged to go to a village, where he was recognized by Austrian soldiers and conducted back again to Olmutz. After this attempt, every effort of the friends of liberty in Europe and America, aided by the interposition of our own Government, through President Washington, failed to procure the release of Lafayette. Nothing moved the vengeful and obdurate emperor but the triumphant career of Bonaparte; and even after the great campaign of Italy, when army after army of the Austrians were captured or beaten back by the French hero, it took five months of negotiation to obtain the restoration of Lafayette to his freedom from prison. His release took place on the 25th of August, 1797, after an imprisonment of five years, and that of his wife and daughters after they had been confined with him twenty-two months. After he returned to France, he refused to take any part in the Government, and retired to his farm until after the return of Napoleon from Elba.

*See New England Freemason, vol. I, p. 503.

The coalition of Europe undertook to expel the French ruler and impose the Bourbons upon France. Lafayette then issued from his retirement and took his place as a resolute defender of his country against invasion and intrigue, and to maintain the principles of 1789 against foreign force and domestic treachery. The issue is before the world. He failed again, and France for twenty years paid a fearful penalty for not listening to his counsel.

Lafayette had struggled to establish a Republic upon both Continents, and had occasionally expressed his intention to visit once more the scene of his early achievements, and the country which had requited his services by a just estimate of their value.

In February, 1824, a Legislative act, unanimously passed by both Houses of Congress, and approved by the President of the United States, charged the Chief Magistrate of the Nation with the duty of communicating to him the assurances of grateful and affectionate attachment still cherished for him by the Government and people of the United States, and of tendering to him a national ship, with suitable accommodations for his conveyance to this country. Lafayette accepted the invitation to visit the United States, but refused the offer of a national vessel, and took passage in the ship Cadmus, an American merchant vessel, arriving in New York in the month of August, accompanied by his son, George Washington Lafayette, and H. Lavasseur, as his private secretary.

The fall and winter of that year were spent in visiting the Eastern cities, and the city of Washington during the session of Congress. In the spring of 1825, he proceeded to New Orleans, and after his reception there he ascended the Mississippi and Ohio Rivers, passing to Nashville in Tennessee, thence to Louisville, from Louisville to Lexington, and from Lexington to Cincinnati. After the address of General Harrison, who received him in the name of the people of Ohio, a procession was formed of Freemasons, and, proceeding to the Masonic Hall, Lafayette was received with Masonic ceremonies, and made a member of this Lodge.

[We copy from another source the address of Brother Graham to Lafayette.]

"Brother—It is with extreme embarrassment that I rise to address you. It is a duty I had not expected to perform, and it is only this moment that I have received a message from our Worshipful Master, Morgan Neville, stating his inability to quit his room, direct-

ing me to proceed as his representative, and to express to you the profound regret he feels in being prevented from having the honor of presiding at the present interesting ceremony. At the same time that I properly appreciate the favor conferred on me in creating me his substitute, I cannot forbear mourning my own disappointment at his absence, convinced as I am of the nature of those emotions which would occupy your bosom, on meeting as the Master of this Lodge the son and representative of your ancient *aide* and devoted friend.

" Brother, your career through life, distinguished as it has been by philanthropy and patriotism, has never ceased to interest the virtuous portion of the world. Whether we view you as the youthful and accomplished nobleman in possession of wealth and rank, tearing himself from the arms of his lovely bride, and risking life, fortune and fame in support of American independence ; or as the knightly chieftain of the National Guard, correcting with intrepid judgment and delicacy the licentiousness of revolutionary brutality ; or as the heroic and inflexible martyr to consistency and virtue, entering the gloomy walls of the dungeon of Olmutz, equal glory, equal splendor surround your character.

" Since your arrival on our shores, in the evening of life, when the prejudices of Europe have subsided, and suffered your principles to shine forth in unclouded purity, this interest has become doubly intense ; but to none, beloved Brother, is it so much so as to the community of Masons so thickly spread over the face of the Union.

" You have been received by the voluntary acclamations of a nation of Freemen, with which the demons of envy and malice have not been able to mingle one solitary murmur. This has been the most grateful to our hearts ; but during this brilliant exhibition of public gratitude and personal devotion, there has been a frequent recurrence of one fact, which, if possible, has been still more gratifying to us. You have lost no opportunity of distinguishing our Order by public demonstration of your consideration of it. We have heard of your quitting the splendid scenes of the festooned hall, where you stood the centre of attraction (more to be envied than the victor under the triumphal arch), for the purpose of meeting our Brethren in the Lodge of Equality, and of aiding their operations in the great work of philanthropy and benevolence. For this, we thank you. You were performing a sacred duty, it is true, and this to Lafayette carried its own reward ; but, Brother, other benefits have resulted and will continue to result from

your conduct on this occasion, which you are not aware of. The good effects will be felt by future generations of the Fraternity. Our successors will hail the name of Lafayette, and widows and orphans will revere his memory long after the youngest Brother now present shall be admitted to the celestial lodge of the Supreme Architect of the Universe. For ourselves, we thank you. For the cause of American Masonry, we thank you !

" Your arrival in the United States has furnished a rich field for the political historian. It forms an era in the Masonic annals of this country.

" Under the hope that you would visit this city, this Lodge was established as a slight testimony of Masonic regard. We hope hereby to assist in perpetuating the fact of your having been among us.

" We have presumed to elect you an honorary member for life. We beg you not to reject our good wishes, but suffer me to present you with this diploma, and to clothe you with this lambskin, which we pray you to accept as an humble memorial of our veneration and of our love."

After my address on that occasion, acting as Master of the Lodge, Lafayette made the following reply, which, at this time, may be interesting to the present members of this Body.

"*Worshipful Master and Brethren of Lafayette Lodge:* —

" I want language to express my feelings on this occasion of being received into the body of this Lodge The compliment offered me in its formation is a novel one, and is as delicately tendered as it is gratefully accepted. Since my return to this happy country, many things have struck me with wonder and amazement. The scene now passing is not among the least surprising. It is one the memory of which I will cherish with the most pleasing sensation to the last hour of my life. To find a splendid and populous city in a place which, when I last quitted your shores, was exclusively the haunts of the savage and wild beasts, presents a fact not less astonishing than it is pleasing to me, as one of the asserters of your independence. These emotions are much enhanced by meeting in such a place so many respectable members of that Order whose leading star is philanthropy, and whose principles inculcate an unceasing devotion to the cause of virtue and morality.

"I sympathize with your Worshipful in your regret for the indis-

position of the Master of this Lodge, Brother Morgan Neville. I have already visited him, and forbidden his coming out on this occasion. I feel gratified, (and believe me I do most highly), at finding a Lodge instituted as a mark of respect for me. Be assured that this gratification is much increased at finding at its head the son of my ancient *aide*, my dear General Neville, and grandson of my friend, the gallant Morgan. Accept for yourself and Brethren my sincere thanks for the pleasing compliments you have paid me. If I have in any way benefited the cause of Masonry, the reflection will add to my enjoyment when far away from your city. Persevere in the glorious cause of benevolence, and believe me when I assure you that, although an ocean will separate me from this beloved country, the recollection of the events of this day will assist much in cheering an old man in the evening of his days."

After the ceremonies were over at the Lodge room, Lafayette took up his quarters at Mr. C. Febiger's hospitable mansion, where he lodged, and received his friends. The reception of Lafayette in Cincinnati was described and published a few months since, which obviates the necessity of a full description on this occasion.

Brethren of Lafayette Lodge, in celebrating this semi-centennial of Lafayette's visit, we are permitted to honor and revere the man who stood in the midst of half a million of his own countrymen, with a monarchy at his feet, and the confidence of all France, with Louis Philippe following his words as he swore on their behalf to a free Constitution; and, believing in the integrity and free principles of Louis Philippe, Lafayette presented him to the people of France as their ruler. We honor the memory of the man who professed, amid glory and suffering, in triumph and disgrace, the same principles of political freedom on both sides of the Atlantic; who maintained the same tone, the same air, the same open confidence, amid the ruins of the Bastile, in the Champs de Mars under the despotism of Bonaparte, and in the dungeons of Olmutz. Pronounce him one of the first men of his age, and you have not done him justice. He devoted himself, his life, his fortune, his hereditary honors, his towering ambition, his splendid hopes, all to the cause of liberty. He did not witness the consummation of his wishes in the establishment of a Republic and the extinction of all hereditary rule in France. He, however, established the principles of Freedom, which are now growing and enlarging in France, and which are to take the form of Republican government and the extinction of the monarchial despotisms of the Old World.

Lafayette died in Paris on the 20th of May, 1835, full of years and of glory. Never in the history of mankind has a private individual departed more universally lamented by the whole generation of men whom he has left behind.

His remains were not placed by the side of kings, under the gilded columns of St. Denis, nor under the magnificent marble dome of the Hotel of Invalids, where sleep the ashes of Napoleon, nor in the renowned cemetery of Pere la Chaise. To find the remains of the greatest man that France has produced, the champion of liberty in both hemispheres, who preserved his integrity untainted amid the revolutions and scenes of corruption around him, you must go to the garden of St. Augustin; there, in an unpretending tomb, sleeps Lafayette, the man whose memory is embalmed in the heart of every true American.

When Lafayette's death was announced, a kingdom and a republic joined in a funeral wail for "the man of two worlds," emphatically, because he had drawn the hemispheres together in the growing brotherhood of our common humanity.

Let us now look back into the history of the past, and see what has been done and what changes have occurred since Lafayette's visit in 1825.

At that time, the city of Cincinnati, within its corporate limits, contained less than twenty thousand inhabitants; now the population is estimated at three hundred thousand. During our revolution, when Lafayette was fighting our battles, the population of the nation was less than three millions of people; now we number, by the last census, more than forty millions, with a guarantee under our constitution of freedom to all, and equality, under our laws, of every citizen from the Atlantic to the Pacific.

To illustrate the energies of a free people, and to appreciate the benefits of a free government, we can, with pride, look at the important discoveries and inventions in science, in the arts, in manufactures, and in mechanics, which have astonished the world, and have been promoted and fostered by our liberal laws. We name the discovery of Franklin, who was the first to draw the lightning from the clouds. Morse, who applied it to the telegraph to convey thought on wires in a few seconds of time around the globe. John Fitch, who, in

1785, invented the steamboat, and in 1787 propelled his vessel by steam on the Delaware River at the rate of seven miles an hour. Hoe, for the astonishing improvements in the printing press, which enable us to read, by the assistance of the telegraph, the news of the world every day, as important events occur. Our steam fire engine, for the extinguishment of fires and protection of property—a Cincinnati invention, now in use in all the large cities of our own country, and destined to take the place of hand engines in all other parts of the world. We can point to our noble rivers, communicating with the important commercial points of our country, the Ohio and Mississippi alone transporting a commerce of more value than that of any other nation. The application of steam power on our rivers to the purposes of navigation forms the brightest era in the history of this country. It is that which has contributed more than any other event or cause to the rapid growth of our population, and the almost miraculous development of our resources.

Providence has blessed our country above all others with the most magnificent profusion of mineral wealth. In the extent of coal and iron, the essential elements of national wealth and greatness, our country surpasses all others. The United States has one square mile of coal field to every fifteen square miles of territory. This, in the great extent of our possessions, gives us an estimate of 200,000 square miles of workable coal. Compare this area with the number of square miles of coal fields in the British Islands, given on the authority of their geologists at 8,130 square miles of workable coal.

From the product of her coal and iron mines, England, for two centuries, has monopolized and ruled the commerce of the world.

Her prosperity is involved in the duration of her coal fields. It is estimated by the statisticians of Great Britain that their available supply of coal will be exhausted, under the present rate of consumption, in three hundred years from the present time. We may, therefore, form an idea and rough estimate of the great wealth that is stored away in our exhaustless coal fields, to be developed with our energy as a free people, under the protection of a republican form of government.

In addition to coal and iron, we have petroleum, or coal oil, drawn from the solid rocks, which, fifteen years ago, was hardly known as an article of commerce, the increase of which is one of the wonders of the age. It reaches to almost every civilized city or country throughout the world, the estimated amount from only one section of Western Pennsylvania being reported daily the last year at more than twenty thousand barrels.

Our gold and silver mines of California and our Western Territories, since the discovery of gold in 1849, have been supplying the world with the precious metals.

In the extent and rapidity of the construction of our great system of railways, we have outstripped all other nations, and now we present a net-work of rails spread over the Union, from the North to the South, from the East to the West, of more than fifty thousand miles, exchanging daily our products from the regions of perpetual snow in the North to the regions of summer in the South, where snow never falls.

It is to the heroes of our Revolution that we are indebted for these great benefits, and especially to Washington and Lafayette as the great leaders, who did so much in securing our liberty and building this great temple of freedom.

The Allocution on Freemasonry.

[Issued by the Pope, Sept. 25th, 1865.]

O Venerable Brothers of our sacrosanct Consistory,
There is a confraternity wrapt up in darkest mystery:
Themselves the men of Masonry and Freedom they denominate;
All freedom, save our own, we do most utterly abominate.

This good-for-nothing, execrable, pestilent Society,
United in the fellowship of error and impiety,
Extends itself, O shame! the world habitable wide over,
Beside that universal realm which we as King preside over.

Of all law, human and divine, the enemies these wretches are.
Tartarean brood, among the corn they, burn them! vilest wretches are.
They glory in the practice of all manner of atrocity,
And specially addicted are to guzzling and gulosity.

There is in that proud Capital with River Thames irriguous,
A temple, nearly to the Fields of Lincoln's Inn contiguous.
There are they wont to celebrate their orgies with audacity
Unheard of, gormandizing with incredible voracity.

What shall I say of gridirons, when they neophytes initiate?
And what of red-hot pokers in commencing a noviciate?
And what of those most horrid oaths, with ceremonies sinister,
Which they are to each candidate reported to administer?

But what we most detest in them excites our ire professional;
It is that Secret which they keep in spite of the Confessional.
O reticence most obstinate of stubborn indocility,
That dares hold anything concealed from Our Infallibility!

It is an error to believe in what they call their charity,
As though they with the Faithful were at all upon a parity.
Condemned be the suggestion of such scandalous equality!
Their ends are eating, drinking, conviviality and jollity.

The ruin of the Church and Civil Government they 're aiming at.
No visionary phantom 'tis that we are now declaiming at;
The Freemasons and Fenians are only two varieties
Of secret, sacrilegious and heretical societies.

Their aprons be anathema, their gems and decorations all;
Their symbols, signs and passwords we declare abominations all;
And, if they do not penance and submit to Our authority,
Adjudge them to the regions of profound inferiority.

—*London Punch*, Oct. 14, 1865.

Colored Lodges.

At the Congress of the "Union of Grand Masters," held at Darmstadt, in Germany, in April last, it was decided to recommend to the German Grand Lodges the recognition of the Colored Lodges of the United States. This is only a preliminary step, as the action of the Congress is not valid until it has been approved by the various Grand Lodges represented by it, to whom its decisions are referred as propositions merely.

It is, however, to be feared that the action of the German Grand Lodges will be in conformity with the recommendation of the Congress of Grand Masters.

It is not surprising that the Masons of Germany, separated from their Brethren of America by a distance of many thousand miles, speaking another language, enjoying only an interrupted communication, and differing materially from us on the law and practice of Grand Lodge jurisdiction, should altogether misunderstand this

question of Colored Lodges as it presents itself in the United States. But it is to be regretted that the usual industry and accuracy of investigation which, on other topics of literature, has always been characteristic of the Teutonic mind, should not have been applied to the resolution of this problem.

Before adopting any further measures in reference to a recognition of the Colored Lodges—measures which may very seriously impair the harmony now existing between the Masonic powers of the two countries—the German Masons should correctly understand what is the status and the pretension in this country of those who are called "Colored Masons." We commend to their attention the following paragraph taken from the *New York Graphic*, a secular paper, which, however, gives to the German Masons precisely the information on this subject which they need and which they evidently do not possess:

"The Colored Freemasons, yesterday, (June 2,) held the annual meeting of their Grand Lodge in this city. The public usually mistakes the attitude of the Freemasons towards the Colored Lodges. The latter do not recognize the authority of the Grand Lodge of the State of New York, and hence are a schismatic body with which loyal Masons are forbidden to hold intercourse. That these schismatic bodies happen to be composed of colored men has nothing whatever to do with the refusal of the Regular Masons to recognize them, and they would be treated in precisely the same way were they composed of white men. Unless the Colored Masons will submit to the authority of the Grand Lodge, they must necessarily be treated as rebels. This is universal Masonic law, and it is absurd to expect the Grand Lodge and its subordinates to ignore it."

The most learned Masonic jurist could not have stated the argument more correctly. There is no question of race or color implicated. If these men had been the whitest specimens of the Aryan race that ever came from the Caucasus, their position would be exactly the same. They are men practising the rites of Freemasonry without legal authority—opening and holding Lodges without Charters or warrants of constitution emanating from a recognized Grand Lodge. And although in this free country such things may be done without a violation of the municipal law, in no country where Masonry exists can they be done without a violation of Masonic law.

If the German Grand Lodges insist on the recognition of schismatic

and clandestine Lodges, they will be inflicting a blow not on the independence and sovereignty of the American Grand Lodges alone, but on the purity and integrity of Masonic discipline.

Such a blow, it need not be said, will be vigorously resisted in the United States; and deplorable as may be the results of such resistance, it cannot be avoided if we would preserve the legal principles of the organization of Masonry in this country.—*Voice of Masonry.*

The views here expressed seem so clear and just that we are at a loss to understand how the contrary can be so persistently and *voluminously* maintained by some Brethren, even in this country, who ought to know better. It is, perhaps, not greatly to be wondered at that the recognition of the so-called colored Grand Lodges should be advocated by foreign Brethren, who can see no impropriety in the establishment by their Grand Lodges of subordinate Lodges in our jurisdictions, or in the admission of candidates to Masonry from any country by any Lodge in whose territory they may chance to sojourn temporarily. The very "Congress of the Union of Grand Masters" which made the recommendation above referred to, gravely discussed a proposition to affiliate with the Odd Fellows, and to allow members of that organization to be admitted to Masonic Lodges as visitors. The principal argument seemed to be, that, as the purposes of both associations were laudable and their objects beneficent, we ought to throw down all barriers between them, and work together for the common good. The proposal was voted down by a small majority, although the only difference between the two cases seems to be that the negroes *claim* to be Masons, and the Odd Fellows do not. The ideas of these foreign Brethren as to the nature and objects of our Institution seem to be so diametrically opposed to those that prevail among us that it is useless to argue with them. On the questions of Grand Lodge sovereignty and the recognition of negro Lodges, they cannot or will not see the point of our arguments.

But when we are forced to hear, or to read, the same tedious and stupid outpouring of words from Brethren here at home, who know all the facts, the unreasonableness of the demand, and the untruthfulness of some of the premises, we must confess that we lose all patience, and our emotions verge very decidedly on the indignant. It is not true, (and these negrophilists *know* it,) that the Grand Lodges of this country refuse to recognize these spurious organizations because

they are composed of black men. There are black men in good and regular standing in several of our jurisdictions, and their right to the same consideration as white Brethren is scarcely questioned,—never, except by a few hot-headed individuals whose prejudices outrun their judgment, and whose opinions, therefore, have little weight. There is at present a colored man who is a member of the Grand Lodge of Massachusetts, a very worthy and exemplary Mason, and no Brother ever thinks of regarding him or treating him any differently than if he were white. But these Brethren came into the Institution by the same door through which all of us unprivileged white men entered, and after due trial and strict examination. If any others of their race desire to enter our ranks, we know of no reason why they should be accorded any other or better terms than were extended to the best white men among us. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you," was good doctrine for each of us; and, in our judgment, it is equally good for each of them.

The true reason why these men cannot, and should not, be recognized as Masons, is that they have not been made under any authority which we can recognize as legitimate. They are clandestine Masons —if indeed they are Masons at all. They are just as truly spurious and illegitimate as were those of whom Franklin tells us, who were made for a bowl of punch. Why, in the name of all that is Masonic, should we at one fell swoop tumble into the Fraternity ten thousand men who have never passed the ordeal of a committee, when there is not the slightest obstacle to their admission individually—unless their own characters furnish it?

The advocates of this making of Masons by wholesale argue, forsooth, that by refusing the desired recognition we are doing the negro injustice—depriving him of an inalienable right. Such talk is the veriest nonsense. No man —not even a black man— has an inalienable right to be made a Mason, nor to be recognized as a Mason when made without due authority and in due form. For these men to insist upon being taken into our sanctuary upon their simple demand, is as reasonable as it would be for a Methodist to insist upon receiving the sacrament in a church of close communion Baptists. The Methodist may be as good a man and as good a Christian as the best of the Baptists in his own opinion; but that gives him no right to force himself into their company upon the most sacred occasions, and they do him no wrong by excluding him.

For the last ninety years these men and their ancestors seem to have found some satisfaction in playing at what they call Masonry, and we are not disposed to interfere with them or to interrupt their amusement. But if any of them want to *be* Masons, we insist that there is only one course for them to take—THEY MUST BE MADE IN A REGULAR LODGE, ONE BY ONE.

EDITOR.

Winslow Lewis, M. D.

The Fraternity generally, and especially of Massachusetts, have been called to mourn the loss of one endeared to them by the strongest ties. Probably no Brother was more extensively known among the Craft, or more universally respected and loved, than Dr. Winslow Lewis. He accompanied the Grand Master and elective officers of the Grand Lodge of Massachusetts to New York on the occasion of the dedication of the Temple in June last. Those Brethren were greatly amused and gratified to observe the cordiality and affection with which he was greeted by the representatives from all sections. Whenever Massachusetts was mentioned, the exclamation was heard on all sides, "Where is Dr. Lewis? How is he? I want to see him. God bless him!" The expression was so spontaneous and sincere that it must have been as gratifying to the Doctor as it was to his companions. To many of these affectionate friends the thought must have occurred that it was perhaps the last time that these friendly greetings would be exchanged. For several years our venerable Brother has himself frequently suggested at our social gatherings and on special occasions that it might be the last time that he would be permitted to participate with his Brethren in the pleasures that he so much enjoyed. But there was scarcely a tinge of sadness in these utterances, no expression of doubt, or fear, or anxiety for the future, no intimation of regret for the past. The pervading sentiments seemed always to be gratitude for the abundant enjoyments of the past, and a calm hope and confident assurance as to the mysteries of the future.

He rarely failed to attend the meetings of the Grand Lodge when he was in Boston. He was present at the Quarterly Communication in June last, and since his death a singular circumstance has been

observed. The Register, which is placed in the ante-room for a record of the names of members and visitors, was nearly full, and the list was continued upon the fly-leaves. When Dr. Lewis retired from the Grand Lodge he entered his name upon this Register, and it now stands the very last signature upon the last leaf of that book, written in the usual bold and firm style of his autograph:

"Winslow Lewis, P. G. M., St. John, Boston." We have examined the Register for several years, but do not find that the Dr. had ever before entered his name in it. It is singular that his first entry in it should close the book. Of course the volume will be carefully preserved, and a new one will be provided for the September Communication.

The last occasion on which he took part in Masonic work was on the 3d of July, at the celebration in Cambridge, Mass., of the one hundredth anniversary of Washington's assumption of the command of the Colonial forces. He then seemed in good health and spirits, and particularly enjoyed the intellectual feast which was so peculiarly to his taste. On the 5th of July he was present at the Sodality Room of Winslow Lewis Lodge in the Masonic Temple, and participated with some of the members in the social enjoyments with which they are wont to commemorate Independence Day. It was then remarked by several of the Brethren that he had never appeared in a more genial and happy mood.

Two days after, on the 7th of July, he went out to Grantville, some twelve or fifteen miles from Boston, to pass a few weeks at the summer residence of his son-in-law, Dr. George H. Gay, who has furnished the following particulars as to the last sickness of the deceased:

"On July 15th he was troubled with flatulency and pain in the region of the stomach. This passed away and he was better. Two or three days afterward he was making preparation to go to Boston, when he was seized with a chill. He went to bed, seemingly much exhausted, very feeble, and with a hot, feverish condition of the skin, and a slight muttering delirium, with almost constant restlessness of the body. From this time there was a gradual fading away; he was never Dr. Lewis again. There were times when he could be roused and answer questions apparently in a rational way, but he would soon seem to forget, and then stop and go to sleep. These periods of nervous restlessness, indistinct mutterings, and con-

sciousness, continued day by day without any favorable change. Twice during the last week of his life, there was every reasonable indication that he was dying, as evidenced by the extreme feebleness of the pulse and the coldness and the cold moisture upon the head and face and below the knees. During the unremitting nursing there was a gradual restoration of warmth and an improved condition of the pulse. Again there was a rallying for a short period, consciousness came back, his eyes looked on all around him, he gave his good bye, and then, with an effort, turned on his right side, and said '*I am going to sleep,*' and the light immediately went out,—August 3d, 1875, at eleven o'clock and twenty-five minutes in the evening."

The community generally were not aware of his sickness until within two or three days of his death, and when the sad termination was announced it caused universal sorrow. A distinguished merchant remarked that men died every day who had filled a large place in the business world and wielded great influence and power, for whom few cared enough even to inquire how much money they left; but in the death of Dr. Lewis almost every one who had ever seen him or heard of him felt that he had lost a personal friend. The extent and depth of this feeling was strikingly exhibited at the funeral, which was attended in great numbers by old and young, rich and poor, gentle and simple, learned and unlearned. The church could not contain the multitude who thronged about it to pay the last tribute of affection and respect to the honored dead. Of those who were permitted to take a last look at his features, many showed by the moistened eye, the quivering lip and the trembling hand that their feelings were deeply stirred.

We have already given (vol. 1, p. 285), in his own words, some account of the manner in which Dr. Lewis' attention was first strongly drawn to our Institution. "In the midst of the anti-Masonic excitement, in August, 1830, he attended a pretended exposure of the ceremonies of Masonry by a notorious renegade Mason named Avery Allyn. He saw what was represented to be the Templar's degree, and came away filled with contempt for the perjured wretch who had played the principal part in the exhibition, and with admiration for the noble sentiments and principles so shamefully burlesqued. He determined, there and then, that if Masonry was anything like what these mountebanks had represented it to be, he wanted to be a Mason.

Accordingly he applied to Columbian Lodge, of Boston, his petition being presented by Dr. Joshua B. Flint, who was then Master of the Lodge and afterwards Grand Master of Masons in Massachusetts. The application was favorably received, and Winslow Lewis Jr. was duly initiated November 3d, 1830, passed January 6, 1831, and raised February 3d, 1831. He does not appear to have connected himself with Columbian Lodge, but on the 3d of March, 1834, he became a member of St. John's Lodge, of Boston, and the relation continued until his death. In 1836 he accepted the office of Junior Deacon, and for eleven years officiated in that or some other position in the Lodge, serving as Junior Deacon in 1836 and 1841, as Junior Warden in 1837, 1838 and 1842, as Senior Warden in 1839, 1843 and 1844, and as Marshal in 1840, 1845, 1846 and 1847. He several times positively declined a re-election to the office of Senior Warden on account of his pressing professional engagements and his numerous duties in other Masonic Bodies. For the same reasons he could never be prevailed upon to assume the responsibilities of the chair.

In Grand Lodge he appears first in 1833, as Grand Steward, and for thirty years thereafter, with the exception of the time spent in Europe, he held some important and responsible office in the Body, and until the close of his life (with the same exception) was always a member of several of the most active and useful committees. During the whole of this long period he was the author of many of the most valuable papers which adorn our records in the shape of reports of committees, and occasional, as well as official, addresses. These productions were always marked by simplicity and directness of statement, classic elegance of style, a remarkable felicity of diction, and a kindly and genial spirit. We do not think it extravagant to say that during the last fifty years no Mason has done more than Dr. Lewis to advance the literary reputation of the Craft of his native Commonwealth.

In the other branches of Masonry Brother Lewis was scarcely less interested and active. He received in due course all the degrees of the Chapter, Council and Commandery, as well as those of the Ancient and Accepted Scottish Rite, including the thirty-third and last degree. In all these different Bodies he served most acceptably in various offices, often in the highest. We have frequently heard the remark from our oldest and most experienced Knights, that no

Eminent Commander of Boston Commandery ever conferred the orders more impressively and effectively than Eminent Sir Winslow Lewis The Memorial of our distinguished Brother, prepared by Past Grand Master Heard, for presentation to the Grand Lodge of Massachusetts at the Quarterly Communication in September, and which will be published with the Proceedings, will contain full details of the Masonic offices held by Dr. Lewis, and of the almost innumerable Masonic honors heaped upon him. To that interesting record we refer our readers for any information here omitted, and ask their special attention to the many productions of Brother Lewis' pen which accompany it, so well worthy of careful study, and which would have been well-nigh lost to the Fraternity but for the energy and industry of Brother Heard.

The record of the Masonic life of our departed Brother is full of interest and instruction for us, and in very many respects presents a bright and shining example well worthy of our imitation.

We cannot fail to admire the spirit he manifested at the very commencement of his career as a Mason; the independence and courage, the regard for right and justice which prompted him to calmly and deliberately investigate and judge for himself, and, having decided, to boldly array himself on the side of truth and right in spite of popular clamor and obloquy. His conduct on this occasion (as indeed on many subsequent trials) is a sufficient answer to the criticism which has been sometimes made, though never with any unkindly feeling, that "the Doctor was deficient in backbone, too much inclined to be on good terms with both sides." Such an opinion we believe to have been based upon an imperfect knowledge of his character. We can recall several instances where important considerations were involved and vital principles were at stake, when Brother Lewis was as firm as a rock, and gave the whole weight of his character and influence in favor of the right and the law. But no sooner was the law vindicated and the right established, than his kindly heart began to yearn towards the offender, or the Brethren who had been disappointed and defeated, as the case might be. Having exemplified those cardinal virtues, fortitude and justice, he deemed it no less his duty to exhibit those truly Masonic virtues, brotherly love and charity. He maintained the stern rigor of the upright judge until the sentence was pronounced, and then was transformed into the generous, forgiving, sympathizing *Brother*.

Was he not exemplifying, in both characters, the part of the good and true Mason?

Another striking peculiarity of this brilliant Masonic life was the readiness to work in any capacity for the good of the cause, and the absence of all personal ambition. He was so eminently qualified for the highest positions in which his Brethren could place him, that it is not strange that honors were continually being thrust upon him. He never sought them. It will be observed that in St. John's Lodge he passed from Junior Deacon to Junior Warden, then to Senior Warden, then to Marshal, then back to Junior Deacon, again to Junior and Senior Warden, then back to Marshal. So it was in all the Bodies. He never pushed his own claims. The office always sought him, he never sought the office. But whatever duty his Brethren assigned him, high or low, great or small, he discharged with alacrity and fidelity, provided other duties permitted him to undertake it. The consequence was that few, if any, Brethren ever thought of jealousy or rivalry in connection with Brother Lewis. All realized that he honored the office, not the office him, and that, whatever it might be, he accepted it from a sincere desire to be of service to the cause and to his Brethren.

We doubt if the part of the good and true Mason was ever more faithfully and perfectly exemplified than by the subject of this sketch. Columbian Lodge had good material to work upon. Their candidate was probably as near a perfect ashlar as can be found in these degenerate days. An old Latin proverb tells us *Poeta nascitur, non fit.* As a Mason, Dr. Lewis was *born* as well as *made.* To act out the Masonic precepts in his daily life seemed as natural as for him to breathe. Of course he would have been a good man and true if he had never been made a Mason, but he loved to speak of Masonry as "an Institution which has developed in me kindly feelings and charitable deeds;" and often expressed the wish, "May that Institution from which I have derived so much benefit continue to bless you all as I have been blessed." He was in the habit of making frequent use in his Masonic addresses of the word "exponent," and, as we have watched the daily beauty of his life, we have often thought that he aimed to be, and that he was, an exponent of Masonry—the beau ideal of a Mason.

His genial, generous nature was constantly overflowing in kindly acts, charitable deeds, friendly letters and flattering words. He

seemed always intent upon saying or doing something to contribute to the happiness of some one else. Dr. Oliver Wendell Holmes, once his pupil, thus alludes to a turn which this characteristic often took: "So open-handed was he that he could not resist the temptation to give away his treasures to those that valued them. This habit never forsook him, and it was only a year or two ago that I was pleasantly surprised by a gift from him of a great folio containing a large number of portraits of famous anatomists, surgeons and physicians." Dr. Holmes says furthermore: "His old age was singularly cheerful, and his cordial greeting of his old pupils and friends was just as it always had been in the brighter season,—as we were apt to consider it,—before the days of the frost and the fading leaf have brought their changes." Even when suffering, as he did in late years most acutely, with neuralgic pain and difficulty of breathing, his salutation was as bright and cheery as ever. To the inquiry as to his health he would give a short and humorous answer, and immediately turn the conversation to some subject which he thought would be more interesting to his companion. Next to his unflinching fidelity to duty, perhaps the most marked characteristic of our Brother Lewis was his absolute unselfishness. The latter trait, the foundation of true politeness, drew in its train a thoughtful consideration for the wishes and feelings of others, and, of course, graceful and genial manners, which won the affection of all with whom he came in contact. His death makes a great void in our Masonic circle.

Winslow Lewis was the son of Captain Winslow Lewis and Elizabeth Greenough. He was born in Boston, July 8, 1799. He graduated at Harvard University in 1819, studied medicine under that eminent surgeon, Dr. John C. Warren, and received the degree of M. D. from his *alma mater* in 1822. He finished his medical education in London and Paris under the most distinguished surgeons of the time, and on his return he commenced practice in Boston. In middle life he had acquired a very high reputation as an anatomist and surgeon; and he is said to have trained four hundred young men in those departments, many of whom have won excellent reputations. On February 22, 1828, he was married to Miss Emeline Richards, daughter of Capt. Benjamin Richards, of New London, Conn., who, with two daughters, Mrs. George H. Gay and Mrs. Arthur Cheney, survive him.

Editorial Miscellany.

HONEST ANTI-MASONS.—Francis Granger, who was a political anti-Mason, and Postmaster General under President Tyler, used to relate the following anecdote with great glee: At the beginning of the anti-Masonic excitement, Mr. Thomas Armstrong, of Wayne, a democrat, was elected to the New York Assembly. He took board at Albany, the ensuing winter, at one of the cheap hotels. A few weeks afterwards, however, he changed his quarters and went up to the best hotel on Capitol Hill. Surprise was expressed by some one that a country member should come to so expensive a house, which Mr. Armstrong explained by stating that there were so many anti-Masons at his former quarters as to render it unpleasant. "But," said his friend, "you have made yourself worse off up here, for here are Francis Granger, Thurlow Weed, and all the leaders of the anti-Masonic party." "Oh, yes, I understand all that," said Armstrong; "but all those fellows down there *believe in it*."

IMPRESSIVE CHARGE TO A SENIOR WARDEN.—When Grand Master Dr. Winslow Lewis thus closed the ceremony of installing the Senior Grand Warden: Your place is in the West, representing the sun at its setting. Be you also like that glorious luminary, which, having vivified the earth, sinks slowly and majestically beneath the Western horizon. Like it, may you, having finished your course on the level of time, sink tranquilly into the bosom of the common mother, leaving the twilight of your virtues when you shall have disappeared forever.

AN AWKWARD CATEGORY.—The New York Dispatch tells the following story of the "Order of the Eastern Star": "Not long ago, while the officers of an up-town Chapter were conferring the degrees, the felines on the neighboring fences had a terrible battle; and, judging from the hideous noise, there must have been millions in it. As Adah, Ruth and the others related their touching stories, the battle outside raged with increased fury; and at the conclusion of the initiation, when the novice was asked how she liked the ceremonies, she simply answered, 'Those cats were *perfectly horrid*.'"

WHERE WAS LAFAYETTE MADE A MASON?—We are indebted to Dr. George W. Chaytor, Past Deputy Grand Master of Masons in Delaware, for copies of his very interesting address delivered before Lafayette Lodge, No. 14, of Wilmington, on the occasion of its semi-centennial celebration, January 18th last.

The orator thus disposed of the vexed questions where and when was Lafayette made a Mason: "He was not a Mason when he landed in America, nor was he a Mason at the battle of Brandywine. The army under Washington, in December, 1777, retired to Valley Forge, where they wintered. Connected with this army was a Lodge. It was at Valley Forge that he was made a Mason. On this point I think there should be no second opinion—for surely Lafayette knew best where he was made a Mason. We have this statement from himself, made at the time he was the guest of the Grand Lodge of Delaware, and to members of that Grand Body. The statement he made was as follows:

"He said, 'he had offered his services to this country from the purest motives, and he knew that in his heart he had no selfish impulses. He found a people struggling for liberty against tyranny, and he put his whole soul in the cause. That Washington received him in the kindest and warmest manner, and never in any direct way showed that he had not the fullest confidence in his *intentions* and *ability* as a soldier; but, yet, he could not divest his mind of a suspicion (that, at times, gave him great discomfort) that the General of the American army was not altogether free from *doubt in his case*. This suspicion was engendered from the fact that he had never been intrusted with a *separate command*. This fact, he said, weighed upon him, and at times made him very unhappy. With this exception, he had not the least cause for discontent. During the winter when the army lay at Valley Forge, he learned there was a Masonic Lodge working in the camp. Time hanging heavy, the routine of duty being monotonous, he conceived the idea that he would like to be made a Mason. He made his wish known to a friend, who at once said that he, himself, was a Mason, and would take great pleasure in making his wish known to the Lodge. This was done — and he was there made a Mason. He also stated that Washington was present and acted as Master of the Lodge at the time of his initiation.'

"This statement was made to members of the Grand Lodge, from some of whom it was received. I have no doubt that he said what I have here given; for the parties making the statement were gentlemen as well as Masons, and their public lives show the estimate their fellow-citizens placed upon their honor and characters. I know that much doubt and contradiction has been bandied about on this important point in Lafayette's life. Various places have been stated as the points of his initiation — but an *army Lodge* was always the organization in which he secured light.

"I have not yet finished his statement — the latter part is evidence of the former. In the beginning he stated he felt rather hurt that Washington had not shown sufficient confidence to entrust him with a *separate command*. Now listen to what he said later — 'After I was made a Mason, Gen. Washington seemed to have received a new light. I never had from that moment any cause to doubt his entire confidence. It was not long before I had a *separate command* of great importance.'

"We find that, in May, 1778, Gen. Lafayette, with 2,000 men, defeated Gen. Grant, of the British army, whose force numbered 5000."

CELEBRATION OF THE CENTENNIAL BY FRANKLIN LODGE, OF PHILADELPHIA.—We learn from *The Keystone* that Franklin Lodge, No. 134, has appointed the necessary committees of arrangement for a celebration of the centennial anniversary of the Declaration of American Independence. A part of the programme is the attendance on Divine Service on Sunday, July 2, 1876, at Christ Church, on Second Street, above Market. Bishop Odenheimer, of Northern New Jersey, and formerly a member of Franklin Lodge, has been invited to preach the sermon on that interesting occasion. This venerable church has been the scene of many notable assemblies of the Fraternity for a century past. One of the most famous of these gatherings was on the occasion of the celebration of St. John's Day, December 28, 1778, when the Grand Lodge marched in procession to Christ Church, and listened to a sermon from the Rev. Brother William Smith, D. D., Grand Secretary of the Grand Lodge of Pennsylvania. The sermon was published by the Grand Lodge, in connection with the Ahiman Rezon, or Book of Constitutions, a volume which is now quite rare and valuable. In it there appears a "SHORT ACCOUNT of the PROCESSION of the BRETHREN to and from CHURCH, &c." "At Nine o'Clock, A. M., near *Three Hundred* of the Body assembled at the College; where being properly cloathed — the officers in the *jewels* of their Lodges and other Badges of their Dignity — the Procession began at Eleven o'Clock." Seventh in order walked "His Excellency, our illustrious Brother GEORGE WASHINGTON, Esq.; supported by the GRAND MASTER and his Deputy." "AFTER SERMON, near FOUR HUNDRED POUNDS were collected for the Relief of the POOR."

We have no doubt that the proposed celebration will be full of interest to all who may be fortunate enough to attend it.

MAJOR-GENERAL GEORGE E. PICKETT.—This distinguished Brother died in Norfolk, Va., on Friday night, July 30, from an abscess on the liver. His name is indissolubly linked with all the glory of Gettysburg which belongs to the Confederate side. He was greatly admired and beloved by the people of his native State for his high sense of honor, his bravery during the war with Mexico as well as the whole of the civil war, and for his utter unselfishness and overflowing generosity to all about him. He was a native of Richmond, and an intimate and dear friend of many of the Sir Knights who visited us in June last, a member of St. Alban's Royal Arch Chapter of that city, and of Appomattox Commandery, of Petersburg, Va. One of the Richmond pilgrims says of him that "he was a man who gained the reputation of being among 'the bravest of the brave,' and was esteemed and beloved wherever he was known."

A gentleman having personal knowledge of the facts relates the following incident as illustrating General Pickett's high sense of honor: Shortly after the capture of Newbern, N. C., a considerable sum of money was sent through Gen. Pickett, at that time in command of that department, by flag of truce, to a Federal officer who was taken at the capture. This money was forwarded by a courier to Richmond, for delivery to the officer in ques-

tion; but the courier deserted to the enemy, and appropriated the money to his own use. Gen. Pickett thereupon raised the amount from his own property, and sent it to the officer, whom he had never seen, by a member of his staff.

AN EXAMPLE OF CONSISTENCY. — If we are not mistaken, the following item from the Portland *Masonic Token* is slightly "sarkastical:" "Jacob Norton, in the *Hebrew Leader*, says: 'All that I demand is simply to make Masonry as consistent as it is in England. But if, on the other hand, the *Trinity, Christ, Saints John, etc., etc.*, must continue to form part of the Lodge work, let our American Masons at least be honest and consistent. Let them declare that Freemasonry is a Christian church, and cease to entrap Jews with the *false pretence* of Masonic universality. But as long as matters continue as they are, I have a perfect right, and am fully justified in stigmatizing the American system of Freemasonry as a snare, mockery and delusion.' It does seem as if we ought to give up our claims to the uniting men of all sects and opinions and the theory of the universality of Freemasonry, or else strike out the Christian allusions. Even a theory should be consistent. We have always looked with respect upon one of our old Portland fish-mongers who drew his own cart, and when he first saw a locomotive got frightened, ran away and stove it all to pieces. He played horse consistently."

DEATH OF ANDREW JOHNSON. — This distinguished Brother died on the 31st ult., at the residence of his daughter, in Carter County, East Tennessee. He was buried on the 3d inst., in Greenville, Tenn., where he had resided so long, and where his old shop still stands, with the sign, "A. Johnson, Tailor," over the door. The only burial services were Masonic, and were conducted by Deputy Grand Master G. C. Connor, at the request of Greenville Lodge, of which the deceased was a member. He was a man of indomitable courage and energy, of great perseverance, and withal a thoroughly honest man. These qualities enabled him to gain the highest political positions, and to sustain them very creditably. The coming event seemed to cast its shadow before, for on the 21st of June last he wrote to a friend these words: "I have performed my duty to my God, my country and my family. I have nothing to fear. Approaching death to me is the mere shadow of God's protecting wing. Beneath I feel almost sacred. Here I know no evil can come; here I will rest in quiet and peace, beyond the reach of calumny's poisoned shaft, the influence of envy and jealous enemies; where treason and traitors in State, backsliders and hypocrites in church, can have no place."

SEMI-CENTENNIAL OF BROTHER K. H. VAN RENSSELLEAR.—On the 17th of June last, in the village of California, Ohio, a most interesting celebration took place; we refer to the golden wedding of Mr. and Mrs. Killian H. Van Renssellear, and the fiftieth anniversary of the venerable bridegroom's connection with the Ancient and Accepted Scottish Rite. We abridge from the

Cincinnati *Daily Star* an account of the festivities as furnished by one of the guests.

The village is beautifully situated on the north bank of the Ohio river, about ten miles above Cincinnati. Some three hundred Brethren from that city were in attendance, having chartered a steamer for the occasion. Upon their arrival at the landing, a procession was formed, the Knights Templars acting as escort to Grand Commander Sir E. T. Carson and other distinguished officers. After a short march, the company was received at the entrance to his grounds by the host, and then passed on to pay their respects to the hostess, who stood in the doorway to again tender them the hospitalities of their home. Some time was passed in rambling about the grounds, enjoying the romantic scenery, and partaking of the refreshments which had been bountifully provided.

The guests were then assembled in front of the grand old mansion, and Sir E. T. Carson opened the ceremonies with a brief and appropriate address, in which he congratulated the venerable couple upon having reached this anniversary under such auspicious circumstances. He expressed the hope that many more years of happy wedded life might be in store for them, and that those to come might be as honorable as the fifty that were passed. He spoke feelingly of Brother V.'s half century of labor in and devotion to the various Masonic Orders, and of their growth and prosperity under his supervision.

In reply Brother V. referred with much feeling to the prominent events of the last half century, and, with a voice trembling with emotion, spoke of the unalloyed happiness he had enjoyed with the now aged matron by his side. He gave some account of his initiation and labors in the various Masonic Bodies, and related some important facts in connection with the rise, progress and fall of anti-Masonry. He was listened to with great interest by the whole company.

At the conclusion of Brother V.'s remarks, Grand Commander Carson presented to him a basketful of letters containing congratulations upon the happy occasion, many of them being accompanied by valuable and beautiful gifts from distinguished Masons and other friends in various parts of the United States.

Conspicuous among these testimonials was a most tastefully designed and executed Tablet of Congratulation from Boston, signed by the following-named Brethren: William D. Stratton, 33d; W. H. Chessman, 33d; Otis Everett Weld, 32d; Samuel H. Gregory, 33d; Benjamin F. Brown, 32d; W. H. Guild, 33d; W. J. Stevens, 32d; Thomas Waterman, 32d; Charles L. Ireson, 32d; and Samuel C. Lawrence, 33d. From the Brethren in Lowell, Mass., thirty dollars in gold were presented, accompanied by an appropriate letter from W. F. Salmon, 33d; N. H. Hall, 32d; and C. C. Hutchinson.

A bountiful feast followed the presentation of these letters and gifts, and about ten o'clock the guests took leave of the venerable couple. Thus ended one of the most pleasant and notable social entertainments ever held in the State of Ohio.

A Lost Mark Found. — Gen. James M. Allen, a member of St. John's Commandery, No. 8, of Carlisle, Pa., was formerly the possessor of an elegant Masonic mark in the form of a locomotive, with the motto "Forward" over the smoke stack, and bearing his name and that of his Encampment, with No. and date. In January, 1864, while connected with the Quartermaster's department, and stationed at Newport News, Va., Sir Knight Allen had his watch, chain and mark stolen from him in the bustle and confusion caused by the burning of a large hotel. He did not discover the loss until after his return to quarters, and soon abandoned all hope of ever recovering the property. While the Richmond Commandery was in Boston, in June last, a member of De Molay Commandery delivered this identical mark to Em. Com. Tanner, with the statement that it was obtained in North Carolina, during the war, and was supposed to belong to a Southern Templar, to whom he was requested to return it, if possible. The Em. Com. turned it over to his Senior Warden, Sir Knight John E. Laughton, Jr., who, after diligent search through the returns of State Commanderies, found the right name, and opened a correspondence with Gen. Allen, and in due time he returned to him his lost mark, very much to the gratification of both parties.

Grand Lodge of Prince Edward's Island. — On the 23d of June last, the representatives of seven Lodges assembled at Charlottetown, and organized the Grand Lodge of Prince Edward's Island. On the following day the Grand Officers were duly installed by M. W. John V. Ellis, Grand Master, and other officers of the Grand Lodge of New Brunswick. The Grand Lodge was then dedicated with corn, wine and oil, and proclaimed in form. The Brethren then walked in procession to St. Paul's Church, where an excellent sermon was preached from John 7, 28, by the venerable Arch Deacon Read. On leaving the church the procession was again formed and conducted to the Government house, where the Brethren paid their respects to the Chief Magistrate of the Province. The march was then resumed, and the local paper informs us that "the streets all along the line of procession were crowded with citizens, who seemed to enjoy the unwonted spectacle. Flags were flying on many of the buildings, and the city put on, in honor of the Ancient and Honorable Fraternity, quite a holiday appearance." In the evening there was a banquet in the Market Hall, which was tastefully decorated, the tables being loaded with every delicacy of the season, and quite a number which were not in season in that latitude. Toasts were proposed and speeches made in response, and the whole proceedings seem to have been greatly enjoyed by a large assembly of the Brethren. The newly installed Grand Officers are as follows: M. W. John Yeo, Grand Master; R. W. Thomas A. MacLean, D. G. M.; R. W. John Muirhead, S. G. W.; R. W. John A. Matheson, J. G. W.; V. W. J. D. Mason, G. Treas.; V. W. B. W. Higgs, G. Sec.

THE

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Old Halls in London Associated with Masonry.

No. 5.

Haberdashers' Hall.

On April 22d, 1740, March 19th, 1741, April 27, 1742, May 2d, 1744, and June 5th, 1760, the festival of the Assembly and Feast was observed in Haberdashers' Hall.

The record of the first occasion named by Noorthouck is in these words:

ASSEMBLY AND FEAST in Haberdashers' Hall, in Maiden Lane, London, April 22, 1740.

The procession was made at the request of the Grand Master elect, from the Braund's-head tavern, in New Bond Street, in the west, by the Lord Raymond, Grand Master; William Graeme, M. D., F. R. S., Deputy Grand Master; Robert Foy, Esq., as Senior Grand Warden; Lord George Graham, as Junior Grand Warden; George Payne, Esq., Dr. Desaguliers, the Earls of Loudon and Darnley, late Grand Masters; Martin Folkes, Thomas Batson, and John Ward, Esqrs., late Deputy Grand Masters; twelve stewards, and a great number of former Grand Officers, and other brethren, properly cloathed, in coaches, and preceded by a band of music, to Haberdashers' Hall, in the east.

Being arrived at the hall, the Grand Lodge assembled in a convenient apartment, and called in the masters and wardens of the several lodges, to whom Grand Master Raymond proposed the Right Honorable John Keith, Earl of Kintore, Grand Master for the year ensuing; who was thereupon duly and unanimously elected.

After dinner, the grand master made the first procession round the hall, and being returned to his chair, declared the Right Hon. John Earl of Kintore, Lord Keith, of Inverary and Keith Hall, Grand Master of Masons; placed him in Solomon's chair, and invested him with the proper jewel of his high station; who having been congratulated, according to the forms of Masonry, he appointed

WILLIAM GRAEME, M. D., F. R. S., Deputy Grand Master.
JAMES RUCK, ESQ., } Grand Wardens.
WILLIAM VAUGHAN, ESQ., }
BROTHER JOHN REVIS, Grand Secretary.
BROTHER GEORGE MOODY, Sword-bearer.

The "*Curiosities of London*" furnish the following account of the hall:—

Haberdashers' Hall, No. 8 Gresham Street, West, is built upon ground bequeathed to the Company in the reign of Edward IV., by a worthy citizen and haberdasher, with houses and premises, in the whole about half an acre of ground, of which there is a plan among the Company's documents; it is now part of Gresham Street, West, nearly opposite Goldsmith's Hall. The ancient Hall of the Haberdashers, with many of the Company's records and property of much value, was destroyed in the Great Fire. This must have been a structure of some magnitude, from the Parliament Commissioners having held their meetings in it during the interregnum. The Hall was destroyed as above, except the strong-room, in which the ancient muniments and plate of the company were deposited; these were saved intact on that occasion, the intensity of the ordeal to which they were exposed being shown to this day in the molten wax attached to the deeds, though they were inclosed in a place with walls seven feet thick during the fire. In the year after the fire, 1667, the re-building of the hall was commenced by Wren. Herbert says, "It has nothing to merit description; indeed, it much needs re-building." The hall was lofty and spacious, had a screen and music-gallery, and several large glass chandeliers; it was let in winter for City balls and assemblies. However, Wren's poor work was redeemed by a fine foliaged ceiling, which was destroyed some years since. There were, besides the banqueting-room, houses and offices, and a chapel. In some corporation improvements, a portion of the front premises of the hall in Gresham Street was removed to widen the thoroughfare. A new entrance was then constructed, with two richly carved oak staircases; besides a kitchen, with gas and other cooking-stoves, ovens, &c.

In a great conflagration, September 19, 1864, in which nearly half a million's worth of property (in pounds sterling) was destroyed, Haberdashers' Hall was damaged to the extent of 10,000*l*, besides the loss of historical relics: it had just been restored at 4,000*l* cost. Of the banqueting-hall remained only the four walls, of fine proportions, being about 60 feet long by 30 feet in width. It was ornamented with portraits by eminent painters, or benefactors of the Company, and the arms of other distinguished members of the guild were emblazoned on the windows. The hall has been restored. Among the pictures which were saved are portraits of George I., George II., and Queen Caroline, Prince Frederick when a youth (father of George III.), and Augusta his consort; also portraits of benefactors, including Robert Aske, who left the Company 30,000*l* to build and endow almshouses at Hoxton; and William Jones, merchant adventurer, who also bequeathed 18,000*l* for benevolent purposes. Here are a small statue of Henry VIII.; a painting of the Wise Men's Offering; also a portrait of Sir George Whitmore, Lord Mayor in 1631, who entertained Charles I. and his Queen, in his noble mansion and garden in Baumes, or Balmes, Kingsland-road, Hoxton. The wrought iron gates are fine.

The Company's Court books extend only to the reign of Charles I.; but they possess a small vellum book of ordinances, which has a good illumination of St. Katherine, the Haberdashers' patron saint.

The Haberdashers, or Hurrers of old, date their ordinances from 1372, and were incorporated by Henry VI., in 1447. They were also called Milliners, from dealing in merchandise from Milan. They were originally a branch of the Mercers, and Lydgate places their stalls together in the Mercery at Chepe. Here were also haberdashers of hats, as well as of small wares. In the reign of Edward VI. there were only twelve milliners' shops in all London, but in 1580 the town became full of them; and this encouragement of foreign manufacture doubtless led to the sumptuary regulations anciently issued to the Companies and city.

The location of the Company's Charities is denoted in Haberdashers' Place, Street and Walk, at Hoxton; Haberdashers' Square. Cripplegate, and Court, Snow-hill. The original hospital, built and endowed with Aske's princely bequest, was a truly Palladian design,

by Dr. Robert Hooke, the fellow-student of Sir Christopher Wren. The present hospital, by Roper, has in the centre a Doric tetrastyle portico leading to the Hall and Chapel. The lodging-rooms of the alms-men, at Hoxton, are on each side of a quadrangle, in which is a statue of Aske, whose bequest also includes a school, in Bunhill-row. The charities amount to between 3,000*l* and 4,000*l* annually.

J. T. H.

The Mission of Masonry.

[A few weeks since we forwarded to Brother B. T. Kavanaugh, D.D., M.D., a set of the NEW ENGLAND FREEMASON, from the commencement. We knew something of that distinguished Brother's long, active and useful Masonic life. We had heard much of the services he had rendered to the Fraternity in different States and in various capacities. We had read with much interest each number of the *Texas Masonic Mirror*, which he edited for two years, and were greatly disappointed and disheartened when he was obliged to discontinue it for want of support. We therefore thought he might be pleased to see something of our labors in the same direction. He has acknowledged the receipt of the Nos. in a letter addressed to his old friend, R. W. Brother Charles H. Titus, who has permitted us to give it to our readers entire. We venture only to omit some very complimentary allusions to the EDITOR.]

HOUSTON, TEXAS, Sept. 2, 1875.

R. W. CHARLES H. TITUS, *Recording Grand Sec'y, Grand Lodge of Massachusetts* :—

My Dear Sir and Brother,—I received by mail (I suppose from you) a complete series of the NEW ENGLAND FREEMASON, Vol. I., and eight numbers of the current volume. I have devoted as many of my leisure hours to the reading of these very attractive Magazines as was possible. They call into action a thousand pleasing recollections of the past, and open up new beauties in the ever unfolding mysteries of our noble Institution.

I was initiated into the Fraternity in Kentucky, my native State, in December, 1840, by Grand Master Cunningham, and have been a studious and working Mason ever since, until I have grown old, and still retain my unabated zeal for the prosperity and purity of the Brotherhood. In 1841 I subscribed for the *Freemasons' Monthly Magazine*, published at Boston, by the ever memorable and beloved C. W. Moore, P. G. S., and read it for thirty years, from which I gained a large stock of Masonic knowledge. My Brethren in Wisconsin and Indiana have called me into many high and responsible

positions in all the progressive orders, including Christian Knighthood, and demanded a vast amount of labor at my hands, which was most cheerfully rendered.

I mention these facts in my history to show that I have not been a drone in the hive, nor been indifferent to the workings and interests of our ancient and honorable Order. I have been associated with the Fraternity in Missouri and Texas since I left my more active fields of labor in the northwest, and have derived unspeakable pleasure in finding that there is a constant and growing tendency, everywhere, to elevate the moral and intellectual standard of the Craft in all the essential principles and doctrines of our mystic philosophy.

It is but natural, after spending a long life in toiling to build up the mystic temple upon which we and our fathers have labored through so many centuries, to pause and inquire, Whereunto will this thing grow? What great end is to be answered by it? In the great and wise purposes of our Supreme Grand Master, what is the great mission of our sacred Brotherhood to our common country and the world at large? These great questions have occupied the minds and pens of some of our ablest Brethren, some of whom have spoken wisely in your valuable Monthly. I do not propose to suggest any new light on these questions; for I believe that the wisest of our fathers have never been able fully to comprehend the grand designs drawn upon the divine trestle-board, for building up our great mystic temple, upon which the skill and labors of so many centuries have been expended.

The silent and powerful laws of universal gravitation ruled and regulated the movements of the material universe for ages before their great conservative agency was understood; so in human society there are great cardinal principles, indispensable to the peace and harmony of the whole, but little understood by the thoughtless and profane, which have been discovered and sacredly preserved under the mystic shield of our Fraternity, for the safety and peace of the world. These sacred and conservative principles are silent and unseen until suitable occasions call them out.

My heart was made to glow "like a pot of incense" when I read in the July number of the NEW ENGLAND FREEMASON the full and interesting account of the Pilgrimage of Richmond Encampment to Boston, to attend the centennial anniversary of the battle of Bunker Hill. While other southern citizens in large numbers, and of great distinc-

tion, were there as patriots, and performed their parts well as such, the pent-up fires of brotherly love, in the generous souls of our Christian Knights of Richmond and Boston—Virginia and Massachusetts—North and South—flamed forth with such fervor and brilliancy as to eclipse all other lights, and become the centre around which all others revolved. These living fires had been cherished and kept burning in silence during the long and desolating storms of civil wars and fraternal bloodshed—painful to endure, but beyond their control—until the sacred hour should arrive when all restraint was removed; when the "pilgrimage" of a thousand miles was not too great to perform to meet kindred spirits, bound by the mystic tie in indissoluble union—patriots, it is true, but more than patriots—Christian Brothers, under the banners and bonds of Masonic Brotherhood.

The *body* of this great nation is so vast that, to control, temper and regulate it in all its movements and interests, it must possess a great living *soul*, full of wisdom, power and purity, to unite, animate and vitalize the whole. Commercial interests are too selfish and mercenary to harmonize and unite its energies. Party politics are too much under the control of sectional influences to form a "reasonable soul." Christianity exerts a powerful and salutary influence in the right direction, but its chief mission is to fit and prepare us for another world—an eternal destiny; it is not of this world. And yet our nation—all nations—must possess a "reasonable soul," unselfish, generous, pure and peaceful; animating, harmonizing and caring for every part alike; one that regards no man for his worldly wealth or honors; knows no parties in politics or religion; that rises above all nationalities or worldly distinctions, except those which arise from moral and intellectual excellence. This is certainly the soul that should vitalize and control the destinies of our nation, and that of all the world. If the spirit, intelligence and moral principles of our nation are not embodied in our ancient and honorable Fraternity to a greater degree than in any other one organization, thereby giving a soul to the nation, then I am reluctantly driven to the conclusion that our nation and the world, as bodies, have no souls!

But, it will be asked, is it contended in these reflections that Masonry, as such, is to rule and govern the nation or the world? The answer is, that the embodied principles of the Order, gathered from revelation and the observation and experience of ages, furnish the basis and principles upon which human society and progress are

successfully formed, and upon which they depend for existence. These principles are reflected and enforced as silently and effectually from our altars and schools of mystic wisdom as the light of the sun, the word of God, and the embodied experience of the ages that have passed. All men alike are enlightened by them. The statesman, the minister and the philosopher are alike penetrated by them, and may be unconscious of their source. Every man, in all the stations and callings of life, feels their influence and recognizes their power, but knows not from whence they come. These combined elements form a power behind the throne, which so effectually restrains, guides and modifies its action, as to secure the ends of good government wholly by the force and power of sound, correct principles. In other words, our Institution erects within the bodies politic and social, a great moral fortress, so broad and comprehensive in its design that all good men and true can stand together and harmoniously labor for the good of our whole race. The clouded canopy or starry decked heavens are not more expansive than the great cardinal principles upon which this moral and social fortress is based. Peace and harmony can here assert their rightful dominion, and thereby give strength and support to the free and noble institutions of our country. These I regard as the legitimate results of the outworkings of the spirit and genius of our time-honored Institution.

Is there sufficient motive here presented to engage the lifetime toil of wise and good men in all ages and countries? Is there intrinsic value found in the ends and objects of the Order to justify the countless millions of treasure expended in this and other countries, in the erection of the massive and costly temples that adorn our great cities, and of less costly edifices over all parts of our land? Will the benefits reflected upon individuals, communities and nations compensate the Craft for these ceaseless expenditures of toil and treasure? The answer to these questions may first be considered in the negative form, viz.: What would be the cost to communities, nations and the world to abolish and obliterate the whole system, and break up all the sacred bonds that have been formed by its agency, and the principles which have given it life, character and a perpetuity of existence?

Let us at least take a brief glance at what we should lose before we consent to relinquish our hold upon an Institution coming down to us as a vast legacy from our fathers. The first light that we

should lose would be taken from off our holy altars—the HOLY BIBLE. Remove that, and we are doomed to perpetual darkness. Worse still; to lose this "great Light," we lose a knowledge of God, immortality and eternal life. It is in God alone we trust, and here the first great link in the chain of the universal Brotherhood of man is formed. To go no further, let us ask, Who can afford to part with God, His word, and the great soul-inspiring truths derived from these first great lights in Masonry, and take all the desolating consequences which must follow, resulting in nothing but to fall back into barbarous heathen idolatry, ignorance and brutal degradation? It is enough; we can not afford to go another step in that direction; but let us return and cling to our altars, and the priceless treasures we find there, regardless of any expenditures of toil and money it may involve.

But is it legitimate to suppose that, if we give up the "great light," all these evils, with a thousand others, would follow? Give it up! And how long would Masonry survive? No; the Bible and Masonry are inseparable. If the church retained it, still all our Lodges must be closed in darkness. So far as Masonry has had vitality and usefulness, it derived it from its faithful adherence to God, His word and divine *truth*. With these it is a great power in the world for good, and as long as it is true to God and itself, it will never be supplanted by any other organization having the same great objects in view, or mission to perform.

Respectfully and fraternally,

B. T. KAVANAUGH.

The Irish Daughter Lodge of Mother Kilwinning a Centre of the High Degrees in Ireland.

[From "Mother Kilwinning, or Scottish Freemasonry ancient and modern," in course of preparation by D. Murray Lyon.]

In April, 1779, there existed in Dublin a body of Freemasons, designating themselves "The High Knight Templars of Ireland Lodge," and professing to have been formed "many years" prior to that date. In accordance with a custom of the period, its name was meant to infer the practice of Knight Templary. Among the frequenters of this Lodge was a medical Brother named George Augustus Cunningham, who had shortly before become resident in the

Irish metropolis, and who had while living in Scotland been a member and office-bearer of Mother Kilwinning—having served first as senior warden in 1766-7, and then as depute master in 1768-9. He seems in his intercourse with the High Knight Templars Lodge to have revived in their minds the traditionary fame of Kilwinning as the ancient source of Masonry, and to have reanimated them with the old desire to receive from "the reall and only Antient Lodge at least in Britain" the credentials of a regularly constituted society of Free and Accepted Masons. Matters having been matured, Dr. Cunningham was made the medium of communication between the Mother Lodge and the applicants for a charter. A private letter from one of its promoters, with the petition itself, was fifteen days later forwarded by the Doctor to a friend in Irvine for presentation. These documents, with the letter in which they were enclosed, are as follows:

"Thomas Arthur, Esq., Irvine.

"Dear Sir,—I send to your care the two inclosed letters, being strongly solicited by a very respectable and worthy sett of Breetherin, who several years ago formed themselves into a Lodge by the name of the High Knights Templars, as every Lodge in this city is known by some particular denomination. Upon finding I was a member of our Antient Mother Lodge Kilwinning, they told me they had long been desirous of holding their origin and a Charter from Kilwinning, as they had always heard and lookt upon it to be the reall and only Antient Lodge, at least in Britain.

"They therefore wish that through my application they may receive their inclosed request; and they promise me, upon the word of Breetherin, to put into my hands five guineas over and above all expenses upon their receiving said Charter, and which I, upon the faith of a Brother, will transmit to Scotland for the use of the Kilwinning Lodge. If this request is granted, may I desire of you, as a Brother, that you will take care to have it done in as elegant and handsome manner as possible, and properly signed by our Grand Master and Wardens, etc. I think if our brother Haddow in Edinburgh was applied to, he would gett it done in the best manner, with a proper Seale appended thereto. You will see I am anxious to have every honour done the Lodge, as well as to my Scotch Breetherin.

"Mr. Rainsford's letter wishes only that in case that any other Lodge knowing that this one holds of Kilwinning any application coming

from this place or from Ireland—as many of the members of this may fix in different parts of this kingdom—this Lodge may have the honour of applying to you for future Charters, for which they will at all times be answerable for payment to Kilwinning for said Charters. . . .

"Your sincere friend and affectionate Brother,

"Geo. Augt. Cunningham.

"Dublin, April 26, 1779."

"Dr. George Augustus Cunningham.

"Sir and Brother,—I take the liberty of at length enclosing to you our letter to the Lodge of Kilwinning, which a particular hurry prevented my doing earlier. It is unaddress'd, as I was ignorant to whom to direct it, therefore left that, with the rest, to your friendly care. I have no doubt of succeeding thro' your exertion, but shall be glad to obtain along with it a copy (if there is any) of their Code of Regulations, and an account of their Records and Establishment, if not too much trouble,—and shall only add that if it could be done in such a manner as to establish us Provincial or Deputy to them without hurting the Mother Lodge, it would make us all very happy: if it cannot, at all events to have the Charter. But, from my conversation with you, I have every reason to hope everything that can be done will be by your interposition, which will ever be most gratefully acknowledged by us all.

"In the name of the Body, I beg leave to subscribe myself your much obliged humble servt. and brother,

"Willm. Rainsford.

8th April 1779."

"To the Grand Master and Brethren of the Mother Lodge of Kilwinning.

"Brethren,—Studious to follow Free Masonry on the justest principles of the Ancient Craft, and willing to derive an authority from the First Source, a regular Lodge of Free and Accepted Masons, held in Dublin, have been long desirous to obtain a charter from their esteemed Brethren, the Ancient Lodge of Kilwinning, as they are fully satisfied of their just title of primogeniture. Anxiously solicitous after the attainment of this much desired object, but at a loss to whom to turn for advice or where to apply, they count it a fortunate æra their meeting with their much beloved Brother,

George Cunningham, Esq., whose friendship has pointed out a clue to lead them out of their labrynth of doubt. Under his auspices, therefore, they apply for a Charter from you to hold a Lodge to be called the High Knight Templars Lodge of Ireland, and hope ever to walk worthy of their vocation and the high favor you will confer on them by granting it.

"We remain with the greatest respect, wishing you the salutation of peace, love and harmony, your truly affect. Brethren,

"Henry Wheeler, Master.
"Peter Grant, Senr. Wdn.
"Robt. Colville, Jun. W.

"Richd. Gaudry, Secy.

"Dublin, April 1779."

The petitioners, not satisfied with taking the title of a mere Dublin Lodge, arrogated to themselves a national character and title, and this they wished to get confirmed in their charter; for their request to be constituted "Provincial or Deputy" no doubt indicates that even at that early stage they contemplated the assumption of the prerogatives of a Supreme Body. The petition and accompanying documents were laid before the committee of the Mother Lodge on 10th May, 1779. While there was but one opinion as to the power of the committee to issue the charter, it was ruled to be "incompetent for the Lodge to delegate to any other the power of granting charters without the sense of the brethren at a general meeting," and the point was never afterwards raised. In order to give eclat to the erection of a daughter Lodge in Ireland, the brethren appointed two years previously to procure a suitable seal for Mother Kilwinning were urged to have it finished in time to allow of its first impression being affixed to the Dublin charter. The anxiety of the committee to have the warrant executed in a superior style was no doubt increased by the promised donation of five guineas by the petitioners, in addition to the ordinary fees. When completed, the Charter was produced and confirmed at a communication of the Lodge on 27th October, 1799, of which the following is the minute:

"This day a regular meeting of the Mother Lodge having met to consider a Petition presented by certain Masons in the Kingdom of Ireland, praying for a Charter of Constitution from our Ancient Mother Lodge of Kilwinning, that they may meet with authority and

erect themselves into a regular Lodge and Society under the designation of the High Knight Templars Lodge of Ireland; — and the Brethren present, representing the Mother Lodge, grant the request upon payment of the usual fees, and half a guinea for the Seal as a precedent in future, and subjecting themselves to the rules and regulations of the Mother Lodge. Tenor and copy of the Charter as follows:

"'We, Archibald Earl of Eglintoune, Most Worshipful Grand Master of the Mother Lodge of Kilwinning, having taken into consideration the request of certain Masons in the City of Dublin in Ireland, praying our authority to be formed into a regular Lodge or Society—being well assured of their moral character and of their inclination to promote the good of Masonry — We, with consent of our Wardens and other Brethren, do constitute and erect them into a regular Lodge by the name of the High Knight Templars of Ireland Kilwinning Lodge. And we grant them all powers and privileges which now are or for any time past may have been legally enjoyed by any other Lodge of our creating; -- the same to be always holden of the Most Worshipful Grand Master of the Mother Lodge of Kilwinning, and his successors in office, upon the yearly payment of one merk Scots money [13½*d* sterling] at the Anniversary Meeting of the Mother Lodge in December, and upon the attendance of one of their members if required at said meeting.

"'Given at Kilwinning the 8th of October 1779.

"'Robt. Laughlen.'"

The following letters accompanied the transmission of the charter to Ireland — care being taken, it will be observed, to impress the Brethren with the pains that had been bestowed on its embellishment, and with the beauty, antique design, and appropriateness of the seal. The statement in regard to Lord Buchan having been Master of the Mother Lodge in the fourteenth century cannot, it is scarcely necessary to say, be supported by any authentic evidence:

"Dr. George Augustus Cunningham.

"Dear Sir and Brother,—I have industriously obtained the Charter for the Society of Gentlemen you recommended, and as we have extinguished all the money in our funds, besides large donations raised by subscription, I am obliged to exert every laudable

means to raise more money. I beg you will obtain the Charter dues, and five guineas promised. I have ordered the bearer to deliver this and the Charter (enclosed first in a tin box and lastly into brown paper) to you, and to receive from you the money. . .

"The Charter was written in the Herald Office in Edinburgh, under Bro. Hadow's inspection. The Seal has cost me much pains, having ransacked many curious Antiques, which lay buried in obscurity for many years. It has been costly, too, for which we have been obliged to raise the Charter dues.

"That you may be prepared to speak upon and explain the Seal—which I prefer to laying down in writing—to our new created Daughter, and that you may satisfy their good opinion of each of our member's capacity in antiquity.

"The general field is charged with the Masons' Arms, viz., 3 Castles (only ours are nearly rectangular) placed angular—with the Square and Compass. Betwixt the legs of the Compass, and near the top of them is the Arms of the Monastery attached to it, at that remote period when a third son of Robert the 2d (Earl of Buchan) married a daughter of the Lyle family, and were principal contributors to building the Monastery and towers; and the Earl of Buchan was then Master of the Mother Lodge, at that time in some repute. In the middle is an Eye, looking to the Eglintoune Coat—they being patrons in every Æra to the Society; and from the present Earl bestowing so generous donations, he is appointed Grand Master for Life. I make no doubt, but you'll blazon these things to good purpose. . . .

"Yours, &c.,

"Robt. Laughlen, Sec."

"To the Rt. Worshipful Grand Master, Wardens, &c., and Brethren of the High Knight Templars of Ireland (now) Mother Kilwinning Lodge.

"Brethren,—Having considered your petition transmitted to us by our worthy Brother George Augustus Cunningham, Esq., whereon we have granted you a Charter of Constitution, erecting you as a legitimate daughter of the Mother Kilwinning Lodge, under the name and title of the High Knight Templars of Ireland Kilwinning Lodge, and with it accept the blessing of the Mother vested in our affection of maternal love. Wishing you eminent in the exercise of the social virtues, even as the Mother is pre-eminent in primogeniture, and being

an antient source of Masonry, we have taken great pains in embellishing your Charter; and the Seal appended to it was engraven by the first artist in this kingdom, who has copied and enlarged it with accuracy from a small original, and is allowed to be the most antique Masonic Seal extant. As our funds are now exhausted by erecting and finishing a new Mother Lodge [Hall] on an elegant and expensive design, as well as by supporting a number of distressed brethren, we earnestly request that you would be pleased to return by the bearer (who has care of this and the Charter) a guinea and a half as Charter dues; and as you were so kind as proffer us five guineas on receiving your Charter, as a donation to the Mother Lodge, the dues, and whatever you are pleased to contribute, will be gratefully received, and for which you will be honoured in being placed with those daughters who have contributed to rear the mouldering ruins of her antient head, and whose names are to be recorded and written in letters of gold, to decorate the walls of the hoary Matron.

"Wishing you Brotherly love, unanimity, peace, and harmony,

"I remain, Brethren,

"Yours affectionately

"ROBT. LAUGHLEN, SEC.

"By order, and in presence of the Depute Grand Master, Wardens, &c., met at Kilwinning, 27th October, 1779."

Thus far, the facts related have been drawn from manuscripts that are still preserved at Kilwinning. But it is from the "Transaction Book" of the Lodge itself, recently discovered by Brother Neilson of Upper Mount Street, Dublin, P. M. of No. 620 (and kindly placed by him at our disposal for the purposes of this work), that we learn that it was constituted under its Scotch warrant on St. John's day, 1779, at a "Grand Kilwinning Lodge" presided over by Dr. Cunningham, erroneously styled "Past Grand Master," who installed the principal office-bearers, and thereafter closed his grand communication. This was succeeded by the appointment and installation of the minor officers, the amendment of the Lodge's rules, a discourse on Masonry, and a lecture on the Entered Apprentice and Fellow-Craft Degrees. With the exception of the pretentious prefix "Early Grand, of which "E. G." is an abbreviation, to the title of the master and

warden, whose signatures are appended, the language of the minute is purely that of Freemasonry. It is as follows:

"1779: Decr. 27. Lodge opened in due form . . . High Noon to celebrate the feast of St. John. The Worshipful the Master in the chair. Lodge was visited by Bro. Emanuel Zimmerman and George Dillon, both members of Lodge 518. Call'd off to refreshment and dined. Call'd on to labour. Opened a Grand Kilwinning Lodge, Br George Augustus Cunningham, Esq., Ayr, Past Grand Master of said lodge, in the chair. Proceeded to constitute the Lodge under the new charter granted from the Mother Lodge of Kilwinning to the High Knights Templars of Ireland, when Bro. Robert Colvill was install'd Master, Bro. John Wheeler Senr. Warden, and Bro. Lewis Alley Junr. Warden, who were properly saluted with all the Grand honours, and the Grand Lodge closed.

"GEO. AUGST. CUNNINGHAM, P.G.M.

"High Knight Templars Lodge open'd, the Worshipful in the chair. Proceeded to install Bro. Peter Grant Treasurer and Bro. John Cuthbert Secretary. The Worshipful appointed Bro. Sisson Darling to be Senior Deacon, and the Senior Warden appointed John Armor to be Junior Deacon. Had discourse on Masonry from our principal Instructor, and afterwards a lecture on the . . . of the Enter'd Prentice and Fellow Craft Degrees. The rules which were amended, and the whole ended with the usual peace, love, and unanimity.

"R. COLVILLE, E.G.M.

"JNO. WHEELER, E.G.S.W."

No Degrees or Steps are specified in the Charter of 1779; but the "powers and privileges" conferred by it could only have reference to Masonry as practised by Mother Kilwinning, viz., that embraced in the Degrees of Entered Apprentice, Fellow Craft, and Master Mason. It has been alleged that the Irish Brethren subsequently erased from their Charter the word "Lodge" in their designation, and, surreptitiously inserting "Encampment," began the practice of Black Masonry under the warrant thus metamorphosed into one of Knight Templary. In the then disorganized condition of the so-called High Degrees, such precaution was unnecessary; but to test the correctness of the statement, Brother Neilson has at our request carefully examined the original Charter, and no trace of having been tampered with appears on it.

The Irish Kilwinning was one of the few Lodges of the period imbued with a taste for "High Masonry" which kept a record of its transactions in respect to degrees beyond that of Master. Ample evidence, therefore, of its having not only practised the Royal Arch and Knight Templary, but even worked under its Kilwinning Warrants the Degree of Prince Mason Knight of the Red Cross, is to be found in the old minute-book to which we have referred, and which we regret to say is in very decayed condition; so much so, indeed, as to render portions of the MS. undecipherable. The minutes bearing on the Higher Degrees begin with a record of the Royal Arch Degree having been conferred by the Irish Kilwinning within three months of the date of its constitution under its new warrant—the second step in this direction succeeding at three weeks' interval, when the lodge "raised" its Secretary to the Degree of Knight Templar. The following are a few of the many minutes of the same kind embraced within the period over which the records in the Lodge's original transaction book extends, viz., from December 27, 1779, till August 16, 1804:—

"1780. Monday April 17. Lodge open'd in due form—Worshipful Peter Grant in the Chair. A Master Mason's Lodge; called off from a Master Mason's Lodge to a Royal Arch Lodge, when Brother Sisson Darling royally descended and ascended the Arch. Called off to a Master Mason's Lodge . . . ended in the usual harmony."

"1780. Monday May 1. Lodge opened in due form—Worshipful Peter Grant in the chair. A Master Mason's Lodge; called off from a Master Mason's Lodge to a Royal Arch Lodge. Lodge visited by Brother Zimmerman and George Rainsford. Had a Lecture on that Step, and called off to a High Knights Templars and raised Brother Sisson Darling to that degree. Called off from that Degree to a Master Mason's Lodge, and the whole ended in the usual harmony."

"Sunday, Decr. 24, 1780. An Entered Apprentices Lodge of Emergency opened in due form—the Worshipful in the chair. Were visited by Brors. Dillon and Zimmerman, certify'd members of this Lodge, when Mr. William Humphreys was initiated into the Degree of an Entered Apprentice and afterwards made a Fellow Craft, when the Blue Mason's Lodge was clos'd. Royal Arch open'd—the Worshipful High Priest in the chair, when Brs. Steele and O'Flaherty royally descended and ascended the Arch. Call'd on to an High

Knights Templars Lodge—Wor. Early Grand Master in the chair, when Bros. Steele and O'Flaherty were after a severe tryal of skill and valour raised to the Sublime Degree. And the whole ended with the usual harmony. Jno. Wheeler, E.G.M.; S. Darling, pro E.G S.W., Wm. Maclean, J.W., p. E.G.J.W.; Henry Wheeler, p. E.G. Sec."

"June 17, 1781. Kilwinning Lodge open'd—High Priest in the chair. Excellent and Super-excellent Lodge. Examined Bro. Chas. Craig on the three degrees in Blue Masonry, and finding him perfect proceeded to raise him to the Degrees of Excellent and Super-excellent Mason . . . Was visited by Bro. Wade of the Royal Arch Lodge, and the whole ended in the usual harmony. W. Rainsford, pro. E. G. M.; S. Darling, E. G. S. W.; Wm. M'Clean, E. G. J. W."

"1781. Decr. 2nd. Kilwinning Lodge opened—the Worshipful Br. Rainsford in the chair. Were visited by Br. Wm. Ayres, Esq., and John Marsh, of the former Knight Templars Lodge, and Bro. George Rainsford, late of 518, and Bro. John Peree, Esq, of the Royal Arch Lodge,—when Bro. Ford was made excellent and Super-excellent, and afterwards royally descended and ascended the Arch, and having sustained the usual tryals with becoming fortitude was raised to the Degree of High Knight Templar . . . and the whole ended in peace, love, and unanimity. W. Rainsford, pro. E. G. Mr.; S. Darling, E. G. S. W.; F. Heath, pro Secretary."

"Decr. 16, 1781. Kilwinning Lodge opened in due form a Master Mason's Lodge—Br. Wm. Rainsford, P. M. of this Lodge in the chair. Resolved unanimously that no Brother belonging to this Lodge be admitted to the Higher Degrees from this day forward without being proposed by a Brother of it, and left on the books a week at least to be balloted for. Resolved unanimously that from this day any Master Mason joining Lodge 584 and desirous of being initiated to the Higher Degrees pay half a guinea to this Kilwinning Lodge in addition to his admission to Lodge 584 as a Master Mason. Raised Br. Byrne, Br. Todderick, and Br. Dewitt to the Sublime Degrees of Excellent and Super-excellent. Had a lecture on those degrees from our principal instructor, and the whole ended with harmony. W. Rainsford, pro E. G. M.; F. Heath, pro. Sec." [Byrne and Todderick were subsequently raised to the Arch and Templar Degrees.]

"1782. Jan.—. Kilwinning Lodge of Emergency open'd in form

a Prince Mason Knt. of the Red Cross Lodge — Bror. Laurent [from Paris] in the chair,—when Brs. W. Rainsford, S. Darling, Francis Heath, G. Rainsford, J. Wheeler, and J. Byrne were raised to the Sublime Degree of Prince Mason Knight of the Red Cross, and our Worshipful Br. Darling was by Br. Laurent invested with the authority of Wise Sovereign Prince Mason with all the accustomed honors. Resolved that as there are many necessary matters of preparation and furniture for the room wanting in order to give this degree its full sublimity, that no other person be made till such apparatus be provided. Resolved that it appears to these members that this degree is of such consequence that it is absolutely impossible that any person can receive it till he is sufficiently grounded in all the previous ones, therefore the 12th rule of this Lodge must be most strictly attended to. Resolved that these members do meet from time to time to prepare such further regulations as are necessary and to provide such apparatus as is wanting. Resolved that they shall fix such sum as is necessary for the Brethren to pay who receive this degree, which shall be appropriated to defray the Lodge the expenses it will be at in providing such necessary apparatus, etc. Resolved that as the smallest acknowledgment of the grateful sense of this Lodge for the favor Bro. Laurent has this evening conferred on us, that he be elected Honorary Member of our Kilwinning Lodge, and when he leaves the Kingdom that he be presented with a certificate from this Lodge. And the whole ended with peace and unanimity. I. P.* Laurent, Mr. ; S. P.* Emanuel Zimmerman ; S. P.* W. Rainsford ; S. P * S. Darling ; S. P.* Frans. Heath ; S. P.* Geo. Rainsford ; S. P.* Jno. Wheeler ; S. P.* Jos. Byrne."

"1782. Feb. 7. A Prince Mason Lodge assembled at Br. W. Rainsford's — the Worshipful in the chair. Present, Brs. Darling, Heath, G. Rainsford, J. Wheeler, E. Zimmerman, Laurent, and W. Rainsford . . . Resolved that the several pass'd Masters (complying strictly with the 12th rule) be the first made, and that to prevent jealousy the rest of the members' names be written and put in a hat and the list taken as they are drawn out, and as many as is convenient agreeable to said list summoned from day to day till all are made in turn, agreeable to the 12th rule. S. P. S. Darling ; S. P.* W. Rainsford, Scribe."

[TO BE CONTINUED.]

The Antiquity of Masonry.

AN ADDRESS DELIVERED BEFORE THE GRAND LODGE OF MASSACHUSETTS, AT THE QUARTERLY COMMUNICATION, SEPT. 8, 1875, BY R. W. CHARLES LEVI WOODBURY, PAST DEPUTY GRAND MASTER.

A little more than a century and a half ago, Freemasonry, except for mystic purposes, suspended handicraft labors and devoted itself to the speculative part of the art. Before that time both kinds were carried on together, surely as far back as the oldest (A.D. 1599) Lodge record which has survived to our day. How much earlier Masonry included speculative subjects is a question where opinions have varied, and men have been inclined to dogmatize variously. Masonry is the oldest art whose works are extant. To the Freemason it would be interesting to know if it had, as our traditions say, always a speculative side, and also whether it has had a continuous existence as an art, or has at times been lost and again invented or rediscovered. These are the questions I propose to examine to-night. If the art of Masonry was speculative as well as practical in ancient times, and yet was lost afterwards, our claim to antiquity could not mount higher than the period of its rediscovery; but if there has been a constant succession, all evidence of speculative opinions is of historical value.

Without troubling you with my opinions, I shall lay before you some evidence gathered on the descent and the early organization of Masonry, not claiming that these facts are conclusive, but asking whether they do not justify further research into this interesting subject.

It will be admitted that if we find fragments of usages, designs, as well as tools and methods of work of the ancient Masons in use in the same Craft in modern times, an inference of a continuous channel of descent is presumptively established. It will not be disputed that the ancestors of modern Masons, like other men, lived in those days; that then commerce existed, people migrated, barbarians became civilized by contact with enlightened people, arts were transmitted through castes, counting a descent thus for thousands of years in some countries, and elsewhere by initiation and instruction, from

generation to generation. Thus Masonic organization, supported by successive initiation of apprentices, may have existed from the early times. Let us inquire whether Masonry has not always been a spiritual man of brains and brawny arms, uniting the best culture, learning, intellect and taste of its time with practical, hard-working art.

In the remains of the most ancient religions which have been handed down to us are found exoteric and esoteric doctrines, together with particular initiations through which the select few were gradually raised to the knowledge of the mysteries and higher thoughts included in their rituals and dogmas.

The earth is strewn with the wrecks of ancient temples, whose relics attest that all religions had recourse to the Masonic art to express their highest acts of devotion and oblation. The adepts who constructed them must have held intimate relations with the hierarchies of those creeds whose symbols and mysteries are entwined in the temples of their faith. The antiquarian draws with confidence from the forms and symbols of these ruins testimony to supplement the meagre remains handed down through literary channels, and we also may find something there of the organization and lore of those early Freemasons that will be instructive to compare with things of to-day.

There are strong reasons for thinking that the art of Masonry was not an original discovery in each of the various ancient centres of civilization. It is probable that it was invented, cultivated and developed in some centre, and from thence was carried by its professors to other and growing countries, at the invitation of religious or political rulers, to give enduring expression to the feelings of reverence of the people, and to the exposition of dogmas, by embodying in holy and public buildings symbols and configurations designed to recall to the mind important doctrines of their theology. Such, indeed, is one of the objects of Masonry at this day.

The travelling propensities of the great master workmen of antiquity are verified by the records. We find Greeks of celebrity working in Asia Minor; and even working in Egypt under the Macedonian dynasty. Thus, Cleomanes planned the city of Alexandria; and Dinocratus not only rebuilt the Temple of Diana at Ephesus, in Asia Minor, but was long engaged in important works at Alexandria; and Sostratus, of Gnidus, built the Pharos at Alexandria. We find also Hermodorus, of Salamis, and Samus and Batrachus, of Laconia, and Appolodorus, of Damascus, erecting important temples at Rome.

Four masters worked on the foundations of the Temple of Jove at Athens. Ictinius, with the aid of Calicrates and perhaps other masters, built the Parthenon. We also read in Chronicles that King David *gathered and set the strangers*—Masons—to hew wrought stones to build the house of God. In Kings we find that Masons were sent from Tyre to King Solomon, and that Hiram's Masons and stone-squarers, and Solomon's Masons and stone-squarers did hew the great and costly stones to lay the foundation of the Temple. In those ages it thus appears that art was not translated to another country, any more than true art now can be, by imitation, but that practical skilled workmen themselves travelled to the place, and established the style sought for by making the moulds and plans of the details, instructing, overseeing the construction, and governing the workmen.

The Master Mason's talent is manifested in every curve and joint, and even in the very setting of the work. Plato says in the "Eleatic Stranger," "The master workman does not work himself, but is the ruler of the workmen." "He contributes knowledge, but not manual labor, and may therefore be justly said to share in theoretical science. But he ought not, when he has formed a judgment, to regard his function at an end, like the calculator; he must assign to the individual workmen their appropriate task, until they have completed the work."

Plutarch says of Phidias, the celebrated sculptor who was the chief superintendent of all the works of Pericles: "He directed all and was chief overseer of all for Pericles." Able writers on architecture, commenting on these and other evidences, affirm that in the Greek, Egyptian and Mediæval Architecture, the architect was always a master workman personally skilled in the manual part of the art, to whom the beauty, solidity and invention in their structures are due, and are now calling for a return to that relation, declaiming that their late separation into distinct branches is deteriorating to art itself.

The organization thus shadowed out has three degrees: the tyro or apprentice, the trained and educated craftsman, and the Master Mason, who combined the skill of all the others with the high theoretic science and skill as a manager and overseer in architectural matters. It was his genius that gave form and style to the venerated Temple from its foundation to its last coping-stone, and compelled the warm sand-

stone and the cold marble to become a symbolic witness of the esoteric as well as the exoteric faith of the employers. It was he who, as the progress of kindred sciences afforded new knowledge, applied it to his art, whether in the line of strength, grace, beauty, or economy.

The ancient Master Mason, as a result of the reliance of ancient religions on monumental symbology, necessarily had intimate relations with the religious chiefs of the country where he practised his art, had perfect knowledge of their esoteric symbology, planned and executed the forms in which they were established on the monuments; his successors also were their pertinacious conservators; thus grew the conventional in religious Masonry.

One historian of Egypt (Sharp) affirms that even from the earliest times these sculptors and designers of the temples were of the priestly caste or order of society; and another celebrated investigator of Egyptian antiquities, Wilkinson, also includes "the sacred sculptors, draftsmen and Masons" in the priestly grade. They were the only Egyptian craft, except land surveyors, elevated to this social rank.

The priestly caste had, we know, those mystic initiations which spread from ancient Egypt over the world, and of which so much has been written. Whether the Masons were initiated in all or only a part of these mysteries can only be inferred, but we may infer that higher initiations were conferred as the candidate advanced in his art.

Vitruvius defined Masonry, near 2,000 years ago, as "A science arising out of many other sciences, and adorned with much and varied learning." Plato, as we have seen, four centuries earlier, spoke of it as a science. Solomon and Hiram of Tyre, we have seen, considered the loan of Master Masons as worthy to be repaid by the concession of twenty cities; and the description of his varied talents in King Hiram's letter accords with the requisite talents elsewhere demanded for the grade.

Those who conceive the Mason as a mere wall-builder have need to enlarge their understanding.

An able reviewer of Fergusson's History of Architecture, in the "London Quarterly," says, "To those but little educated in the ways of art the *master workman* is a mystery, his influence and existence are half doubted, half denied, or wholly misconceived."

In the true antique spirit do our old Constitutions inculcate the study

of the seven liberal arts. It was through these that the Fraternity advanced their art from rude beginnings until there arose a creative intellect from among them, who could embody all extant, mystical, cosmic science into one Temple, symbolical and monumental of the speculative science shut within the breasts of Master Masons, open to those who held the key, but sealed to the uninitiated and profane.

Such a monument, signed astronomically with the date of its construction, was the pyramid of Gizeh; contrived by its initiated and learned builders not only to embody their religious mystery, but to be capable of yielding to the analysis of the future antiquarian and physicist the key to the knowledge of the state of Astronomy, Geodesy, and kindred arts at the era of its construction. Such, also, were probably the builders of the palaces of Babylon and Nineveh, whose hidden stores of knowledge are now being revealed to us.

In like organization, and possibly of like caste, were the devoted bands of more creeds than one, who, united with brotherly love, raised the first temple at Jerusalem, and those, too, who, fresh from the Chaldean plains, labored with Nehemiah or Zerubbabel, their swords girded to their sides, to rebuild and restore the despoiled dwelling place of the God of Israel. Was there no initiation in things sacred among these Syrian builders also? Was there no hidden wisdom, no speculation on ineffable things in their Craft?

What mystery the inspired psalmist hangs about the corner-stone! How grandly the author of Job puts, in the words of the Almighty, the Masonic character of his work of creation: "Where wast thou when I laid the foundations of the earth? declare if thou hast understanding. Who hath laid the measures thereof if thou knowest? or who has stretched the line upon it? Whereupon are the foundations thereof fastened? or who hath laid the corner-stone thereof? When the morning stars sang together, and the sons of Elohim shouted for joy" How, also, the prophet Amos describes the Lord standing on a true wall with the implements of the Masonic Craft, a plumb line or a trowel in his hand, declaring he will set a plumb line in Israel. Was not the Masonic artisan favored of Heaven? Did not Aholiab and Bazaleel work on plans communicated through Moses, "with every wise-hearted man in whom the Lord had put wisdom and understanding?" Had Huram and his craftsmen no aid from inspired kings and prophets in those works whose forms, ornaments, and structure typified occult mysteries? Have the three great creeds of

this day, the Christian, the Jewish or the Mahomedan, ceased to revere, in that long perished Temple, the symbol of holy aspiration? There is no need to multiply illustrations of the speculative science of the early Masonic Craft. Let us consider the traces of a succession in the Craft of Masonry.

In the old Masonic MSS. of Constitutions, printed in fac-simile from manuscript No. 23,198, edited by Matthew Cook, and written probably in the 15th century, Nimrod charges (fol. 380) the Masons, whom he sends to his Cousin Assur, to build a city, that they serve Assur faithfully, but that "ye govern you against your lord" (Assur) "and among yourselves."

This Masonic tradition of the Eastern life of their Craft is curious when we reflect that to this day strangers in the East are governed by the laws and consul of their own country, rather than of the nation they sojourn among. Such a system applied to sojourning Masons of one country, protected by their own country, working together in another, would naturally produce the organization of Freemasonry. In this light we find the Latin vulgate carefully distinguishes Hiram's Masons from Solomon's Masons (Kings v. "cæmentarii Huram.") Early as this MS. bears date, it must be admitted that some of the organization of speculative Masonry is shown in this extract. The free spirit of self-government sheds a ray of light here of great significance.

The Brother who believes there is something in Freemasonry deeper than its admirable morality and generosity, something that underlies and gives expression to its universality, something behind its symbols that has brought from antique times a flavor like the odor of Shittim wood of the tabernacle, may boldly enter on the investigation ; and if his industry never slackens, his faith never tires, and he has access to the means of investigation, light from the East will break on the mysteries of that strange gem bearing the seals of the royal Solomon, and his right royal Phœnician brother which is before him.

Andrea, in A. D. 1610, in his confession of R. & C., wrote, "He who can see the great letters and characters that God wrote on the edifice of heaven and earth, and can use them to his profit, is already prepared for us, though himself unaware of it."

It is my purpose here not to enter the hidden wisdom of this royal and reverential art, nor to discourse of those mysteries of that Craft

of which the same author says, "God has surrounded us with his cloud, that to us, his servants, no force can be applied or directed, so that, had he the eye of an eagle, no one could see or recognize us."

ARCHITECTURAL LINKS.

By the aid of antiquaries and archæologists, facts may be established, from which the inductions of transmission of the Masonic art necessarily follow.

Reading the stone records from the vantage ground of antiquarian investigators, you will find yet extant many bonds uniting the past with the present.

Masons' Marks are the marks the various craftsmen put upon their work to indicate to the overseer who has done the job, in order that, the quality being inspected, it may be measured and paid for.

The industry which unlocked the Egyptian hieroglyphics, and the cuneiform of the Chaldees, which has given access to the Vedas and the Zend Avesta, will aid the Masonic student in this undertaking also.

They are still in use in operative Masonry, and were particularly and memorably known in speculative Masonry long before attention was directed to the subject in connection with oriental antiquities.

These marks, many of them identical, have been traced on the stones in great religious works, in all ages of which remains exist. The Gothic Cathedral and the Roman Basilica show them. Sir Gore Ousely, sixty years ago, thought he had found the relics of an extinct and novel language on the stones at the ruined city of Persepolis ; what he copied turned out, on subsequent investigation, to be Masons' marks.

The investigations of Col. Warren, under the auspices of the Topographical Engineers of England, lately made on the site of the Temple of King Solomon, at Jerusalem, have been fruitful in this particular. In the lower courses of the wall which sustains the platform whereon the Temple stood, the courses now covered fifty to ninety feet deep with broken work and other débris, he found abundance of these Masons' marks on the stones lying in the courses, and also in the vaults and tunnels under the platform. There for near three thousand years they have remained hidden from human sight. Scholars recognize many of these marks as Phœnician char-

acters, thereby giving another confirmation to the declaration of Kings and Chronicles that the craftsmen and art of Masonry were imported into Jerusalem from Phœnicia.

Still other researches in Palestine, since attention has been drawn to these witnesses on the state of the art, have discovered them, at the ruins of Palmyra in the desert, upon some mosques of early date, also in Hebron and many other places in Syria; and one authority says that on Egyptian temples far earlier in date than the Temple of Solomon, the like marks are found still fresh, after thirty-five centuries. Some of these marks of Masons have another purpose, viz., to connect the stone with the plan of the building, and indicate the course in which it is to be laid and its position. Simple as this link in the chain of evidence may appear, it not only connects the antique with the modern Masonic art, but is a source of other important deductions.

In India, also, these Mason marks are found in the stones of ancient temples, and, what is remarkable, often in conjunction with several symbols of Masonic Lodges of to-day. The scholars and philologists who have gone so far in collecting evidence of Aryan origin and migration have considered all these marks with that purpose in their minds; and many are struck with the number of them which resemble or are identical with the ancient caste marks of India.

I regret I cannot reproduce here the drawings of these marks; some are to be found in Lyon's history of Masonry in Scotland, others in King's remains of Gnostic art; and others in Jennings' recondite work on a branch of our Craft; others are found in the Orient, unveiled, and in the recovery of Jerusalem; others doubtless exist in works to which my attention has not been called. Some I have seen in the Nabethian alphabet. In due time archæological students will collect and discourse on the teachings of the whole; forming, as they do, a chain of evidence of the progress and succession of the Masonic art, through many peoples and many ages, we must regard the further prosecution of their labors on these simple relics with the deepest interest. It is argued by learned architects, and I believe now conceded, that the arch can be traced from the era of the Pyramid to the present time; and Wilkinson says even the pointed Gothic and Saracenic arches are deducible from the earliest Egyptian. Various columns and styles of architecture of ancient ages retaining their conventional proportions and capitals, sometimes with a few modifications, but oftener in purity, are accepted and in use to-day.

Thus also of the decorations known as the egg and tongue mouldings. The tools of the ancient Egyptian artisans have been found, and resemble in shape those in use at this day. The mallet and the wedge were found in the Pyramids, and Burton also found one in a tomb, with a basket of drills, chisels, bows, etc., that had lain there perhaps twenty centuries before Cambyses invaded Egypt.

The working dress of the Egyptian Mason of the old times consisted of the apron, similar to what it now is; judging from the paintings yet extant, this, with a pair of sandals, constituted his entire working dress in hot weather.

My knowledge of Egyptian lore does not enable me to affirm with confidence the inference which may strike some of my readers; but it is singular that several of the numerous Egyptian kings, whose statues have been preserved, wear the apron without their royal robes. In the list of Egyptian antiquities in the British Museum, published by Sharpe, No. 61 is the statue of the King Pthamen Miothph, son of Ramises 2d, whose date is about 1120 B. C., whose only clothing is a short apron; this figure is given, ch. 2, sect. 46, in the history of Egypt by the same author. A cast from his tomb also shows him wearing a similar apron. No. 26, of the same list, is the statue of King Oimenepthah, 2d, wearing no clothing but sandals and the apron. A cast from his tomb, also in the museum, shows the apron under a transparent gauze robe. Elsewhere I have seen drawings of two royal figures at the portal of some temple or tomb wearing the apron alone; but I do not recall the place where they are found. As everything of this sort was symbolic in Egypt, we may speculate whether the apron so worn without the usual royal robes, by a king, the head of the priestly caste, did not indicate an initiation, undescribed by antiquarians, into the arcana of the sacred sculptors, draughtsmen and Masons who pertained to this caste.*

The method of work has remained much the same; the Egyptian broached work was as perfect as it is now. The chisel draft on the cyclopean stones in the Temple foundations at Jerusalem is just as on a dressed stone of to-day.

*NOTE.—The royal apron, described by Wilkinson as being part of the royal dress, bears a striking similarity to the style of apron worn by Grand Masters. From his description it was worn as the Grand Master wears his.

Another class of proofs of descent are found in the mystic designs of the old masters, carved on their slabs or constructed in their edifices, which are still in use. Layard, the explorer of the ruins of Nineveh and Babylon, was astonished to find the figure known as the Greek honeysuckle perfectly designed and used there; thence it passed into the architecture of ancient Greece, thence into Western Europe, and through modern church architecture to the present. It is of common use now, in its identical original form, both in Protestant and Catholic churches. What a proof of the tenacity with which the conventional clings in the Craft, where Zoroastian, Chaldee, Pagan and Christian temples, in a succession of twenty-six hundred years, inherit and transmit the same mystic symbols alike to innovators and successors! Students also have traced and written many learned works, showing how certain mystic emblems of a faith, so early as almost to be prehistorical in its origin, have been transmitted, such as dome, pinnacle, and spire, through all successive eras to the present age; and, although their symbolic meaning has occulted from the general public, not merely retaining but gaining favor as new appliances render the art more capable of executing such designs with brilliancy. What traveller has not paused to gaze on the spires of Cologne and Strasburg, or to admire the domes of St. Peter, St. Sophia, St. Isaac, St. Paul, the latter the glorious work of our modern accepted Grand Master Wren. The round towers of Ireland and the needle of Cleopatra bear witness like these to the continuity of the conventional in the Masonic art. The mystic lesson derived from the form of the church, mosque, or temple in all ages, and held esoteric, is another link.

Another curious instance of the conventional perversion of a symbol is in the brazen pillars which stood before the door of the Temple of Solomon. They are reproduced by the later Phœnicians in the pillars of Hercules, which stood at the port of the Mediterranean; but at this day, in Phœnician-settled Spain, they are borne on the reverse of the silver dollar. Thus that which was once a symbol of life, the mystic basis of religion, has, among the profane, sunk to represent a mere dollar's worth of earth. Truly, Solomon's successors are wiser than kings.

Considering the vast and varied knowledge on antique remains gathered by modern discoverers, we are justified to anticipate that ere long it will be demonstrated that conventional Masonic art was

so allied with theology in ancient times that every part of a temple taught a special lesson of its own; that form and symbol gave every stone a signification as perfect as a hieroglyphic character; and an initiate could read intelligibly the ideas embodied by the architect Mason in the building of Egyptian and Semitic temples as if they were written in the common language of the country. In those days there were sermons in stone, and the Champollion of art bearing the key is not many generations distant. Much of symbology, in the course of its long descent and many migrations, has become so conventional a part of art that the original meaning has grown very obscure. Where the religion of a country has fundamentally changed, the forms and decorations of the temples, because they are symbolic, sometimes become modified to suit the change; but still, as Masonry is one art, they largely retain the impress of the past. Of this, did time allow, I could give many illustrations. So, also, inventions in the beauty of design have occasionally modified, but I think never obliterated, the conventional aspect of religious symbology. Egypt, Greece and Rome still are three radiant lights of the Masonic studio. For the burnt and buried Babylon, for the desolate Jerusalem, for the moulded Semitic architecture of Tyre, of the plains, and of the mountains, we hold our Lodge of sorrow, and cheer our longing souls with the faintest relics of their golden glory.

In putting forth my propositions, I feel that some will be appalled at the length of time included in the subject, and will hardly realize that many other parts of our civilization can be traced clearly, descending from prototypes as distant as Greek Masonry from our era.

Modern scholars and divines readily admit that the metaphysics of Aristotle, of Plato, and of that branch of Platonism that mingled with the Chaldean and Zoroastian metaphysics in the school of Alexandria, are at the root of all present divisions and diversities in schools of theology. Modern science has reasoned its way from observation and proof, until now it declares the doctrines taught by Democritus, three centuries before our era, include the highest known expression of the cosmic theory of matter. Pythagoras, who brought into Europe from Egypt the helio-centric theory of the universe, after a long obscurity, has his merits again recognized, and Euclid is of equal authority now as when he prepared his geometry. Three of the four book religions of the world are more than seventeen

centuries old. In literature, the drama and oratory, we look to the classic ages for models. In the practical arts, those which yet depend on hand-skill, rather than on machinery, had then the habitudes they now have, joined to even greater skill. The goldsmith, the metal worker, the gem engraver, the sculptor and stone cutter, the ship-wright, the harness-maker and the hand-loom weaver, plied their trades and their art, descended generation by generation through their apprentices, moving from one centre of trade and wealth to another, in accordance with the laws of prosperity which govern civilization. Figure weaving and the India shawl are older than the days of Abraham, and the hand-loom in its pristine form is still used to weave the latter. The potter's wheel is still unimproved. The ship of to-day bears on her stern the carved lares and symbols which her prototypes bore in the days of Pagan Rome. The fashionable jewelry of to-day is copied from Etruscan and Egyptian models. The fine arts revel in the goddesses, nymphs and cupids of Greek design. Some of the mummies of Egypt reveal teeth plugged with gold as well as if an American dentist had tried his torturing tools on them. My limits forbid more illustrations of the conventional ruts other artisans have lived and died in for more than sixty generations.

The present sum of human knowledge has been longer in accumulating than the records of history bear witness. Even the few arts which are of modern origin, with rare exceptions, lean for support on more ancient arts. What reason is there to withhold from the Craft of Masonry the same inferences of a descent from the ancient Craft which is so readily accorded to other arts? Research into architecture would furnish further illustrations of the descent of this art, important in my view because the conventional images in art are the highest evidence of its continuous transmission. We must deal with the past from such materials as time, war and fanaticism have spared to come down to us. Masonry is replete with the actual relics of its ancient work. These attest for themselves. In the vulgar sense, except a few papyri snatched from Egyptian tombs, there are now extant no written records of those days which are original. There is no Jewish or Christian MS. extant earlier than the fourth, perhaps than the seventh, century in the date of its writing.

The conjecture as to the accuracy of a copy is sadly complicated if it is the copy of copies many times removed from the original; but if copies of various known dates agree in the text, it is held proof

of an authentic line of descent, although the entire chain of copies back to the original is not produced or accounted for. The rocks last longer than parchment or paper; and chisel marks endure better than ink. The memory of man spans little over seventy years; beyond that, written records or stone records alike rest on reasonable conjecture for proof of authenticity. The dead generations cannot be gathered from the valley of dry bones and paraded as witnesses; you must interrogate the relics of their works and abide the reasonable inferences deduced from them. Eastern art did not fall with Egypt, Babylon or Rome. The light of earlier times had not faded away when the energy of the Arab followers of Mahomet revived its flickering beams for nine centuries more. Upon these sources Europe drew for knowledge and skill in art, science and philosophy—certainly till the close of the fifteenth century. Oriental philosophy again interwove its metaphysics into European theology. Even the Crusaders, poor soldiers of the cross, learned not only war and art from their adversaries, but were charged with returning with their creeds imbued with more than one emanation from Eastern mysticism. Anderson, a hundred and fifty years ago, claimed they also brought Freemasonry from the East. Masonry, which had decayed in Europe with the eclipse of Roman civilization, became illumined by association with Saracenic skill, invented and perfected the Gothic art, and gradually, through Fraternities of trained Masons, spread it over Europe.

In the practical hands of the Master Masons it grew in grace and beauty, until it entirely superseded the debased Roman styles, and became the devotional art of mediæval times, symbolizing the mystic ideas of the dominant religion in those sublime cathedrals, still the objects of religious art. The organization of the Craft resembled that of the Egyptian and Greek of yore. The Masters were practical as well as scientific in architecture; the fellow-craft had the same manual skill, but inferior attainments, in the higher parts of the profession; the apprentice was glorious as usual over his modest progress. Their initiations and signs bound them into a close fraternity of grades. At York Minster, A. D. 1370, their contracts with the Chapter provided none should work on the chapel without the common consent of the Master and keepers of the work (Wardens?) and Master Masons. Their Mason marks are yet extant. The secrets of their art and Craft were kept by oral tradition, and protected by

sacred obligations ; and yet they were so *free* and liberal as often to admit high dignitaries of church and state, whose taste in art they were desirous of cultivating, into the mysteries of their Fraternity, which in truth was the only school for art in Europe. Like the Masons of Hiram of yore, these were travelling bodies, moving from one scene of labor to another, and, as they chose to contract, being in the direct employ of church or state, they were enabled to secure rare and valuable privileges indicated to the thoughtful by the name of Freemasons.

I cannot, indeed, claim for them, as for their Egyptian predecessors, that they were of priestly caste, yet they held like relations to church and state; for kings and bishops then rejoiced to be of the Masonic Craft, and still seek their Lodges with flattering alacrity.

Let me cite some mediæval illustrations, drawn from the reviewer in the *London Quarterly*, before referred to :—

"Benedict Abbot, of Warmouth, in A. D. 676, crossed the ocean to Gaul, and brought back with him stone masons to make a church after the Roman fashion."

"In A. D. 1174, by the just but occult judgment of God, the church of Christ at Canterbury was consumed by fire." The monks took counsel with the English and French Masons, and finally committed the work to William of Sens, "a man active and ready, and, as a workman, skilful both in wood and stone," who "went on preparing all things needful for the work, either of himself or by the agency of others."

Thus also in the reign of Henry III., Bishop Grosstéte describes the duty of the master: "In all kinds of workmanship the master of the works and workmen has the full power, as indeed it is his duty, to investigate, and examine," etc. ; "and this he should do, not only through others, but when it is needful with his own hands."

Hope says, "Many ecclesiastics of the highest rank conferred additional weight on the order of Freemasons by becoming its members."

"In 1442 King Henry VI. became a Mason. Afterwards, in conjunction with Thirske, Master Mason of the chapel of King Henry V., the king laid out the plan of his own sepulchre."

Investigations have cumulated instances of gentlemen of quality that were crafted members of Masonic Lodges in Great Britain elsewhere than at York, during more than a century prior to the

London organization of 1717. Gov. Belcher, of Massachusetts, states he was admitted in 1704; Elias Ashmole, in his diary, says he and Col. Mainwaring were so made in 1646 in England; and the records in Scotland, cited by Lyon and by Hughan, among many others, show Boswell, of Auchinleck, was present as a member in 1600, and made his Masonic mark on the record of Edinburgh Lodge. The records of Kilwinning and of the Lodge at Aberdeen show numerous earls, lords, ministers, lawyers, merchants, etc., were members in that century.*

I forbear further citations, nor shall I attempt to tell you when or how these Masons absorbed the speculative parts of their royal art, which we, their successors, yet practise under the landmarks of their Ancient Constitutions. There was something elevated in the esoteric doctrines of these travelling Lodges, that drew to them not merely the learned and generous among the great, but also the few believers in human progress, and the scattered but earnest seekers after the deep truths occulted in nature's laboratory, long before Freemasonry ceased to be a manual art.

With the renaissance, came in vogue the separation of the duties of an architect from those of a Master Mason; but we have copies of Constitutions, written earlier than this, which show that modern Freemasonry descended from the cathedral-building craft, whose Master Masons were men of science as well as of manual skill.

Conscious that I have merely begun to collect the available materials to illustrate my subject, I should apologize for presenting an unfinished labor to your attention, were my object other than to arrest hasty conclusions, by showing that candor requires this broad field for exploration should be fairly exhausted before the annalist or the Craft are entitled to sit in judgment on the question of the origin of the royal art, or to demand that this, which now rests in tradition, an open question, shall be relegated into the field of established truth. Late historians, elucidating early records, have wrought confusion on many disparagers of the early history of our organization, and I trust to be pardoned for thinking that even traditions are capable of receiving much light, when their credibility

*The Statute 34 Ed. III. ch. 9, A. D. 1360, and of 3 Hy. VI., A.D. 1425, clearly enough indicate there were three progressive degrees among the Masons; that they were *oath*-bound, and held congregations, chapters and general assemblies, and also that the chief masters often took works by contract in gross.

is examined with a catholic spirit by appropriate tests. The accumulated evidence of descent of many designs, symbols, decorations, tools and usages now in use, their conventional character, the similarity of organization of the Craft, the liberal knowledge possessed by its Masters, the broad scope of the science of Masonry from the first, and the mystic flavor it seems always to have drawn from its exterior connections, have deeply impressed my mind. The Masonic student alone can collate evidence from these sources with success. The darkness comprehended not the light, and I may conclude by quoting the language of one who seems to have known the light in the sixteenth century: —

"And though our structure should be seen by a hundred thousand men, it will ever remain untouched, uninjured, unseen, and even hidden in all eternity to the Godless world, *Sub umbra alarum tuam Jehovah*, until that millennial epoch when that which is now known to few, and portrayed secretly in pictures and symbols, shall fill the whole earth, and be loudly and freely announced."

The American Cyclopædia.

The Grand Lodge of Massachusetts has recently added to its Library a set of the revised edition of Appleton's American Cyclopædia, the thirteenth volume having been received in the early part of the present month. It has already been found exceedingly useful by the Grand Secretary and the Brethren who frequent his office, many a doubtful point being satisfactorily settled by a reference to its pages. Last year the Lodges in the Third Masonic District of Massachusetts presented to their zealous and faithful District Deputy Grand Master, R. W. Charles J. Danforth, a copy of this valuable work, in token of their appreciation of, and gratitude for, his very laborious and useful services in that office.

As we turned over the leaves of the thirteenth volume, we were reminded by contrast of the Encyclopædia Americana, which, in our undergraduate days, was rated a work of great erudition. "My idea of a good American Encyclopædia has been," says Dr. Francis Lieber, in his preface, "that it should contain, besides the most valuable

portions of the English Encyclopædias and the topics of peculiar value to an American reader, information upon all subjects of general interest on the Continent of Europe." But the world has moved somewhat since the learned German finished his "*Herculean labor*," as he styled it in his preface written in August, 1829.

The ideas of the Messrs. Appleton and their assistants are far in advance of those of Dr. Lieber. They have called to their assistance those most competent in every branch of learning, and, subjecting the manuscripts of writers in all departments to the most rigid scrutiny, aim to produce, and we think are producing, a work which may be confidently consulted as an authority on any subject treated under its manifold headings. While the fullest information is sought to be conveyed, it is condensed into the smallest possible space. The text is profusely illustrated with wood engravings in the best style of that rapidly improving branch of art. The publishers deserve, and we hope they will receive, ample remuneration for their exertions and outlay. The agent for New England is Brother H. Vincent Butler, No. 47 Franklin Street, Boston.

As fair samples of the character of the work, we present its articles on Freemasonry and Anti-Masonry. They seem to us to be succinct, and at the same time sufficiently full to meet the wants of the general reader. They are substantially correct and just.

Freemasonry.

The system of secrets, ceremonies and principles peculiar to the Order or Society of Freemasons. This Order, as it now exists, is a secret association organized for the purpose of social intercourse and mutual assistance. A very ancient origin is often claimed for it, some of its writers maintaining that it derived its origin from the "Dionysiac Fraternity," an association which was formed in Asia Minor by the architects and builders engaged in the construction of temples and theatres at the time when the Greeks migrated from Attica thither The association is supposed to have been in existence in Tyre when Solomon undertook the building of the temple, and the story runs that the fraternity sent a band of workmen from Tyre to assist Solomon in that work. Freemasonry, according to this account, is said to have been originally organized by the leader of the band,

who was a widow's son; and in this way is explained the great prominence which is given to Solomon's temple in the ritual and symbols of the Order. But as there is no trace of these legends in authentic history, well-informed Masons content themselves with supposing that the Order originated in the associations which were formed during the middle ages by masons and builders, as well as by workmen belonging to other crafts. In those times, when a church or other great edifice was in process of construction, workmen were collected from all quarters, and encamped in huts around it. They established a regular government, with a master at their head, and appointed every tenth man a warden to oversee the others. They ranged from country to country, and established themselves wherever they found churches to build. It thus became important for them to be able to make themselves known to each other in strange countries, and hence they devised a system of secret signs and symbols. Whether these associations were also in possession of secret knowledge which was essential in architecture, and was transmitted from one generation to another, is a disputed point. It is certain that the finest monuments of Gothic architecture, both in France and England, were reared by architects who were not members of the Order. The building of churches, however, was the great work of the times, and the Masonic associations were held in high esteem because of the importance of their services in this work. They enjoyed the especial favor and protection of the Pope, and bulls were issued by which peculiar privileges were granted to them. They were exempted from burdens imposed upon other workmen, and hence were styled "free" masons. Men of eminence, both ecclesiastics and laymen, who were not actually employed in building, either as architects or as masons, became members of the Order. Henry VI., king of England, joined it, and Henry VII. was Grand Master. Freemasonry, as organized at the present day, has no connection whatever with the art of practical building. It is called, by Masonic writers, speculative Masonry, to distinguish it from practical building, which is called operative Masonry. According to these writers, as the number of persons not practical builders who were admitted to the Order increased, operative Masonry was gradually transformed into speculative. They refer to the initiation, in 1646, of the English antiquary, Elias Ashmole, of which a description is found in his diary, as evidence that at that time the operative character of Freemasonry was fast giving way to the speculative. On the other hand, writers who do not belong to the Order maintain that modern Freemasonry never had any connection whatever with the Freemasonry of the middle ages, but was originally founded by Ashmole and some of his friends, as a piece of mystification, its symbols and signs having been borrowed partly from the Knights Templars, and partly from the Rosicrucians. However this may be, it is certain that an Order of Freemasons was in existence in London after the great fire of 1666, and that Sir Christopher Wren was appointed Grand Master of it. The interest in it afterward declined, perhaps because it was neglected by Wren as he became old and infirm; so much so that at the beginning of the 18th century, St. Paul's Lodge was the only one, or almost the only one, in existence in England. In 1702, this Lodge adopted a regulation by which it was provided that the privileges of Masonry should be extended to men of various professions, provided they were regularly approved and initiated into the Order. The four Lodges in existence in 1717 assembled at the Apple Tree tavern, in Covent Garden, and constituted themselves the Grand Lodge of England. The union was formed on the basis of the regulation of 1702. Since that time Freemasonry has been, as it is called, a purely speculative system of symbolism. In 1723 the Grand Lodge adopted a constitution framed by Anderson, which became the organic law of the order. As thus organized, it was transplanted from England into France in 1725, into Ireland in 1729, and within the next ten years into Holland, Russia, Spain, Italy, Scotland and Germany. An attempt was made in 1730 to introduce the organization into America, by the appointment of a provincial Grand Master of New Jersey, but we have no record of the incumbent having established any Lodge under the authority of his deputation. In 1733, however, a Lodge was opened at Boston, which was speedily followed by the organization of other Lodges in the different colonies. After the assumption of independence by the United States, the Lodges of America, all of which derived their warrants of authority originally from the Grand Lodge of England or that of Scotland, availed themselves of the privileges possessed by such bodies in all independent countries, and organized Grand Lodges in

their respective States. In no country in the world has Freemasonry flourished with more vigor than in the United States; and notwithstanding a severe but ineffectual opposition to it, which commenced in 1829 by the organization of an anti-Masonic party (See ANTI-MASONRY), it has increased in numerical extent with such steady progress, that at the present day it numbers, in all parts of the republic, several thousand Lodges and more than half a million members. In the whole world there were, in January, 1873, upward of 10,000 Lodges, and probably a million Freemasons, including in that term, not merely active members of Lodges, but all who have attained the degree of Master Mason. In spite of many attempts to suppress it, by both church and state, in various countries of Europe, it is firmly planted in every part of that continent, and many Lodges have been established in Africa and Asia. In May, 1873, a Lodge was established by Americans in the city of Jerusalem; and in the preceding year the Grand Lodge of Italy was opened in Rome itself. Its organization in Europe has been frequently used for political purposes, and especially as a cloak to conspirators against the government. Such employment of it, however, is a violation of its constitution, which prohibits political, partisan or sectarian discussions in the Lodges. The primary organization of the Masonic fraternity is into Lodges, which must each be composed of at least seven Master Masons in good standing. The first and lowest degree of Masonry is that of Entered Apprentice, the second of Fellow Craft, the third of Master Mason. The officers of a Lodge in the United States are: Worshipful Master, Senior Warden, Junior Warden, Treasurer, Secretary, Senior Deacon, Junior Deacon, Tiler, and Chaplain. There are also two Stewards. The Master, the Wardens, and the Tiler are essential to any Lodge organization. The Tiler keeps the door and guards against intrusion. The officers are elected annually by ballot. In each State of the Union there is a Grand Lodge, composed of the representatives of the subordinate Lodges, over which it exercises a certain jurisdiction. Its officers are styled Grand and Deputy Grand Masters, Grand Wardens, Grand Treasurer, Grand Secretary, Grand Chaplain, Grand Deacons, Grand Marshal, Grand Pursuivant, Grand Sword-Bearer, Grand Stewards and Grand Tiler. There is also a still higher degree of Masonry, the members of which are termed Royal Arch Masons, and form Royal Arch Lodges; and beyond this there is still a long series of degrees bearing various titles.

The literature of Freemasonry is extensive, especially in the German and French languages, the latest *Bibliographia Masonica* containing titles of quite 4,000 books upon the history, rituals and belles-lettres of the order. Among the American works best known are Mackey's "Lexicon" (Philadelphia, 1850); Morris's "Lights and Shadows" (1852); "Poems" (1864) and "Dictionary" (1867); Macoy's "Cyclopedia" (1868). Webb's "Freemason's Monitor" (1796), in numerous editions, is still the favorite text-book of the Craft. "Freemasonry in the Holy Land" (1872) describes the Masonic Mission, which led to the organization of the Lodge in Jerusalem.

ANTI-MASONRY.

A political movement which originated in the State of New York in 1827. In the autumn of 1826, William Morgan, a mechanic of Batavia, New York, who was reported to be about to publish a volume exposing the secrets of the Order of Freemasons, of which he had been a member, was kidnapped and carried off. Committees of vigilance and safety were formed, and an investigation initiated, which resulted in tracing the abductors and their victim westward to Fort Niagara, near Lewiston, New York, whence it appeared that Morgan had been taken out upon Lake Ontario in a boat and drowned. This was the final conclusion of those who prosecuted the investigation, though reports were repeatedly current that Morgan had been seen alive and at liberty months after his reported abduction. One of these accounts placed him in Smyrna, in Asia. The persons by whose aid he was rapidly and quietly conveyed in a carriage drawn by relays of horses, from Batavia to Fort Niagara, were said to have been Freemasons. Prosecutions were in due time instituted against those whom the investigation showed to have been in any way concerned in the abduction, and repeated trials resulted in the conviction of some of them on minor charges, but no murder was ever judicially established. It was supposed to be shown in the course of these trials that the Masonic oath disqualified Masons in certain of the higher degrees for serving as jurors in any case where a Brother Mason of like degree was a party, and his antagonist was not. The anti-Masonic party was thereupon formed in western New York, and polled 33,000 votes for its candidate for governor, Solo-

mon Southwick, in 1828. This vote rose to 70,000 in 1829, and to 128,000 for Francis Granger for governor in 1830; in which aggregate, however, were included the suffrages of many who were not anti-Masons. The excitement gradually diffused itself into other States, and in 1831 a national anti-Masonic convention was held, wherein most of the free States were represented, and William Wirt, of Maryland, was nominated by it for President of the United States, with Amos Ellmaker, of Pennsylvania, for Vice-President. Mr. Granger was again the anti-Masonic candidate for governor of New York in 1832, and received the votes of nearly all opposed to the re-election of Gen. Jackson, but was defeated by about 12,000 majority. In Pennsylvania, Joseph Ritner was this year brought forward as the anti-Masonic candidate for governor, and beaten by barely 3,000 votes by Gov. Wolf, who had many enemies in his own party; but at the presidential election in the same year, Gen. Jackson carried the State over the combined opposition by 25,000 majority. Anti-Masonic State and electoral tickets were supported in many, if not most of the free States, but were successful only in Vermont, which cast her seven electoral votes for Wirt and Ellmaker. Vermont remained for two or three years under anti-Masonic rule, but the party gradually faded out, and was absorbed by others during the political and financial struggle that grew out of Gen. Jackson's veto of the United States bank charter in 1832, and the removal of the deposits in 1833. Until then, western New York, the theatre of the Morgan abduction and the cradle of the anti-Masonic excitement, gave large anti-Masonic majorities; while western Pennsylvania, northern Ohio, and portions of Massachusetts and Rhode Island evinced a preponderating sympathy therewith. In 1835, during the struggle which followed the removal of the deposits, Joseph Ritner was chosen governor of Pennsylvania as an anti-Mason, through a division in the Democratic ranks; but the anti-Masonic party gradually lost its distinctive character, and soon after ceased to exist.

What is the difference between truth and eggs? "Truth crushed to earth will rise again," but eggs will not.

A title-page is like charity, because it begins a tome.

Editorial Miscellany.

Our September Number.—We regret that our present issue, like several of its predecessors, has been delayed several weeks beyond the time when our subscribers had a right to expect its appearance. For some months, the private business of the editor has so occupied his time and engrossed his thoughts that he has had little leisure or inclination for editorial duties. Our conscience does not trouble us very seriously on this account, inasmuch as our Brethren have left us to both dance and pay the piper. We must therefore be permitted to do the former pretty much in our own way. It was never our intention to make the Magazine a vehicle for every-day Masonic news and gossip; but rather to make it the repository of useful and interesting Masonic information, which would be readable and valuable at any and all times. We intended that our volumes should be made up principally of matter which would be welcome at any time, in one month or another, and that they should be worthy to be placed upon library shelves for future frequent perusal. Few of our readers can realize the amount of labor required for the performance of our self-assumed task, even in the unsatisfactory way in which we have discharged it. The support afforded has not been sufficient to warrant the employment of assistants, and nearly all the work has therefore fallen upon the writer. He would gladly give all his time to the promotion of the best interests of the Fraternity, provided he could do so without injury to himself or *family*. But the latter has claims which cannot be disregarded, and hence we have fallen somewhat behindhand in our issue. To our subscribers who have done their part we feel very grateful, and trust that they may be disposed to welcome us with the comforting assurance—"Better late than never."

The good things we spread before our readers this month we are sure will be relished by them, whether in season or out of season. First comes the fifth of the series of interesting articles on the "Old Halls in London," compiled by that zealous and indefatigable laborer in the Masonic vineyard, Past Grand Master John T. Heard,—without whose frequent contributions and encouragement we should doubtless long since have hung our harp upon the willow. These papers are stuffed full of curious facts, not always relating to Masonry, it is true, but which would never have come to the notice of many a reader unless presented in this form. Next we have the thoughtful reflections of our venerable Brother, Dr. Kavanaugh, on "The Mission of

Masonry," showing that his fire is not abated, nor his pen weary of the work in which it has been so long engaged. Then follow the quaint extracts from the records of the Mother Kilwinning Lodge, which Brother Lyon has kindly forwarded us in advance of their publication, as a part of the history of that Lodge. We sincerely hope that the promised work may prove more remunerative to the author than was his History of the Lodge of Edinburgh. These old records throw much light upon the history and practice of the Fraternity in the olden times, and we owe to this indefatigable searcher after the hidden things a debt of gratitude which should be repaid in hard cash, and in good measure too, in order to encourage and sustain him in the prosecution of these valuable researches. Surely, in such a field the laborer is worthy of his hire. Last of all, we have the scholarly address of Brother Woodbury, full of the curious learning for which he is so famous. He advances no theory of his own as to the antiquity of Masonry, but presents numerous facts which tend to overthrow the hasty conclusions of superficial writers and shallow thinkers who have of late so persistently and flippantly denied the claims of the old writers on this subject. This address cannot fail to set the reader to thinking. We have read it over and over again, and each time with increased interest and pleasure. We are reluctant to present so long an article, but on the other hand were unwilling to keep those interested in it waiting a month for its conclusion. Taking the number as a whole, therefore, we think it will be found equally good reading in November as in September.

"Wholesome Truths."—The following paragraph has been going the rounds of the Masonic press for two or three months past, and we intended to have made the necessary correction long since:—

"At the banquet to the Knights Templars, in Boston, Sir Knight Clark delivered an address, from which we extract the following wholesome truths: 'It is astonishing with what avidity some Masons who do not understand the simplest rudiments of their art, and who have utterly failed to comprehend the scope and meaning of primary, Symbolic Masonry, grasp at what must be to them the empty honors of the high degrees. The Master Mason who knows very little, if anything, of the Apprentice degree, longs to be a Knight Templar. He knows nothing, and never expects to know anything, of the history of Templarism, or how and why those old comrades became incorporated with the Masonic Brotherhood. The height of his ambition is to wear the Templar cross upon his breast. If he has entered the Scottish Rite, the Lodge of Perfection will not content him, although it supplies material for months of study. He would fain rise higher in the scale of ranks; and if by persevering efforts he can attain the summit of the Rite, and be vested with the 33d degree, little cares he for any knowledge of the organization of the Rite, or the sublime lessons that it teaches. He has reached the height of his ambition, and is permitted to wear the double-headed eagle.'"

The *Voice of Masonry* for the present month stops the further flight of this extract by announcing that it "is the production of Albert G. Mackey, M.D.,

and first appeared in print on page 419 of the *Voice* *Masonry* for June, 1875. If the Sir Knight used the language attributed to h , on the occasion named, he should have given the credit thereof to its aut r and publisher, or expect to be found guilty of out-and-out plagiarism."

We have the impression that the paternity of this "wholesome truth" was first saddled upon Eminent Commander Clark in the "Masonic Column" of some country newspaper, and from that was copied far and wide without consideration or verification. A moment's reflection would suggest to the most careless that the sentiment embodied in the extract was utterly incongruous with the occasion on which it was alleged to have been uttered. The "truth," if it be a truth, might be very "wholesome" in the columns of a Masonic magazine, when each reader might swallow just as much of the bitter draught as he might think his case required; but we think it would have proved exceedingly *unwholesome* if it had been crammed down the throat of each Sir Knight after a bountiful and luxurious repast designed to be in the highest degree gay and festive. We do not believe that Eminent Commander Clark has ever entertained the idea that any considerable number of members of his Commandery are mere numskulls and wearers of Masonic gewgaws; and even if he had such an idea, he would have had the good sense and the good taste to reserve the expression of it for the privacy of his own Asylum, and not have broached it in the presence of their most honored and cherished guests, before whom they would naturally desire to appear at their best. The Eminent Commander said nothing bearing the slightest resemblance to the language quoted. He never saw the *Voice of Masonry*, and never knew there was such a publication until his attention was called to the above charge of plagiarism. Moreover, the writer was present from the beginning to the end of the banquet, and he, as well as every other Sir Knight who was there, can testify that no sentiment at all resembling the one in question was uttered by the Eminent Commander during the delivery of his very appropriate address of welcome, or by him or any other speaker at any time during that most enjoyable evening.

The only way that we can account for this annoying blunder is upon the supposition that some careless editor cut the "wholesome truth" from the *Voice of Masonry* to adorn his "all sorts" column, and, when he came to use it, forgot where he found it; and, inasmuch as at that time the papers were filled with interesting accounts of the Richmond Pilgrimage, he "guessed" that it was from Commander Clark's address at the banquet. Here, at home, where the Eminent Commander and the facts are so well known, the story only excites a smile, and he has not thought it worth his while to contradict it. But in other localities it may be well for the Brethren to understand that Commander Clark never uttered the language thus attributed to him, and never saw or heard of it until it was pointed out to him in some newspaper.

We are not surprised that the editors of the *Voice of Masonry* were vexed at this apparent stealing of their thunder; but we think it would have been easy for them to have ascertained the facts, and that it would have

been courteous and knightly to have done so before making even a *quasi* charge of "out-and-out plagiarism" against any Brother, and especially against one holding a position so distinguished, and which should have suggested the presumption of not guilty. The accused is entirely innocent, and yet the accusation has met the eyes of hundreds who will never see the refutation.

VISIT OF SALEM KNIGHTS TO ST. OMER COMMANDERY.—On Thursday afternoon, the 16th inst., by invitation of St. Omer Commandery of Knights Templars, of South Boston, Winslow Lewis Commandery, of Salem, visited the former place, and were most courteously and hospitably entertained. Some six years ago, St. Omer Commandery was presented with a magnificent banner by Eminent Commander William Sutton, of Winslow Lewis Commandery. The presentation was made in the latter Commandery, the St. Omers visiting Salem for that purpose. On that occasion they were most cordially received and treated, and have ever since been very desirous of reciprocating the favors bestowed upon them at that time. We believe the ime for the return visit has been several times fixed, but for various reasons as often postponed. At length, however, on the day above named, the long anticipated reception took place; and everything passed off in the most satisfactory manner, except that the rain somewhat interfered with the parade through the streets of South Boston, which was intended to be one of the most striking incidents of the occasion.

The Salem Commandery, numbering eighty Sir Knights, under Eminent Commander Wm. Sutton, accompanied by the Salem Brass Band, arrived at the Eastern Railroad Station at 1.30 P. M., where they were received by St. Omer Commandery, 75 strong. under Eminent Commander Benjamin Pope, the music being furnished by the Germania Band. The line of march was then taken up for the Asylum on the corner of E Street and Broadway, the guests being escorted through some of the principal streets of the city proper, halting in Bulfinch Street at the house of Sir Knight J. B. Smith, of St. Omer Commandery, to partake of refreshments at his invitation. On arriving at the Asylum, the visitors were welcomed by Eminent Commander Pope in the following appropriate words:

Sir Knights :—The 20th of May, 1869, was a white day in the history of St. Omer Commandery, and it remains stored in our memories among our most pleasant reminiscences.

On the afternoon of that beautiful day, we set forth upon a pilgrimage to the neighboring city of Salem, to do our Knightly devoir in honor of Eminent Sir Knight William Sutton, by tendering him a complimentary parade in testimony of our appreciation of his generosity and Knightly courtesy in presenting St. Omer Commandery with the magnificent banner which we have always so proudly borne.

In the performance of that act of duty on our part, we neither looked for nor expected to be the objects of any extraordinary courtesies. As pilgrims we went, as pilgrims we expected to return.

But, on our arrival at our destination, we found the Sir Knights of Winslow Lewis Commandery drawn up in brilliant array, and in full uniform, in readiness to receive us. Under their guidance and escort we marched through the beautiful streets and squares of that renowned and historic city. We were shown many a spot of storied interest, and our straying memories brought back to our minds more than one recollection of tales we had heard in our early days.

We were greeted as honored visitors by almost an entire community, and our visit seemed to have become a matter of public interest We were invited to their Asylum, where we received a welcome as cordial as it was gratifying to our feelings. We were made the recipients of such an unbounded hospitality and such tokens of disinterested friendship as none but Knights can know or appreciate.

The pleasures of that day will never be forgotten by us; the friendships then formed will never be obliterated. We have longed to live that day over again, to take our Fratres of Winslow Lewis Commandery once more by the hand, to renew their friendship and recall those pleasures in all their freshness. To gratify this desire, Eminent Commander and Sir Knights of Winslow Lewis Commandery, we have invited you to our Asylum, and we rejoice that you have come, and on behalf of the Sir Knights of St. Omer Commandery I extend to you a hearty welcome to our Knightly home. We have but little to offer you, little to show you of historic interest, but we can assure you that your welcome is no less sincere.

We will pause here for a short period of rest and refreshment, affording an opportunity for personal greetings, for the renewal of old and the forming of new acquaintances; after which, the weather permitting, it will be our pleasure to escort you through some of our streets, and lead you up the slopes of the far-famed Dorchester Heights, where you can look down upon our homes and the homes of the 60,000 inhabitants of this peninsula, not hung with legends and traditions as with garlands, as is the case with you; for nearly all have been planted within the memory of men now living and within the sound of my voice.

The weather during the afternoon was very threatening, and at one time it was feared that the parade must be abandoned. At half-past four, however, the rain ceased, and the lines were formed by the two Commanderies in front of the Hall. A short march was then made, halting at the residence of Sir Thomas Gogin, of De Molay Commandery, and Sir Benjamin Dean, of St. Omer, at each of which places elegant collations were partaken of. The rain coming on again, the two Bodies hurried back to the Asylum, which they reached about seven o'clock, and where they found a bountiful feast spread under the direction of Sir Knight J. B. Smith.

Due attention having been paid to the creature comforts, Eminent Commander Pope called the company to order, and addressed them as follows:

There is an end of all things, and the wise man has said that the end is better than the beginning; so may it be with us on this occasion.

I have before expressed to you our gratification at your coming over from Salem to make this visit, and would add that we have greatly enjoyed your being here. We feel that we have cemented the ties of our former friendship, and we certainly, while marching through our streets, have been able to show to our friends and neighbors who are the Knights Templars from other places with whom it is our pride and pleasure to associate. We regret that our arrangements are such that these festivities must be brought to an early close, trusting that some other opportunity will present itself when what was on our original programme for this occasion can be carried out. Some of our younger Sir Knights propose ere long to inaugurate some evening entertainments, to which none will be more welcome than the Sir Knights of Winslow Lewis Commandery.

To me, this has been a day of almost unalloyed pleasure; but its sunshine has been somewhat dimmed, and shadows would seem to cross my path when the thought would enter my mind that all are not with us that went with us to Salem. All are not here that we hoped would sit in honored seats.

We of St. Omer miss our well-beloved Sir Knight, Duncan McBean Thaxter, our Past Eminent Commander, under whose leadership we went on that pilgrimage. How he would have enjoyed this reunion! How he would have welcomed you to his Masonic home.

You of Winslow Lewis Commandery miss, we all miss him, whose name is revered wherever Knighthood is known all over this great continent,—him whose honored name you bear, and whose loss we have been so recently called upon to mourn. Peace be to their ashes; rest to their souls; honor to their memory.

Distinguished in their profession, skilled in many branches of knowledge, swift to perform acts of kindness, social and genial in their natures, as gallant Knights and noble men, their place with us cannot soon be filled. O that they were here to-day!

From these thoughts let us turn, and be thankful to God that time has dealt more kindly with us. Let us rejoice that we still live to enjoy the privilege of belonging to this wide-spread Institution, that possesses such a glorious past and stretches forth to such a beneficent future, promising peace on earth and good will to men.

Our coming together on an occasion like this serves to strengthen our purposes and to encourage us to press forward in this grand mission which the Knights Templars have before them.

But, Sir Knights, it is not for me to speak while there is such a brilliant array of Knights around me from whom you will be glad to hear; and thus the end will be better than the beginning.

And first, Sir Knights, I have the pleasure of presenting to you one to whom the Masons of Massachusetts are deeply indebted, whose credit he assisted in maintaining in the day of need with his counsel and his purse; one whom

the Sir Knights of St. Omer will always hold in grateful remembrance, and who by a fortuity of circumstances is to-day, as when on our visit to Salem, Eminent Commander of Winslow Lewis Commandery,—Eminent Sir Knight William Sutton.

Gen. Sutton responded briefly but earnestly, thanking the hosts for their generous hospitality, and expressing the hope that the day was not far distant when the two Commanderies would be again united in the Asylum of Winslow Lewis Commandery. This sentiment was received with the most enthusiastic applause. Interesting and eloquent speeches followed from Sir Knights George B. Loring, (President of the Massachusetts Senate,) Charles P. Thompson, (member of Congress elect from Essex County.) E. L. Freeman, (of the Grand Commandery of Mass. and R. I.,) Benjamin Dean (Past Grand Commander) and J. B. Smith. About nine o'clock the company broke up, and the guests took the cars of the South Boston Horse Railroad Company, provided for them by the Superintendent, Sir Knight Johnson, and were transported to the Eastern Railroad Station, and thence to Salem, where they arrived safely, and greatly delighted with their excursion.

We are indebted to an esteemed Brother and subscriber for a copy of the *South Boston Inquirer* containing a very full report of the day's doings, from which we have condensed the above account.

Practical Masonry. — A correspondent of the Voice of Masonry, writing from Belfast, Me., some months since, related the following pleasing incident: There arrived in this city last week, on the train, an intelligent, sweet-faced little girl of ten years, the history of whose long journey from the far West is exceedingly interesting. She is an orphan; her father, a Mr. Rice, formerly of this county, living in Farmington, Minn., had lost his family, one by one, save this little girl, and then died himself. The little one desired to reach her relatives in this vicinity. She performed the long journey of more than fourteen hundred miles alone and without money, having for guidance and protection only a small slip of paper which bore the statement, under the seal of a Masonic Lodge, that she was the daughter of a deceased Brother Master Mason, who wished to reach friends in the East, and committing her to the care of all Brethren whom she might meet. It was better to her than gold. It raised up friends for her, and opened the hearts of all. Ladies cared for her tenderly, and bearded men, who had braved many a danger, felt their eyes moisten and their hearts go out in sympathy as they listened to the story of this little waif committed to their care and protection. She had a free passage, meals at the stations, and the best berth in the sleeping cars. The Knights of old, who bore the Red Cross on the plains of Palestine, kept not more faithfully their vows, than did those modern Templars the obligation to befriend and protect the orphan of a Brother Master Mason. And so she passed from car to car, toward the rising sun, her paper finding her friends everywhere. At last she reached Belfast, where she was taken to the house of the gentlemanly conductor. Her friends were sent for, and

she was taken to her future home in Searsport. That little slip of paper will long be cherished by her as the chief among treasures. When asked how she could have made so long a journey alone, she replied that there was no difficulty about it, for everyone she met was a Mason.

Statistics of American Masonry. — In his report on Foreign Correspondence, submitted to the Grand Lodge of Maine in May last, Past Grand Master Drummond presents his customary valuable table of statistics, from which we gather the following items: number of Grand Lodges in North America at that time, 48; [number of Lodges not given, we believe it to be about 9,000;] members, 585,269; raised, 37,984; admitted and restored, 17,091; withdrawn, 18,472; expelled, 1,117; suspended, 563; suspended for non-payment of dues, 12,620; died, 6,357; rejected, 8,871; increase of membership during the last year, 9,340; and in the last two years, 28,974. It would seem to be evident that there must be an error in one or both of the last two items. Brother Drummond says that — "It will be perceived, upon comparison with our table of last year, that there has been a falling off in the membership in Arkansas, Florida, Georgia, Missouri, Ohio and Vermont. In the cases of Florida and Georgia, one reason probably is a lack of full returns; in Arkansas the same reason also holds, but probably there was an error in the figures of last year; in Missouri there must have been an error in the Grand Secretary's table last year; or there is one this year, as the membership *apparently* has fallen off over 1200, while we are satisfied that there has been an actual increase. In Vermont there has heretofore been no recapitulation, and our *count* last year was undoubtedly erroneous. We are sorry *not* to find any statistics this year, in the otherwise nearly perfect Proceedings of Louisiana. Our statistics from Pennsylvania are so old as to be of but little value."

The Year of Light. — The fact is, that while Freemasonry, as we now know it, is a comparatively modern organization, the Speculative Science which it embraces and teaches as its essential element is of far more ancient origin. Indeed, such a science has always existed among civilized men, just as some form of religion, some belief in a Supreme Being and in an after life, have always been found among them. The Organization in which those doctrines and that science have been taught has varied in name and form at different epochs. Its outward clothing has been different, but its eternal essence has been the same. That essence has been the avoidance of moral and spiritual darkness — the search for moral and spiritual and intellectual light.

Such an organization, in which the material light brought out of chaos by the divine command is made the symbol of the spiritual light brought out of spiritual darkness, we now recognize as Speculative Masonry; and hence those who are its disciples are called the "sons of light;" and simply in allusion to the great symbol which they have adopted, they reverentially and symbolically, but by no means historically, date their epoch as from "the Year of Light." — A. G. Mackey.

THE

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Old Halls in London Associated with Masonry.

No. 6.

Drapers' Hall and Leathersellers' Hall.

Drapers' Hall. Five of these annual, interesting and joyful gatherings of the Grand Lodge were held in Drapers' Hall; the first occurring on the 18th of April, 1745. The account of it, by Noorthouck, is given in the following terms:

"ASSEMBLY and FEAST at Drapers' hall in Throgmorton-street, London, April 18, 1745.

"Lord Ward, as grand master, attended by the deputy grand master, the grand wardens; the Earl of Loudon, late grand master; other late grand officers; the Earl of Eglington, the stewards, and many other brethren, breakfasted with Lord Cranstoun, at the Braund's-head tavern aforesaid, in the west, and made the procession in carriages, preceded by three sets of music, to Drapers' hall, in the east.

"The stewards received the cavalcade at the hall gate, and conducted the grand officers into an inner chamber; whither also the grand master *pro tempore* summoned the masters and wardens of the regular lodges in waiting to attend him, and proposed to them Lord Cranstoun for their grand master, who was elected with unanimity.

"Dinner being ended, Lord Ward made the first procession around the hall; and, in the name of the absent grand master, took leave of the brethren. Being returned to the chair, he caused the grand secretary to proclaim

"The Right Hon. James Cranstoun, Lord Cranstoun, grand master

of masons; who, being placed in Solomon's chair, and having received the homage of the brethren, appointed

Edward Hody, M. D. F. R. S. deputy grand master,
Fotherly Baker, Esq., } grand wardens,
Thomas Smith, Esq., }
John Revis, gent., grand secretary,

Thomas Slaughter, the sword-bearer; brother George Moody having declined the office on account of bad health, and presented the grand lodge with a jewel he had usually worn, for the use of the future sword-bearer."

Besides that above mentioned, at four other times the Assembly and Feast were held in Drapers' Hall; namely, on 30th April, 1747; 20th March, 1752; 25th March, 1754; and 10th April, 1755.

The "*Curiosities of London*" furnishes the following information in regard to the Company and its Halls:

Drapers' Hall is in Throgmorton street, where the Company settled in 1541, in a large mansion built in the time of Henry VIII., "in the place of olde and small tenements, by Thomas Cromwell, Mayster of the King's jewel-house," and afterwards Earl of Essex; upon whose attainder, the property was purchased by the Drapers and made their "Common Hall," till about the period of the Great Fire, which was here stopped in its progress northward.

Stow relates that his father had a garden adjoining Cromwell's, and close to his south pale a house, which, by the Mayster's order, was removed upon rollers, so as to gain a strip of ground, as Cromwell had taken from other neighbours. "No man," says Stow, "durste go to argue the matter, but each man lost his land, and my father payed his whole rent, which was vjs. vijd. the yeare, for that halfe which was left. Thus much of mine owne knowledge have I thought good to note, that the sodaine rising of some men causeth them to forget themselves."

Cromwell's house is figured on Aggas's plan with four embattled turrets. The garden, which is well kept up to this day, became celebrated in 1551, when the pleasant country lay open in its rear nearly all the way to Hampstead and Highgate.

Although the Fire of London stopped at Drapers' Hall, it was "all consumed to ashes;" but the Company's property was saved by removing it into the garden, and "watching it ther for seaven days and nights." The Hall was rebuilt by Jarman, but nearly destroyed by

fire in 1774, after which it was partly rebuilt (as we now see it) by the brothers Adam It consists of a quadrangle surrounded by an ambulatory of arches and columns; the front in Throgmorton street is highly enriched with stonework; the Drapers' arms over the gateway have for supporters lions instead of leopards. On the noble stone staircase is a marble bust of King George IV. The Hall ceiling is embellished with Phaeton and the signs of the Zodiac; the screen is curiously carved, and above it is a fine portrait of Lord Nelson, by Beechey; over the master's chair is a half-length portrait on panel (in oil, and therefore not cotemporary) of Fitz-Alwin, the first Mayor of London, whom the Drapers claim as of their company, whereas Stow and other writers describe him of the Goldsmiths'. In the wain scoted gallery are full-length portraits of the English sovereigns from Willliam III. to George IV., the last by Lawrence; with the celebrated whole-length of Mary Queen of Scots and her son James I., ascribed to Zucchero, traditionally said to have been thrown over the wall into the Drapers' garden during the Fire of London, and never afterwards owned: it has been copied by Spiridione Roma, and engraved by Bartolozzi.

In the Court-room is a marble bas relief of the Company receiving their Charter. In the Ladies' chamber, balls are given. In the Livery-room, among other portraits, is a three-quarter length of Sir Robert Clayton, by Kneller, 1680; and a small portrait of Thomas Bagshaw, (d. 1794,) beadle to the Company forty years. The windows of this room look into the private garden, where are a fountain and statue.

The Drapers' Company was founded in 1332, and incorporated in 1364; they possess seven original charters, finely written, and claim to reckon more lord mayors than any other company,—Strype states eighty seven years. Their grant of arms in 1439 is the only document of its kind of so early a date; the Heralds' College possessing none of the arms of the London Livery Companies. The Drapers' grant is kept at the British Museum, and contains illustrative historical notices of the Company; and the books continue its history for above two centuries. In the Wardens' accounts are apprentice-fees, called "Spoon Silver;" "potacions at our Lady Fair in Southwark," &c. In an entry of 1485, pippins are first mentioned; 1491, "the aldermen of the taylo's were treated with brede and wine at Drapers' Halle:" 1494, "for cresset-staffs and banners, and bread, ale, and

candell, in keeping xij. days' watch after the riot at the steel yard," 11*s.* 9*d.*; "for a barge two times to the Shene (Richmond), to speak w^th^ the King;" 1496, the Drapers "riding to the King at Woodstock," accompanied by "Mr. Recorder, Mr. Fabyan," and other eminent persons; 1509, 114*s.* "for xij. torches for the beryall of King Henry the VIIth, weighing ccxx lbs. and 1 quart;" 1521, the Drapers' took the lead in settling the contribution required by the Government from the great Companies towards furnishing ships of discovery under the command of Sebastian Cabot.

The Company had "the Drapers' Ell" granted to them by Edward III., for measuring the cloth sold at St. Bartholomew's and Southwark fairs; it bore the name of "the Yard," "the Company's standard," &c. In the entries for relief "to those fallen in poverty," 1526, is ij*s.* and iiij*d.* to Sir Lawrence Aylmer, one of the Drapers, two or three times Master of the Company, Sheriff 1501, and Lord Mayor 1507-8.

The Dress or Livery of this Company varied more than that of any other, and the colors were changed at almost every election until the time of James I., when a uniform livery was adopted; their observances consisting of election ceremonies, funerals, obits and pageantries at state and civic triumphs. At their last public procession, in 1751, their poor carried a pair of shoes and stockings and a suit of clothes, an annual legacy.

The Drapers had a Hall in St. Swithin's lane, Cannon street, whither they removed from Cornhill. The St. Swithin's lane Hall is first mentioned in 1405, when we find entered "a hammer to knock upon the table," the great parlour, "the high table" of the dining-hall (then strewed with rushes), the ladies' chamber, and the chekker chamber, all which at feasts were hung with tapestry; the kitchen had three fire-places. The ladies' chamber (an apartment which the Drapers still retain) was solely for the sisters of the fraternity, and in which they occasionally had separate dinners, instead of mixing with the company in the hall. The married ladies only, and those of the highest class, were the guests, "the chekker chamber being for maydens." A ladies' feast in 1515 included brawn and mustard, capon boiled, swan roasted, pyke, venison baked and roast, jellies, pastry, quails, sturgeon, salmon, and wafers and ipocras.

The Drapers thus early gave more splendid feasts than any other Company, their guests usually being the dignified and conventual clergy;

including the abbot of Tower Hill, the prior of St. Mary Overy, Christ church, and St. Bartholomew; the provincial and the prior of "Freres Austyn's," the masters of St. Thomas Acon's and St. Lawrence Pulteney. The sisters formed part of the usual guests, as did also the wives of members, whether enrolled amongst them or not: and visitors of high rank were personally waited on by the heads of the Company. Among the items of the midsummer Feast, 1514-15, is perhaps the earliest mention of *players* as *companies:* "To Johan Slye and his *company*, for ij. plays on Monday and Tuesday," including "Robert Williams, the Harp, and Henry Colet, the Lut, iiijs." Among the rules "for the syttyng in y^e^ halle" was, "no brother of the frat^r^nite to presume to sytte at any table in the halle tyll the mayr and the states *have wasshed* and be sett at the hygh table, on peyne of iijs. iiij*d.*"

The Drapers' Company have very large estates, and are trustees of numerous beneficial bequests, besides Almshouses. There are many females free of the Company, who invariably come on the list to participate in the charities. The Earls of Bath and Essex, the Barons Wotton and the Dukes of Chandos derive their descent from members of the Drapers' Company.

Drapers' Hall had long been the usual rendezvous on Lord Mayor's day, according to the poetical programme of the show repeated in many of Jordan's *Pageants:*

> "Selected Citizens i' th' morning all
> At seven o'clock, do meet at Drapers' Hall."

And in much earlier times the feast had been held there, until some new kitchens were completed at Guildhall in 1501.

Leathersellers' Hall. The Assembly and Feast occurred here on the 3d April, 1753; the 10th May, 1756; the 18th May, 1757; and on the 1st May, 1775.

"ASSEMBLY and FEAST, at Leathersellers' hall in Little St. Helen's, Bishopgate-street, London, on April 3, 1753.

"The grand master and his officers being assembled in an inner chamber, ordered the stewards to summon the masters and wardens of all the regular lodges attending without, to appear before him; and informed them, that they were called in to proceed to the election of a grand master for the year ensuing: when the sentiments of all concurring with the request of the brethren at the last quarterly communication, his lordship [Barron Carysfort] was again intreated to

continue grand master, at least for the next year; and his lordship, giving his consent, was unanimously elected.

"Dinner being over, the grand master made a procession about the hall; and, being returned to Solomon's chair, appointed,

Thomas Manningham, M. D., deputy grand master;

who had distinguished his abilities for that office, and zeal for masonry, by visiting the lodges in the remotest parts of the town, or wherever his presence was thought necessary; redressing what was amiss in the execution of the laws, and giving them the most prudent advice for their future observance and lasting advantage: the whole of his proceedings being conducted with such candor and affability, as endeared him to all the brethren. James Carmichael, Esq., late junior grand warden, desiring permission to decline that office, on account of his ill health, the grand master appointed

Sir Richard Wrottesley, bart., } grand wardens,
Francis Blake Delaval, Esq., }
John Revis, grand secretary,
Daniel Carne, sword-bearer."

We copy from the "*Curiosities of London*" the following brief notice of the Leathersellers' Company and Hall:

Leathersellers' Hall, St. Helen's place, Bishopsgate street, was rebuilt about 1815, upon the site of the Company's old Hall, a portion of the hall of St. Helen's Priory, taken down in 1799; it was wainscoted, had a curiously carved Elizabethan screen, and an enriched ceiling with pendants. Beneath the present Hall is the priory crypt. In the Hall yard is a pump sculptured by Caius Gabriel Cibber in 1679, in payment to the Company of his livery fine of £25: the design, a mermaid pressing her breast, is very characteristic. The crypt, kitchen and pump are engraved by J. T. Smith.

The Leathersellers were incorporated by Richard II. in 1442; and by a grant from Henry VII., the wardens were empowered to inspect sheep, lamb and calf-leather throughout the kingdom.

J. T. H.

BLUNT, in his *History* of the Reformation, in speaking of the mediæval builders, says:—"And Freemasons, a kind of nomadic race, pitched their tents wherever they found occupation; and, having reared the cathedral or church with admirable art, journeyed on in search of other employers."

In Melrose Abbey, Scotland, erected A. D. 1136, over one of the doors is a shield carved in relief, displaying two pairs of compasses.

The Grand Lodge of Maine in Luck.

At the Annual Communication in May, 1874, the Grand Treasurer submitted to the Grand Lodge his annual report, containing the following amusing items:

A few weeks since, I received information that funds belonging to the Grand Lodge had been lying in the Merchants' National Bank of this city, for several years; and on presenting myself as Treasurer of this Body, I received the sum of four dollars and seventy cents ($4.70) as the last and final dividend made to stockholders by the Portland Bank. Some of the "*oldest inhabitants*" may recollect the circumstances connected with this Bank, which I do not; but, acting in accordance with the injunction given by the Quaker father to his son, "to get money," I received the dividend, not forgetting the command "to be thankful for small favors."

In the early part of last year I was informed that a tract of land, including several acres, in the town of Cape Elizabeth, was bequeathed to the Grand Lodge of Maine, by our deceased Brother, Jonathan Morgan. Like those now in pursuit of immense fortunes in Old England, left by deceased ancestors, I resolved myself into a committee, organized for the transaction of business, held various meetings, raised the necessary funds and proceeded to investigate the matter.

My hope (if I had any such) of realizing a large sum from this property, for the benefit of our Grand Lodge, was founded principally on the statement of a Brother residing in Scarboro. He says, "It" (the land) "was mortgaged to a Gorham woman for two hundred dollars ($200), and she sold it to a Portland man for twenty-five dollars ($25)." This part of the statement did not serve to make me very sanguine in the belief that I could obey the injunction of Iago, "Put money in thy purse," if I succeeded in redeeming the property.

But my informant further says, "The Boston and Maine Railroad passes through it; I am told they intend having a station on or near it. The County Commissioners were to view it and estimate the damage to it by the Railroad, and report in November next."

This served to increase my hope of a successful pecuniary termination of my reach after terrestrial and agricultural aggrandizement; but not being able to learn that the Commissioners ever met for the purpose of "viewing" the territory, or knew even that the railroad passed through or over any such land, or had awarded any damages; and believing that the value of the property would be increased rather than diminished by such action, I placed this part of my "land case" in the same category with the case recorded in "Blackstone," or related by some other authority, where the attorney for the defendant informed the court, in his opening remarks, that he expected to prove to the satisfaction of judge and jury,—first, that his client did not borrow any kettle of the plaintiff; secondly, that the kettle was cracked when he borrowed it, and thirdly, that it was sound and whole when he returned it.

But the closing part of the communication received, had a tendency to rouse my cupidity, and my hope of gain was again at "fever heat."

Once more he says, "If I owned it, I would not sell it for *one hundred dollars per acre*; its present value is nothing, its future value will be large, *I think*."

For nearly one year, I have, to the best of my ability, pursued the investigation of this matter, and the summing up of the information obtained may be stated thus: Jonathan Morgan, Esq., of Portland, did by his will bequeath to the Grand Lodge a certain tract or parcel of land, situate in Cape Elizabeth or Scarboro; that Lewis Pierce, Esq., of Portland, is Executor of the will; that the land is mortgaged, probably for more than its value in the market at the present time; that the principal lumber now growing upon it is hard-hack, cranberry vine, scrub-spruce, whortleberry bush and alder; that a large share of the surface of the territory is known as marsh, meadow, swamp, bog and barren heath; that it is peopled abundantly, in some parts, by mud-turtles, frogs, mosquitoes and black flies, with a "sprinkling" of various species of snakes and other reptiles; and that its exact location is unknown to the Executor, or to this deponent.

I have had several interviews with the Executor of the will, and had hoped before this Annual Session to have obtained some further information from him; but he is now absent in Europe. I shall still pursue this subject with zeal and ardor, and shall be most happy to receive instruction from this Grand Body, to guide my future course. Candor, however, compels me to say, that, in my opinion, the hope of ever realizing a large sum from this legacy rests upon very nearly as "baseless a fabric" as that of the "Chases," "Browns" and others who are hoping to obtain a vast inheritance from their European ancestors.

In Memoriam — Winslow Lewis.

Adopted by Robert Lash Lodge, Chelsea, Mass., Sept. 22, A. L. 5875.

[Among the many affectionate tributes to the memory of Dr. Winslow Lewis, we have met with none more appreciative and discriminating than the following from the pen of R. W. Tracy P. Cheever, P. G. W., and a member of Robert Lash Lodge.—EDITOR.]

The record of a well-spent life is one of the beneficent gifts of Heaven to mortals. Full, rounded years, which, as they have passed, have bestowed their charity and their sweetness upon mankind, cannot lose their force or beauty when he who brightened them has ceased to be. R. W. Winslow Lewis, who has compassed the tides and seas of earthly existence, after all vicissitudes of storm and calm, has reached the shining port of immortality. It is the simple prompting of our warm, though weak human affections, to speak of him as if the earth on which he trod were vacant; as though the wine of life were drawn, and renown and grace were dead. His departure creates, indeed, a void in the hearts of those to whom his presence and companionship were light and inspiration. Death has brought

"To *us*, the empty room and cot;
To *him*, the heaven's completeness."

We fondly call him whom the "spoiler" has laid low, our father, our companion, the guide of our hearts; for we lived in the atmosphere of his goodness and were warmed by the constant glow of his affections. Should we not almost bemoan him, in the grand breadth of his love, in the outspreading embrace of his humanities, as the brother of mankind? A life like his should hardly be given over to a formal analysis, although its dissection might disclose nothing but the fairest and soundest elements of proportionate beauty and strength. If we glance but for a moment at some of the more apparent and obvious features of the character of our illustrious Brother, our griefs and our praises may be equally justified.

Born at the close of the last century, and in the purer days of the republic, Brother Lewis passed his childhood and youth under the public and social influences which had sprung up from the revolution and the adoption of the federal constitution. The best educational facilities of the period were fortunately at his command. He was graduated at Harvard University in 1819, and, choosing the medical profession as his life-pursuit, entered at once upon its appropriate studies, which he followed, at least approximately, to their exhaustion, under the most famous practitioners of England and France, viz., Abernethy and Dupuytren. To such theoretical science as the books afford he added a studious and careful attention to the practice of the most renowned hospitals and illustrative schools of the profession, and returned to his native land richly armed for his impending conflict with diseases and accidents of the human frame. His rigid and thoroughly conscientious training and preparation for the responsible duties of his profession were but the natural precursors and antecedents of the honors and successes which awaited him during the many years of his active practice. These honors and successes, although it may not be needful to speak of them here in detail, are of a permanent character, inasmuch as they embrace not merely the results of an excellent judgment of cases, of insight and appreciation, and of skill in manipulation, but include a clear perception of all the science and technics of the specialties to which he was devoted, as may be seen in the text-books, treatises and translations with which he has enriched the profession.

It was the capital theory of Dr. Lewis, and one which deserves imitation in all the departments of life, that every man should be thoroughly furnished and equipped for any work he might undertake. Inasmuch as the practice of surgery and medicine was his adopted profession, his main effort was undoubtedly to illustrate and magnify this profession. But we should be grossly unjust if we did not recognize the fact that his view of the wide expanse of life and duty, and of all human interests outside of the limits of his chosen profession, was so clear and comprehensive that he made almost equal preparation for those high public and social duties which are often more important and vital than the narrower duties enacted by any calling or profession. Life to him, even in his early days, was large and genial; and he intended, so far as was in the power of honest endeavor or the compass of a ready brain and a willing heart, to

answer all its ends. If his native city should call him, as it often did, to the exercise of his strong judgment and quick perceptions for the maintenance of its rights or the service of its interests, he made himself ready and *was* ready at the call If society should need his bracing intellect or the graces of his heart, in the cause of the degraded and the fallen, for the elevation of the ignorant and lowly, or the relief of the poor and the suffering, he had gathered the sunshine in his nature, and freely poured it on the dark places which needed the illumination. Not only by studies, but by work, was his life enriched. He opened his mind to all the sciences, and his heart to all the affections. An accomplished scholar in the ancient and modern languages, he revelled in the contemplation and enjoyment of those interlacing yet mysterious links, those hidden connections which seem to bind all languages together, as if there never had been a confusion of tongues. To him, indeed, there seemed no confusion, for he drew from the secret depths of all the languages which he understood the same virtues of charity, friendship, and hope for mankind. To his deep research, they were all fountains of one and the same love. Thus the accomplishments of his study and his life became the ornaments of his character, and the culture, which is sometimes a burden, sat upon him like a grace He moved among men from his entrance into life and society, rightfully bearing their respect, claiming alike the homage of the peers, who knew no nobler manhood, and the worship of the lowly and the poor, who could scarcely deem him less than divine. When, therefore, he died, there was true mourning in all the ranks of his native city ; and as he was laid to rest in the peaceful shades of Mount Auburn, and in the close companionship of those whom he had loved, and who had preceded him to the upper sphere, it might be truly said of him as was said of a kindred spirit:—

> "Ne'er to the chambers where the mighty rest,
> Since their foundation, came a nobler guest ;
> Nor e'er was to the bowers of bliss conveyed
> A fairer spirit, or more welcome shade."

R. W. Winslow Lewis was to us, as Masons, far more than he could possibly be to the world of the profane. Although we may more fitly muse in silence upon his life, and leave our veneration without expression in the inner circles of our hearts, it may perhaps not be without advantage to the Brethren who shall come after us,

to write upon some lasting scroll even the feeblest tribute of our appreciation of this unexampled Brother. It is safe to say, because it is in the sweet and tearful memory of all Masons, and is, moreover, his own warm and emphatic declaration, that at the shrine of this Fraternity, within these walls and around this altar, he had garnered his heart; that here were his truest life and hope; here his noblest aspirations and his highest charities. To others he gave his knowledge, his culture, his good manners, his kindness and his worldly means. But to us he gave *himself*, the inexhaustible grace and sweetness of his soul, the incorruptible purity of his life. It is one of the least of his praises that he filled almost the entire round of the offices and stations to which the judgment and appreciation of his Brethren from time to time gratefully summoned him. This was but a circumstance of his Masonic life, and was rather his own benediction to his Brethren than their own coronation of *him*. He wore his crown in Masonry by virtue of his own transcendent worth, and not by the suffrages which placed him in office. Had he never filled an official chair he would still have been *Most Worshipful*. Yet, inasmuch as the studies and discipline of his life had so well fitted him for the responsibilities and work of Masonry, his Brethren, poetically and practically just, could not refrain from bestowing upon him their corresponding honors. So meekly were these honors borne, and with such "unaffected grace," that they seemed to fit him as easily as his garments. His exercise of the powers and prerogatives of office was so gentle and unobtrusive, that the relation of superior and subordinate faded at once from the thoughts of the Brethren. In the more recent years, after he had completed the full round of mere official station, his presence in the Lodge-room, or at any gathering for Masonic communication, was like a revelation of the spirit of Masonry. He never forgot its full measure of dignity and sobriety. He knew and understood our system in all its philosophical and scientific relations as well as in its ritualistic and practical bearings. Masonry, to his apprehension, was not merely a philosophic or symbolic treatment of great truths, but was a spring of action—a rule and guide of life. It was *personal*, informing the motives, searching the heart and reaching out to all human conduct. If at any time during the present generation the Fraternity of this Commonwealth had been challenged to produce a man who, by the consent of his Brethren, should be presented to the world as an exponent of the principles and

teachings of Freemasonry, one tempered to resist all the assaults of adverse criticism, by a voice more nearly unanimous than would have been given to any other, that consent would have fallen upon Winslow Lewis. His Brethren loved him with a reverent and unfailing love, because he never failed to love them. Whether in the solemn Communication, the Convocation or the Assembly, his wisdom, dignity and urbanity were constant and impressive. In the more social meetings, and amid the festivities of refreshment, his beaming countenance, his radiant features and benignant smile sent rapture into all hearts. His keen and subtle humor and his sometimes extravagant pleasantries of speech were light and life to the table; the sparkle of his conversation was the brightest wine.

What need to say more of him whom every Mason knows by *heart*—the very tie by which this grand Brother was bound to all his Brethren?

Robert Lash Lodge, though so young in years, and not the Lodge of his active affiliation, justly and sincerely holds fast to the memory of him who was its earliest Honorary Member. Perhaps the first official action taken by the Lodge after its constitution was the election of Brother Lewis and the other Past Grand Masters of the Grand Lodge of Massachusetts as Honorary Members. Our R. W. Brother Lewis was for many years, and especially during the days which tried all true Masonic souls, the warm and intimate friend of our own Robert Lash. They had often met in the closest bonds of social intercourse, and communed and resolved for the welfare and, indeed, for the salvation of our ancient Fraternity. Each of them was regarded, even by the enemies of the Craft, as of spotless character and clear integrity; and by each other they were well beloved. When, therefore, a Lodge was formed in this city, bearing the cherished name of Robert Lash, and the distinguished subject of our contemplation was elected as one of its Honorary Members, he received his election as a personal honor, and warmly reciprocated the affections of his Chelsea Brethren thus manifested. When his health permitted, he was only too happy to offer his welcome presence at our quarterly meetings. Around our social table he shone with the illumination of his best years; and with wit, wisdom and anecdote, enlivened and instructed the Brethren. He often turned, as it seemed with sad regret, to the days of his companionship with Robert Lash, whose gentle life and character he held up as a model worthy of all imitation.

So widely extended were the Masonic acquaintance and connections of our departed Brother, that he could hardly concentrate his affection upon a single Lodge.

"No pent-up Utica contracts his powers."

And yet, when present in this small association of Masons, so marked was the manifestation of his regard for *these* Brethren that it seemed almost as if he knew no others. This circumstance only illustrates the universality of his Masonic kindness; the all-embracing character of his fraternal love.

At length, in the golden twilight of a serene and placid age, our Brother sinks below the horizon of earth, and rises to the purer heights of the immortal life beyond.

The shadow has fallen upon the old Lodge of St. John, in Boston, the Lodge of his affiliation; upon Columbian Lodge, which made him a Mason; and with darker wing upon the Lodge which bears his own beloved name, and to which he was at once a Father and a Brother! To his long-tried associates in the Grand Lodge, to the whole Fraternity of the Commonwealth, and to numerous Lodges and Masonic Bodies beyond its limits, and even in distant lands, his departure will bring a profound sorrow. But the sorrow is not without its cheer. Memory, faithful and efficient beyond the resources of art or science, will embalm him in the universal heart. For is not this great life an assured inheritance and joy forever?

"These shall swim after death, with their good deeds shining on their white shoulders."

AMERICAN UNION LODGE.—On St. John's Day, June 24, 1876, the American Union Lodge, No. 1, Marietta, Ohio, will celebrate its centennial. As the *Masonic Review* remarks, it is older than the nation—as it was organized in the Army of the Revolution, when it lay before Boston, in February, 1776. To be a member of that Lodge is no ordinary distinction. It was organized within site of Bunker Hill, and amid the smoke and thunder of the first battles for American Freedom. It was in the Army during the entire eight years of the War. In that Lodge patriots met, and Washington visited. Its original records, still existing, are more priceless than gold. Long live American Union Lodge, No. 1!—*The Keystone.*

[A friend sends us a slip, cut from a newspaper of 1799 or 1800, containing the following funeral hymn in honor of Washington. We give it *verbatim et literatim.* Upon the back is an advertisement of the "Dartmouth College Lottery! 2,000, 1,000, 500 Dollar Chances."]

Masonic Hymn.

C. M.

At God's imperial, high decree,
Our *Master* sleeps in dust;
His *Brethren* bend the prostrate knee;—
Thy *Will*, O God! is just.

II.

That *Will, Grand-Master, Most Sublime!*
Lent him to guide our way;
When *darkness* wrapp'd *Columbia's* clime,
And veil'd the *light* of *day.*

III.

That *Will*, beyond the storm of war,
Our *Master's* steps conveyed;
Our *Brother* left his trophi'd car,
And sought *Mount Vernon's* shade.

IV.

In *War*, in *Peace*, in *War* again,
Columbia's voice he heard;
A *Master*, Brother, cried AMEN,
And bow'd to ADAMS' word.

V.

His *God-like* course of *glory* run—
Heav'n's *Royal Arch* sublime;
'Mid *morn's* bright *star* and *Light's* full *sun*,
Enthrone *His* soul divine.

VI.

Immortal *Master, Brother*, hail!
Adieu, farewell, adieu;
The CASSIA *sprig* on GLORY'S vale,
Is bath'd in VIRTUE'S dew.

The Irish Daughter Lodge of Mother Kilwinning a Centre of the High Degrees in Ireland.

(Continued from the September number.)

"1782. Feby. 10. Kilwinning Lodge open'd in form — the Worshipful in the chair . . . A motion made that a number of our pass'd Masters hold a conference as soon as convenient with the same number of the Royal Arch Lodge, for the purpose of making both lodges alike in this Degree. Had an ample lecture on the Royal Arch from our principal instructor . . . S. Darling, EGM; Francs. Heath, EGJW; Thos. Todderick; W. Rainsford."

"1782. June 23. Kilwinning Lodge open'd in ample form—the Worshipful in the chair; nine members present. Were visited by Bro. Fleury from Paris. A Prince Mason Lodge open'd, when Brs. W. Wade and J. Dillon were admitted to said Degree in ample form . . . W. Rainsford, Scribe."

"1782. Aug. 25. Kilwinning Lodge open'd in ample form—the Worshipful in the chair; nine members present. A Royal Arch Lodge open'd, when Bro. Bates having gone through a most satisfactory examination, a High Knight Templars Lodge was open'd, and he raised to that Sublime Degree with all accustomed trials of skill and valour. . . ."

"1782. Sept. 7. A Prince Mason Lodge assembled at Bro. W. Rainsford's: present, Bros. Geo. Rainsford, Darling, Heath, Wade, Zimmerman, and W. Rainsford. As the members of this Degree find that by some mistake their original intention of admitting none to the Degree without ballot has been omitted in all their former transactions —1 Resolve that from the date hereof no person be admitted to this Degree otherwise than by ballot; one black bean to exclude; members to vote by proxy. 2 Resolved that after such members as are now belonging to our Kilwinning Lodge are admitted, no Mason be made in this Degree unless (as well as proving his skill in Masonry) he can vouch his being three years a regular member of this or some other lodge. 3 Resolved that after such members as are now belonging to our Kilwinning Lodge are made, no one be admitted to this degree under the price of one guinea for those who continue members, and guineas who do not continue contributing members: & that after the Lodge 584 is reimbursed the sum borrowed and expended for preparation for this Degree, all admission money for it to be made a separate fund sacred to the use of this Degree alone. Ordered that a Lodge of this Degree be summon'd for Monday night next; the several pass'd Masters belonging to the Kilwinning Lodge (as per transaction of 7th Feb.) be summoned to be made. SP$_*$ Geo. Rainsford, W; SP$_*$ S. Darling, PS; SP$_*$ W. Rainsford, Scribe."

"1782. Sept. 9. Kilwinning Lodge open'd in due form—the Worshipful in the chair. A Knight Templars Lodge open'd. Bro. John Peree having gone through the examination required by the rules, a Prince Mason Lodge opened, when he was raised to this degree." [Prince Masonry is not again alluded to in the old minute-book.]

"17 Feb. 1796. Kilwinning Lodge of Ireland open'd a Grand Sublime Council in ample form—the Sublime Commander, Bro. Edward Semple, in the chair, when the following brethren were raised to that degree, viz., Rt Honble James Lord Kilmaine, Hon and Rev George Brown, Alexr Jeffrey, Esq, Michael Gavan, Esq, John Spiller, Esq. Sublime Council closed in harmony. Edward Semple, SGC Present of this lodge: J Little, S Darling, Rd Darling, Jno Fowler."

"Kilwinning Lodge of Ireland, No 1, 13 May 1796. Chapter open'd in due form. Call'd up to a Knight Templars Encampment, when Bro. George Darling of this lodge . . . John Hunt, late of Roman Eagle were after due form and ancient usage initiated into this most sublime degree. Edward Semple, EG . . ."

"Thursday, May 22d, 1800. Present: J. Fowler, M., G. Darling, Br. Tighe, Br. Damoulin, Br. Waters, Jones, Richrd M'Cowan, John M'Cowan, Br. D. Heffman. Kilwinning Lodge open'd in due form as . . . HKTL, John Fowler, Sublime Commander, in the chair, when Br. Jones, Br. Waters, Br. Richard M'Cowan of this Lodge, and Bro. Edward Harvey of No. 2, were raised to the Sublime Degree of H K T . . . and duly admitted into Council. Lodge closed in the usual peace, love, & harmony. J. Fowler; John M'Cowan, Secy."

"Saturday June 26, 1802. Lodge open'd in due form a Master Masons Lodge, when Brs. Hawksworth and Markby having passed the chair, the lodge called up to the degree of Excellent Masonry, to which the aforesaid Brs were admitted in all due form. The lodge then called up to the degree of Super-excellent, to which they were admitted, —and then called up to Royal Arch Masonry. when said Brothers Hawksworth and Markby royally descended and ascended the Arch. Called up to an Encampment of High Knight Templars, when Br

Molesworth of Lodge 198 and Br Maxwell of this lodge having been duly prepared were admitted to that degree. J Damoulin, Jno Fowler, pro Sec."

There can be no doubt of the fact that this body, which from its connection with Kilwinning had come to be regarded as a centre and source of the High Grades, issued Knight Templar Warrants. That granted in 1805 to Finea in the county of Westmeath, being No. 1, is preserved in the repositories of the Grand Conclave of Ireland. No. 4 Warrant was in possession of brethren in the Westmeath Militia in 1813. The original transaction book of the Lodge itself bears traces of its having granted written authority to lodges to work the Royal Arch and Templar Degrees. The first excerpt is illustrative of a custom whereby brethren joining the Militia or the Volunteers were permitted to form branch Lodges and make masons during their temporary absence from the seat of their mother lodge. The two other minutes refer still more pointedly to the assumption by the Irish Kilwinning Lodge of the prerogatives of a head court of Masonic Templars :

"1783. July 22d. Kilwinning Lodge open'd in due form—the Worshipful Bro. S. P. Darling in the chair . . . Took into consideration several communications from our Bror. Lieut-Col. Heath relative to a Warrant or Dispensation from us to hold a Lodge in the 1st or Royal Regt. Resolved that a Dispensation be granted by us to Bror. Lieut-Col. Heath, Capts. Trail and O'Brien, to convene a Lodge and act as Masons while absent from Dublin,—they to make returns to us of such members as they admit, and a return also of all future officers they shall elect. They to pay for said Dispensation 1 guinea and a crown to the Lodge . . . S. Darling, EGMr; W. Rainsford, Secy."

"1785. May 2. Kilwinning Lodge open'd—the Worshipful in the chair. 6 members present. A proposal made that liberty be given to the members of this Lodge to assist in communicating the Higher Degrees to the First Volunteer Lodge, and to grant a Dispensation for that purpose, which after some debate was referred to next meeting . . . J. G. O'Brien, EGM ; W. Rainsford."

"1785. May 30. Kilwinning Lodge open'd in ample form—the Worshipful in the chair. 11 members present. A Knight Templars Lodge open'd. Took into consideration the motion of last night of meeting, which after a most candid discussion was unanimously

agreed to, on the condition of the Volunteer Lodge taking out a Dispensation from this Lodge for the Degrees of Excellent, Super-excellent, Royal Arch, and Knight Templars . . . J. G. O'Brien, EGM ; W Rainsford, EGS."

That the Warrant or Dispensation above referred to was accepted, may be inferred from the fact that the Degree of Knight Templar was conferred on the brethren of the First Volunteer Lodge in circumstances of a somewhat ostentatious character. A Sunday was selected for the ceremony, and the Lodge having been opened under canvass on an open plain in the vicinity of Dublin, and encircled by a chain of armed sentinels, the work was proceeded with. The event is thus recorded :

"1785. Sunday, Aug. 14. Kilwinning Lodge open'd in ample form—the Worshipful on his Throne. 7 members present. A High Knight Templars Lodge open'd by special summons and appointment in an encampment on the plains of Sandymount, in order to confer the Degrees of Knight Templar on our brethren of the First Volunteer Lodge, agreeable to transaction of May 30 . . . when Brs. Osborne, Molony, Boyer, Kildahl, Hughes, Lambert, Rigby, Geston, Draper, Killen, Byrn, P. Moore, Purcell, Dougherty, and Hiffermann of the First Volunteer Lodge ; Bro. Keath of our own Lodge ; Br. Bacon of No. 4 ; P. North of No. 4 ; Ward of No. 9 ; O'Brien, No. 4 ; Bedford, No. 4 ; O'Farrell of No. 9, were all severally and duly admitted to the Degree of High Knight Templar with all the accustomed trials of skill and valour, which they sustained with becoming fortitude. 1 Resolved that the thanks of this Lodge be by our Worshipful communicated in the most respectful manner to the several Volunteer Masons of different lodges and corps who this day so politely attended to keep guard while the Lodge was at labour, and conducted themselves with such masonic propriety. 2 Resolved that any brother Royal Arch Mason who has assisted this day under arms shall be entitled to receive the Degree of High Knight Templar in either this or the First Volunteers. 3 Resolved nemine contradicente that we will annually keep the 2d Sunday in August as an anniversary of this meeting, by Knight Templars coming properly clothed to hold a lodge in an encampment of the Volunteer Free Masons under arms, and thus add to the splendor of the day. Resolved that the thanks of this meeting be presented to Bro. Buckton for his oblidging accomodation of a piece of ground for our encampment, and for his promise

of the same annually,—and that after business was over it was discovered that he was a Royal Arch Mason, that he be entitled to receive the Degree of Knight Templar at any time he chooses in either this or the Volunteer Lodge. And the whole ended in peace, love, and unanimity Geo. D. Sherry, EGM; S. Darling, EGSW; . . . EGJW; W. Rainsford, EGS."

There is no evidence in the Kilwinning records of any intercourse having been held between the Mother Lodge and its Irish daughter during the six-and-twenty years succeeding the issuing of the charter of 1779. The spirit of jealousy which in the beginning of the present century existed between rival bodies of Irish Knight Templars led them to charge each other with the usurpation of a position in the Order to which they had no legitimate title. In the course of these recriminations the validity of the Warrant upon which the Kilwinning Chapter of High Knights Templars of Ireland based their claims was denied. In these circumstances this body asked to be furnished by the Mother Lodge with "such documents as will establish beyond doubt the authority and regularity of their warrant as High Knight Templars:"

"Suffolk Street, Dublin, Oct. 25th, 1806.

"Most Worshipfull Sir & Brother,—I have the honor to inform you that I am instructed by the Kilwinning Chapter of High Knights Templars of Ireland, meeting under a Warrant from the Antient Mother Lodge of Kilwinning granted to certain Brethren of this city, dated the eighth day of Octr. 1779, and to which the name of Eglintoune is sign'd as Grand Master, to open a correspondence, which, tho' long delay'd, they trust will be establish'd to the honor of the Mother Lodge and the satisfaction of the Chapter holding under it.

"The existence of the Mother Lodge having been denied by *some* in this city, and of course the authority under which they act held to be void and even fictitious, the Brethren consider it a principal object in opening this correspondence to request of the Mother Lodge such documents as will establish beyond doubt the authority and regularity of their Warrant as High Knights Templars, which they trust the justice & honor of the Mother Lodge will not withold from them.

"The arrears due by the Chapter to the Mother Lodge they will request Robt. Montgomery, Esqr., of Irvine, to pay, who is well acquainted with the Br. thro whose medium I have the honor of transmitting this.

"The Brethren have further instructed me to say that want of information of the mode by which their address shou'd reach the Mother Lodge, discover'd by a lucky circumstance within these few days, alone delayed their communication.

"I have the honor to be, Most Worshipfull Sir & Br., your obedt. humble servt.,

JOHN RIGBY,
Comr. of the Kilwinning Chaptr. of
(Seal) High Knights Templars of Ireland
and S: P: R: C: ‡

"To —— Blair of Blair, Esq., Grand Masr. of the Mother Lodge of Kilwinning."

The seal attached to this document is in the form of a delta, having "E. G. H. K. T. of IRELAND" on its base. "FIRST VOLUNR. LODGE" is inscribed on the left-hand side of the triangle, while on the opposite line extending from the apex to the base there is what appears to be "INDEPENDT., DUBLIN." On each corner is a letter of the Hebrew alphabet—Cheth being at the left, and Daleth at the right and at the apex. In the centre there is a radiated shield resting upon crossed swords and bearing a skull and bones, and a serpent, above which are the letters "I H S," surmounted by a cross. Nearer the apex are three or four letters which are illegible. The motto, "IN HOC SIGNO VINCES," is borne on the shield, on the lower part of which are the figures "5785"—the date probably at which the Lodge began to work the Templar degrees. "1118," shown on the delta, is the alleged date of the institution of the Order. The seal was presented to the Volunteer Lodge in 1786 by Brother Rigby; but it is not now in its possession, nor had even an impression of it been preserved. It was only on the original of the above communication being sent by us for inspection to Dublin that the Lodge became acquainted with the design of its old seal, and a photograph was there taken of it for preservation as a relic of its early history. Within the last day or two, and since the foregoing was penned, we have through the courtesy of a Brother in Dublin received a K. T. Certificate granted by the First Volunteer Lodge Encampment in 1837, the seal of which is a fac-simile of the one above described, with the exception that the date (1786) is omitted.

The nature of the reply which the preceding appeal would elicit, but of which there is no record at Kilwinning, may be inferred from

the fact that on the passing of the Secret Societies Act of 1799 the Mother Lodge publicly repudiated the observance of any rites save those embraced in conferring the three degrees of Craft Masonry.

In 1813 the Lodge of Kilwinning had another communication addressed to it as the supposed source whence authority for the practise of the degrees of Knights Templar and Knights of Malta could be procured. In this case the petitioners asked that permission might be given for the transference of an Irish Kilwinning Warrant from the lodge in the West Meath Militia to certain "Brother Sir Knights" in a detachment of the Shropshire Militia, then stationed at Dover. The reason assigned for the holders' willingness to dispose of their old warrant, viz., that the Irish worked "all their degrees under the Master Warrant," shows the chaotic state of the High Grades in Ireland at the period in question:

"To the Master of the Knight Templar Lodge, Kilwinning, North Bratian.

Dover, January 7th, 1813.

"Brother Sir Knight Templers and Knights of Malta,—We the under mentioned Brothers Knight Templers and Knights of Malta at Dover wishes to obtain a Knight Templers Warent to work upon that Degree. We have found one in the West Meath Militia under your sanchon No. 4,—and as the Irish Lodges work all their degrees under the Master Warent, and it is of no use to them, and they wash to part with it, and we will purchs it with your permishen and will regestir all the members in your Grand Lodge at Kilwinning and ricev Grand Lodge Certificats and pay all due abedenc to the same. Please to write by the return of post and diract Sargent Sharples, Shropshire Militia, King's Works, Dover, Knt., and we remane your Brother Sir Knights Templer and Knights of Malta,

"Alexr. Purvis, Jas. M'Killian, Chs. Mati, John Duffon, Ph. Vinear, Wm. Miles, Wm. Hedgcok, Phn. Dodd, John Huntley, . . . Whathly, Wm. Chanden, John Fife, Wm. Placker, John Douglass.

"N. B. If the Warent No. 4 is of no use to us send us word what a new Warent will com to, as we wish to purchs one, and we will send the muney by the return of post. Pleas to put in the Post Office with your latter one penney, and the laturs you recive from us will com furee. Yours, &c., Alexr. Purvis"

The answer to this letter, if any were sent, is not now among the Kilwinning papers.

The misconception of Mother Kilwinning's masonic position, as shown in the request preferred by the Early Grand High Knight Templars in 1806, and that in 1813 by brethren in the Shropshire Militia need not excite surprise, when it is known that on the formation of the Scotch Grand Conclave of Knights Templars in 1811, and the Supreme Grand Royal Arch Chapter of Scotland in 1817, the Lodge of Kilwinning was formally asked to relinquish its independence in connection with Knight Templary and the Royal Arch, and join the newly-constituted Grand Bodies of these Orders at Edinburgh. And so tenaciously do the votaries of the High Grades seem to have clung to the notion "that the Lodge Mother Kilwinning was at one time in the habit of giving the Degrees of Royal Arch and Templar, and even used to grant Warrants for that purpose," that so recently as the year 1827 the Grand Master of Templars in Scotland addressed the following letter to the Master of the Mother Lodge, viz.,

"Edinburgh, 29th Decr., 1827.

"Sir and Brother,—Owing to some communication I have received from the Continent and information that has reached me within these few weeks, I am anxious to trace out a few facts relative to the Knights Templars of Scotland; and as I recollect having heard many years ago that the Lodge Mother Kilwinning were at one time in the habit of giving the Degrees of Royal Arch and Templar, and even used to grant Warrants for that purpose, I am therefore induced to address these few lines to you as the only authentic source of information.

"How long is it since the Lodge Mother Kilwinning were in the practice of initiating Knights Templars? How far back do your minutes of the Order of the Knights Templars go? What is the farthest back date you can ascertain that the Lodge made Knights Templars? Have you any authentic account how the Order of the Templars came to be attached to Masonry? Have you any tradition of the Templars of Scotland having been put under the bann by their Brethren in France? Have you any tradition of any connection between your Lodge and a Lodge called the Royal Order, formerly held in Edinburgh but at present in a dormant state—said to have been instituted by Robert the Bruce? Has the Lodge of Kilwinning any and how many Lodges holding under her whom she has impowered to make Templars, and how long is it since she granted any such Warrant? I presume you are aware that in the year 1312 the Order

of the Templars was generally suppressed over the world : have you any tradition of what became of the Templars of Scotland after that event? . . . Yours faithfully,

ALEX. DEUCHAR,
Grand Master of the Templars of Scotland."

After a careful inspection of their earliest records, dating from the year 1643, and consideration of the fact that they possessed no tradition bearing upon the supposed connection of Knight Templars and the Royal Order with the Mother Lodge, it was answered "that the Brethren of Kilwinning have never gone farther in practise than Three Step Masons."

Notwithstanding this emphatic repudiation of the Lodge of Kilwinning's alleged relationship to other than the Degrees of Craft Masonry, and the accumulation of facts by which it is confirmed, the lapse of half a century has failed to completely eradicate the fabulous identification of Kilwinning with the dissemination of the High Degrees.

The Oldest Grand Secretary in the World.

The Proceedings of the Grand Lodge of Michigan, for the year 1873, report the following pleasing incident:

"Right Worshipful Brother John Farrar, Past Junior Grand Warden of this Grand Lodge (having served during the year 1844), was introduced to the Most Worshipful Grand Master and Grand Lodge, by Worshipful Brother A. G. Hibbard, who stated that the Right Worshipful Brother was over eighty years of age, and had been for *fifty-eight years* a Master Mason.

"The venerable Brother was received with the private Grand Honors, was fittingly welcomed by the Most Worshipful Grand Master, and invited by him to a seat in the East."

Judge Wellford, the Chairman of the Committee on Foreign Correspondence of the Grand Lodge of Virginia, makes this incident the text for the following graceful tribute to the oldest Grand Secretary in the world:

"If any of our Michigan Brethren should chance to visit us, we can promise him a no less gratification. Even before he recovers from the embarrassment of introduction and assumes his seat, his attention will be arrested by the presence of a venerable Brother sitting at his desk upon the left of the Most Worshipful Grand Master. Our visiting Brother will ask his neighbor the name of that venerable Brother, and the prompt reply will be fraught with all the pride and affection with which an honest manhood ever turns to an honored ancestry. That venerable man is John Dove, whose name, household word as it is among us Masons of Virginia, is known and honored by the Fraternity in all the land. There still continue with us some other venerable Brethren, who sat with him in Richmond Lodge, No. 10, when John Marshall welcomed Lafayette on his American tour, these forty-eight years ago. For more than fifty-eight years, day in and night out, the records of the Grand Lodge of Virginia attest his ever punctual presence. Grand Secretary of the Grand Chapter for fifty-four years, of the Grand Encampment for thirty one years, and of the Grand Lodge for thirty-eight years, he is now the oldest living Grand Secretary in the world. For more than half a century, in a life which professional engagements rendered always conspicuous, he has illustrated the high character of the Christian Mason, enforcing by precept and example the pure morality of our Order. How far his learning and his wisdom have availed in the deliberations of our Grand Bodies, and in the control of their subordinates, no pen or tongue can faithfully narrate. Suffice it that the confidence and esteem of the Craft, through these many years, have been so maintained as to ripen in the mellowness of age into filial affection and veneration."

Army Lodges—A Glorious Record.

EAST TAWAS, MICH., Aug., 1875.

BRO. WHEELER,—The JEWELS you sent me were duly received. Before they came, I had mailed to your address a money order for the amount, which I hope you received; as I read everything I receive, I went at the JEWELS.

Being pleased with the exceedingly neat external appearance, I expected a feast of good things, and was feasting, satisfactorily,

luxuriously, when I came to a *bitter morsel*, which for a time spoiled my taste for the better fare. I was reading the history of South Memphis Lodge, No. 118, (vol. 1, p. 123,) as follows: "On the 23d of April" (1862) "the death of W. B. Spratts, P. J. W., was announced in Lodge as having been killed in the battle of Shiloh, on the 6th inst. He was a Confederate soldier, and died a gallant death. Memphis passed into the hands of the Federal force in June, 1862. In August of that year, the Lodge room was tendered to a traveling military Lodge for its use. While the act was one of courtesy, *we cannot believe that this Lodge ever viewed a traveling military Lodge otherwise than as a* NUISANCE *to the Order.*" Bro. Wheeler, I was Master of *that Army Lodge*, and know what *it* was, and cannot consent to its being classed as a "nuisance," neither do I believe that the brethren of South Memphis Lodge so considered it. When the Federal army arrived at Memphis, we were informed that we would be quartered there for the space of several months; and as our army Lodge had not done any work since we left LaGrange, (our last meeting *for work* having been held in the Masonic Hall of that place,) we went into Memphis and looked for a suitable room in which to meet. I went in person to those who had charge of the Masonic Hall, and made known our wish, and had our charter with me. The room was not *tendered* to us; we asked for it respectfully, and our request was courteously granted; and we used the Hall, its furniture, lights, ornaments, and jewels, as freely as though they had been our own, and with a care greater far than if they had belonged to us. Every night we met, there were brethren there who were known to us to be citizens of Memphis, and Confederates — but *in that Hall*, in time of war, and while as an army we were in possession of the land, the partisan of either side left his partisanship without the tiled door, and all for the time were brethren. We paid all the expenses of the meetings, paid the Tiler, who acted as janitor for us, and complied with every wish of the Memphis brethren.

That military Lodge was chartered by the Grand Lodge of Ohio, and the warrant was the same in all respects as other warrants granted by that Most Worshipful Grand Lodge, save that it was limited to three years. It was granted to brethren known to the Grand Lodge to be "true and trusty," and fully empowered them to do all that any Lodge of Master Masons could or should be empowered "to do by a Grand Lodge, neither more, nor less." Bro. Wheeler, would

the Grand Lodge of Ohio send out under its sanction a *nuisance*, or that which by any probability would become a nuisance?

I was not a member of the Regiment to which the Lodge was attached, (68th Ohio Infantry,) and knew nothing of the Lodge until after the battle of Shiloh. I was surgeon of the 78th Regiment Ohio Infantry; but by good fortune the 20th, 68th and 78th Regiments Ohio Vol Inf. were thrown together as a brigade, in Gen. Lew. Wallace's Div. After the evacuation of Corinth, Memphis was occupied, and the Ohio Regiments named were left at Bethel, near Purdy, went from there to Jackson, afterwards to Bolivar. It was while we were at Bolivar I learned that there was an army Lodge in the brigade. Bro. James Haley was the W. M., and he was Quartermaster of the 68th Regiment; but being in feeble health, he resigned his commission and left the army at Bolivar.

Before he resigned he called the Lodge together, and I was present at the meeting, and applied for membership. At the next regular meeting I was elected to membership. Bro. Haley then announced his determination to leave the service, and resigned his Mastership. The Wardens declining to serve, the Lodge went into an election, and upon counting the ballots I was unanimously elected Master. I was re-elected in 1863, and 1864. Having charge of the Lodge during the whole time of its existence, I know that its entire membership was high-minded and honorable; and while it *never* was guilty of an unmasonic act, it *was ever* actively engaged in deeds of Masonic charity and kindness, and spreading the cement of brotherly love. It was a member of Washington Military Lodge who furnished medicines and wine for the paralyzed wife of a LaGrange brother, (a Confederate,) and saved to the Lodge at LaGrange its jewels. The military Lodge repaired the shattered walls of the Masonic Hall at Vicksburg, and recovered some of its jewels while in Vicksburg; and one of its members recovered a heavy jewel belonging to a Vicksburg Lodge, and restored it to the brethren. A member of the military Lodge saved from destruction the charter of Scott Lodge, No. 80, Hillsboro, Miss., and returned it to the Grand Secretary. At the battle of Thompson's Hill (near Port Gibson), a Confederate colonel was wounded and brought to our hospital. He was a Mason, and I had a brother always with him, first one, then another of our members, night and day, and he was tenderly nursed and supplied with everything that could possibly be obtained for his comfort or relief, while he lived.

And when our army occupied Vicksburg, we learned that there were suffering families there, the *wives and widows, children and orphans, of Confederate soldiers,* and we expended every dollar we had in our treasury *for their relief;* and when that was gone we took our pay, and fed the hungry, clothed the naked, and furnished medicines and sanitary stores to the sick and afflicted. Ah, Bro. Wheeler, those people did not consider our military Lodge a *nuisance.*

I must tell you of an incident. There were *citizens* (Rebels) who were not in the army — called guerillas, because they kept up a predatory warfare on their own hook. It was my lot to fall into their hands several times ; for, being a surgeon, I was often with the wounded remote from the battle-field, *and always unarmed,* as I was not a belligerent. At the battle of Champion Hills, (Baker's Creek,) Miss., I was chairman of the Operating Board of the 3d Div. 17th Army Corps, and had many wounded men to operate upon when the battle ceased. The fight being rapidly transferred to Black River bridge, we were suddenly left about five miles behind the army, and were soon pounced upon by armed men in citizens' clothing, who handled us roughly. I was immediately deprived of my coat, vest, hat, boots, everything, (whether metallic or not,) and upon discovering that I had a belt around my body, a hand was thrust in and it was dragged from me, and several of the citizens scrambled for it. It was a canvas belt, lined with oiled silk, and in it they found the charter of Washington Military Lodge — nothing else. A consultation was held in a low tone, one of the number seeming to be a leading man. There were eleven of them, and such was the interest manifested in the document they had captured, that we were left to ourselves. I watched the whole proceeding closely, satisfied in my own mind that they knew all about the value of the charter, but fully determined not by word or sign to interfere. I had not long to wait, for they carefully folded the charter, replaced it in the belt, and respectfully returned it to me, together with all they had taken from me, and one of them expressed his regret that they had interrupted our work. Not a word was spoken by either of them that would indicate that he was a Mason, and they quietly disappeared.

And now, Bro. Wheeler, a few words for myself, which I trust you will read without deeming it egotism.

I have been a Freemason for over thirty years, having been initiated in Kentucky in 1844. When the war began, in 1861, I was

Master of Lodge, High Priest of Chapter, and Th. Ill. of Council, R. & S. M. ; Lecturer in the Sixth Mas. Dist. for G. L., and Lecturer for the State (Ohio) for Grand Chapter ; Gr. Orator G. L. ; Dep. G. Puissant of G. Council ; Ch. of Com. For. Cor. in G. L. and G. Chapter ; member of the G. Com. of Ohio, and member of several important committees, as the proceedings of those grand bodies will verify ; and I do not believe that Bro. Wheeler would for a moment suppose that I would have any membership or connection of any kind with a *nuisance.* I am well aware that there is a strong feeling of opposition to army Lodges in many of the Grand Lodge jurisdictions, particularly in Michigan ; and it may be that there may have been army Lodges which have not been creditable to Masonry. On the other hand, there have been many which have made a glorious record. In our country I can point to American Union Lodge, which was actively at work during the Revolutionary War, and was visited by Gen. Washington. It is now American Union No. 1 on the roll of Lodges in Ohio. The objection to them arises (in this country) from the peculiar system of Grand Lodge jurisdiction which prevails, and is known as the American system, and which I hold to be a great error.

But I may not proceed, for I could complicate matters in a very short time, and get up a big discussion.

I did not intend to write so much when I began, yet I have not written the thousandth part of what I might say in defense of our army Lodge ; for I could fill a volume with reminiscences of the Lodge, and the truly noble Masonic acts of its generous members.

And now, Bro. Wheeler, I wish it to be distinctly understood that this letter is not for publication, but strictly private, and between ourselves. Take back that unkind word "*nuisance,*" for I fear it was written at a time when there was in the breast a feeling of bitterness which Masonry had no part in arousing — a feeling natural enough, but which extended too far. I cannot believe that South Memphis Lodge considered our army Lodge a *nuisance,* for it was treated too kindly and masonically for that, by the members of that Lodge.

In conclusion I will add, that I trust my letter will be received in the fraternal spirit in which it is sent, and that there may be "no contention between us save that noble contention, or rather emulation, of who can best work and best agree."

Very truly and fraternally yours, JAMES S. REEVES.

Although prohibited from publishing the foregoing letter, it was so good that we could not obey instructions. The letter proves that at least one army Lodge did its duty, and left a record that every Mason may well feel proud of. We are pleased to publish the record, and give to Bro. Reeves the credit which is eminently his due, that by his superior Masonic intelligence and a knowledge of the true mission of Masonry, he did not suffer his Lodge to follow in the wake of the many army Lodges during the last war that proved only a "nuisance" to the order. We were Master of the Lodge at the time referred to by Bro. Reeves as allowing the use of its Lodge rooms to his army Lodge, and can bear witness to the truth of his statements as connected with his Lodge while in Memphis — but our remarks about army Lodges had reference to no particular Lodge. It was the principle and general conduct of these Lodges that we declared a nuisance, and which we are confident Bro. Reeves will admit when we publish what we know about them. No one personally acquainted with our Masonic history or private life will ever charge us with having any sectional or party feeling in Masonry. Masons, good and true, as far as we are able to know ourself, are the same with us "the world over," and we confess to an honest pride when a Mason with the Masonic repute that Brother Reeves has, calls in question our remarks and feels anxious as to the thoughts we may utter.

We shall not go into a discussion of the conflict of jurisdiction that would naturally arise with an army Lodge, but confine ourself to a statement of the peculiar working of these pests during the late war, and we will endeavor not to overdraw the subject.

We omit names, place and State, as we do not wish to resurrect that which might lead to personal ill feelings.

We have met with many Masons who have told us that they joined an army Lodge because they were *solicited* to do so by its members while in the army; that it was a common thing for these army Masons to solicit their comrades in arms to join the Order, as it might be the means of saving their lives in battle, and aiding them in case of capture. We know of several Lodges, North and South, whose members have told us that soldiers from their town have been made Masons in these army Lodges that were totally unfit to be received into the Order, and who had tried to join before going into the army, and had been blackballed.

We know of, and have also heard of many men who were notoriously profane, addicted to gambling and drinking to excess when they went into the army, who found no difficulty in joining an army Lodge, and came home with the same habits and guilty of the same excesses.

More trouble in proportion to numbers has been created in subordinate and Grand Lodges in matters of trial and appeal by these "army-made Masons," than by all other causes combined; for proof of which see various Grand Lodge proceedings since the war.

Many Masons made while in the army, on account of the surroundings and their ignorance of Masonry have never affiliated with any Lodge since, and have taken no interest in, and have no knowledge of the art.

Many Masons have dimited from Masonry and ceased to care for the Institution because they have seen so many unworthy characters that were admitted into the order during the war.

We know of a Lodge that, while a regiment was stationed for some time at a given point, worked night and day for three or four days, until it had ground out *sixty-five* of what were termed Master Masons. A full company was asked as a body to join the Masons by one of its officers, and no fees or dues were required of the candidates.

Another case by a different Lodge, where thirty-odd men were taught the *mysteries of Masonry* in two or three days—the only qualification deemed necessary was that the candidate should be "a soldier, and fighting for his country."

Another, as told us by an officer of one these military Lodges—that his desire, and also that of his Lodge, was, that every officer in his regiment should be made a Mason; that he thought it would do good, and *the fact of their being officers was very good proof that they were good material.*

A present Master of a Lodge with whom we are intimate has informed us that he was made a Mason at the urgent solicitation of Masons in an army Lodge during the war; that he was taught nothing of the principles of Masonry, and the only thing impressed upon his mind was how to make himself known in time of danger; that *any* soldier could have joined this army Lodge if desired, and have received as much instruction as to the *great mysteries of Masonry* as he did.

Need we go further, Bro. Reeves, in this sickening detail, to prove that army Lodges were a "nuisance" during the war? The history

you have given us of your Lodge proves it a glorious exception; there are others, no doubt, that can show a good record. All army Lodges doubtless made some good Masons, but the majority of them have been a sad, serious, mortifying and unhealthy "nuisance" to our Order.—*Memphis Masonic Jewel.*

The Duty of Work.

[Translated from the French of Eustache Deschamps by Walter Besant.]

In love or in knighthood; in fray or in hall:
In labor afield, at the plough or the tree:
In robe of the judge, or as king over all,
In coarse dress of toil on the shore or the sea;
Be it far—be it near—the conclusion of toil,
Let each bear his burden the length of his day;
Nor for weariness' sake let his handiwork spoil:
Do all that thou hast to do, happen what may.

Desire not more: be not proud of thine own;
Look ever on virtue and never on vice:
Leave peace to thy soul: to thy children renown:
For them, all their honor: for thee, Heaven's price.
God punishes evil: but ever he loves,
For good done on earth, better things to repay;
Seek only to conquer where honor approves,
Do all that thou hast to do, happen what may.

The French Humorists.

A Woman's Adventure with the Goat.

The Lodge of Odd Fellows at Woodstown, finding their lodge-room growing more and more dingy and dusty, determined that it should be cleaned and renovated as far as soap and water could do it. The job must, of course, be put into feminine hands, and it was voted to employ Mrs. K., the village charwoman.

The door keeper, well aware that Mrs. K. was one of the independent investigators, who like to see and judge for themselves, went early the next morning, borrowed without leave a neighbor's billy-goat, and, notwithstanding some vigorous protests on the part of the animal, conveyed him upstairs, placed him in a closet opening out of the lodge-room, and secured him by turning the button, but, without locking the door, put the key in his pocket. Then, with a face as serious as if he had just heard of the robbery of the bank where his aunt, of whom he had great expectations, kept her trunk, he wended his way to the dwelling of Mrs. K., and requested her to come to the lodge-room immediately after breakfast, that he might give her the necessary directions.

An hour later the woman put in an appearance, "armed and equipped" with broom, brushes, pail, tub, etc. She found the custodian of the premises waiting her arrival.

"Now, ma'am," said he, "I'll tell you what we want done, and how we came to employ you. The brethren said it was difficult to get anybody to do the job and not meddle with the secrets in that little closet; we have lost the key, and so cannot lock the door. But I assured them that *you* could be depended on."

"Depended on? I guess I can. My poor, dear, dead-and-gone husband belonged to the Freemasons, or Anti-masons, I don't know which. He let me into all the secrets of the concern, and showed me all the marks the gridiron made when he joined, and told me how they fixed poor Morgan; and, sure as I live, I never mentioned a word about it to a single soul to this day. If nobody troubles your closet to find out your secrets till I do, they'll lay there and rot—they will."*

"Yes, I thought we couldn't do better than give you the job. Now I want you to commence in that corner, and give the whole room a thorough cleaning, and remember, I have pledged my word and honor for your fidelity. DON'T GO INTO THAT CLOSET." With this parting injunction, emphatically uttered, he left Mrs. K. to her task. The village of Woodstown was small, and centered about the post-office, store and meeting-house. Mrs. K. did not see that the sober-faced door-keeper "just stepped into the post-office" on the first floor of the same building, and awaited the result. She only listened till she was sure he had descended the last stair, then turned to gaze at the prohibited door.

"Don't go into that closet!" she repeated, in a stage whisper; "I'll warrant there is a gridiron there, or some nonsense just like the Anti-

*We wonder if some of the writers on Anti-masonry have not "ploughed with the heifer," which would account for many highly veracious compilations.

masons. I *will* just take one peep ; who'll be the wiser? I can keep a secret. Besides, that closet 'll be on my mind till I see what's in it, and I never could work worth a cent when there's anything on my mind."

Stealthily, on tip-toe, she approached the closet, turned the button, the door swung open, and—bah! Billy, aroused from his nap by the sudden flood of light, making a spring to regain his liberty, almost upset her ladyship. Both started for the door, which, alas! was barricaded with house-cleaning paraphernalia. The momentum of the charging party was not to be retarded by such slight obstacles and all went down the stairs in one avalanche.

The crash brought to the spot half the people of the village, headed by the sad-eyed door-keeper. He released the goat first, a cripple for life ; then he assisted the charwoman to arise from under a pile of tubs, pails, brooms, brushes, etc. No bones were broken, and, strangely enough, she was but slightly bruised externally ; her injuries were nearly all internal ; her feelings were terribly lacerated.

"Have you been taking degrees, ma'am?" inquired the sympathetic custodian of Odd Fellows' secrets.

"Taking degrees! If you call tumbling from the top to the bottom of the stairs, with the devil after ye, taking things by degrees, I have ; and if ye frighten folks as ye have me, and hurt them to boot, I'll warrant they'll make as much noise as I have."

There hadn't been a more wrathy woman in Woodstown for many a day.

"I hope you did not open the closet," said the imperturbable door-keeper.

"Open the closet? Eve ate the apple when she was told not to. If you want a woman to do anything, tell her not to, and she'll do it certain! *Open the closet?* You said the secrets were there, and of course I wanted to know 'em. I just unfastened the door, and out popped the critter, right in my face. I thought the devil had me, and I made for the stairs, the devil butting me at every jump. I guess I'll go home," she added ; "you may get somebody else to clean up your old room."

"But, ma'am, you are in possession of the great secret of the Order, and *must* go up and be initiated and sworn in, in the regular way," remonstrated the door-keeper.

"Regular way? Regular way, indeed! You don't suppose I am going anear that place again, to ride that critter without saddle or bridle? *No! Never!* No! NEVER! I'll never go nigh that place again, nor your hall neither ; and if I can prevent it, no lady shall ever join the Odd Fellows. Why, I'd sooner be a Freemason, and be broiled on a gridiron as long as a fire could be kept under it, and be pulled from garret to cellar, with a halter round my neck, just as my poor, dear husband was. He lived through it, but I never could live through such another ride as I took to-day."

We would remind our lady readers that the "brother" to whom Mrs. K. owed her sad experience was an Odd Fellow, not a Mason. A good Mason is always the champion of the fair sex, "gentle or simple."

Biographical Sketch of John Warren, M.D.,

GRAND MASTER OF THE GRAND LODGE OF MASSACHUSETTS IN 1783, 1784, AND 1787.

(We take this sketch of Dr. Warren, in almost the exact language of the writer, from the admirable Life by his son, Dr. Edward Warren. Our only object has been to present, from the best source, a brief and flowing narrative, giving the clearest idea of the man and his life.)

Dr. John Warren was born on the 27th of July, 1753.

His father, Joseph Warren, was a farmer in Roxbury, in easy circumstances, such as were at that time considered opulent. The principles of himself and wife were Calvinistic ; and in the strong hatred of oppression, which Joseph Warren manifested and inculcated in his children, we recognize the descendant of the Pilgrims He studied the Scriptures with great zeal, and impressed upon his children a deep love and veneration for the Bible. Second only to this was a love of country. He discerned the first germs of oppression, which were almost coexistent with the settlement of the Colonies, and which may be found distinctly described by the subject of this memoir in the first Fourth-of-July oration ever delivered, pronounced by him in 1783. It was not difficult for the shrewd and well-informed patriot to foresee the ominous consequences that must ensue, unless the people of New England watched with wary eye over that liberty for the sake of which they had left their native land.

Upon one occasion, it is stated, turning his eye upon his eldest son, Joseph, he said, "I would rather a son of mine were dead, than

a coward." This sentiment was never forgotten. It sank deep into the mind of the hearer, and was almost rendered prophetic when, many years after, on the eve of the battle of Bunker Hill, his friends attempted to dissuade him from going to what they considered certain death, and a premature sacrifice of the powers and influence his country so much needed. "*Dulce et decorum est pro patria mori,*" was his well-known reply.

The same spirit was infused into the youngest son, John. It was evinced in his whole life; and in enforcing it in the oration delivered in 1783, already alluded to, he spoke only the feelings of his own heart; he enforced only his own spirit of action. It is true, as we shall find in the coming pages, John Warren always lived in his busy, earnest life, too much out of himself ever to be aware of personal danger.

The father was killed by a fall from an apple-tree in October, 1755. At this period, John was only two years and three months old. The sight of his father's body borne home to the house made an impression upon his mind at this early age which was never effaced. Thus was he bereft in infancy of that parent whose influence and guidance, though not so strongly needed or felt in early childhood, increases so greatly in importance as that age is passed, and the child goes on from youth to manhood. He had, however, an excellent mother. She possessed, it is true, few of the advantages of early education; but was naturally of a strong mind, firm in religious faith, and stern and unyielding in her sense of duty. Yet she was charitable to her neighbors, benevolent to the poor, and hospitable with the hospitality of former days.

In her family, the rigid observance of the Sabbath, which commenced on Saturday evening, daily worship, and the diligent study of the Scriptures, were rigidly practised and enforced. Joseph, the eldest son, is said to have possessed a knowledge of their contents that was unsurpassed. John, the youngest, of delicate constitution, and more entirely the subject of maternal care,—impressed, too, in infancy, by the solemn scene of his father's death,—imbibed, perhaps, a tenderer disposition and softer affections than his brothers. With equal knowledge of the whole, he dearly loved the pathetic portions. The history of the patriarchs, of Jacob and his children, Joseph and his brethren, and, in the New Testament, the history and sufferings of the Founder of our faith, were great objects of interest. One of

the strongest traits transmitted from the father was the old Puritan hatred of injustice in any form. The stern sense of duty, the paramount love of justice, was their pervading characteristic. "Let justice be done, though the skies fall."

John Warren did not evince any precocious talents for learning. He was ten years old before he began to read. He then went to the Grammar School in Roxbury, where he applied himself to study with great zeal. At the age of fourteen he was well prepared for college, and entered at Harvard, July, 1767. He was supported in college by his own exertions, and, perhaps from that very reason, was induced to avail himself more earnestly of the opportunities he enjoyed. He became a good classical scholar, and acquired a facility of speaking the Latin language, which was of essential use to him in after life, when brought into communication with medical men from Europe, who had no other common tongue. His indefatigable industry, and a memory wonderfully tenacious, gave him a high rank during his whole college course. He conceived a strong passion for the study of anatomy, and by his zealous exertions a club was formed in college for its pursuit.

Immediately after leaving college, he commenced the study of medicine with his brother Joseph, who had become one of the most successful practitioners in Boston. It is very possible that the fearful scene which he witnessed in childhood, while it produced serious and reflective habits, induced the desire to examine into the structure of that machine, so wonderful in its operations while active, so suddenly arrested in its course, beyond the power of man again to set it in motion. However induced, this disposition to inquire into the structure of the human body as displaying the work of a divine artificer, led him to overcome the natural horror and disgust which is especially felt by persons of delicate and refined organizations in breaking in upon the secrets which mortality hides from us, and witnessing the progress of corruption in forms once beautiful and beloved.

The prominent idea in his studies, as in the lectures which he subsequently gave, was to contemplate and describe the work of a superior and benevolent designer in all the mechanism of the human frame. He was, like other men, ambitious of success in life, but this study was not regarded by him mainly as that upon which he should build the foundation of future prosperity. He delighted in the study as displaying the work of a contriver, creator, and sustainer of powers

infinitely superior to those of man. It was the earnestness and enthusiasm with which he enforced these views, that gave him his power of eloquence when he became a lecturer.

The term of two years' study only was then required to qualify a student for the practice of medicine. Having completed the usual course, Dr. Warren determined to settle in Salem. Boston was well supplied with physicians. In Salem, his sound qualifications and agreeable manners won for him the friendship and support of Dr. Holyoke, who then enjoyed a large practice.* He soon became extensively employed, and in after life he often expressed his gratitude for the honorable notice he had received from this town. He became much attached to it, and nothing but the call of his country could have induced him to leave it.

Dr. Warren was indeed well qualified for the practice of his profession. His love of anatomy had overcome the difficulties which, at this period, particularly interfered with the study of that branch of medical science, — the most important foundation, especially for surgery. There were no lectures given in those days. It had been necessary for him to obtain his knowledge by his own diligent exertions, his own personal risk, and the aid of those whose ardor he had excited. The modes of study were also very different then. Fewer books were read ; the whole course was more practical. The pupil was an apprentice, in everything but the name and the articles of service. He was required to prepare medicines, spread plasters, dress slight wounds, and rise to attend calls in the night. He accompanied his instructor in his attendance on patients ; in suitable cases he made visits and prescribed himself. He was sometimes required to wire a skeleton,— certainly a very useful work, involving the acquisition of much skill and familiarity with the bones, but requiring no little labor. By this practical course, the pupil acquired experience and confidence whilst under the eye of his master. The demand for practical knowledge, for personal responsibility in the treatment of disease, led him to draw upon his own mental resources. He was not the mere passive recipient of what he read and saw. He became accustomed to apply it, and to depend upon himself.

Very strong attachment existed between John Warren and his brother Joseph. The latter's twelve years' seniority, while it gave him the advantage of a large experience, was not sufficient to repel familiarity, neither was his disposition likely to do so. Both brothers, warm-hearted, ardent, enthusiastic, of attractive manners, were closely united by patriotic, as well as professional sympathies. There can be no doubt that the elder afforded to his pupil every advantage which his large practice and his friendly instructions could render. The younger brother, possessed of great natural quickness, powerful memory, and an intuitive perception of facts, suffered no opportunity to pass unimproved. He enjoyed the advantage of seeing a large practice, and receiving the instructions of an able and experienced practitioner. He was, therefore, well qualified to justify the recommendations of Dr. Holyoke, and the confidence he so rapidly obtained in Salem.

His professional occupations did not prevent his taking a warm interest in the politics of those stirring times, and aiding the public cause with his tongue and pen. He was early enrolled in Colonel Pickering's regiment of foot, which he joined as a volunteer, and was elected surgeon to that body. His correspondence with his brother Joseph at this time gives us a most interesting insight into his character. He was indebted to him to a considerable amount, probably for his medical tuition. His creditor was gently pressing for payment in the form of a note to be used in promoting some of the numerous speculations which the active mind of General Warren led him to engage in extensively and vigorously, even in those troublous times. John, on the other hand, was extremely cautious. He had a strong aversion to debt ; it weighed heavily on his mind, and he felt a horror of owing so large a sum to any one but his brother, while the latter considered the amount a mere trifle.

These letters also indicate a degree of anxiety with regard to future means of support,—an anxiety produced from some physical cause, probably hereditary, which never left him even in his most prosperous days, and continued to the end of his life. While his friends were congratulating him upon his brilliant prospects, and he himself considered that they were all that he could expect, he still felt that there were many difficulties before him. While he was of pleasant address, always cheerful in conversation, enjoying wit and fun with as keen a relish as any one, he had always a distrust of himself, a secret feeling of doubt as to the future. This distrust, however, never palsied his powers, but led him on only to increased exertions. Possessed of the keenest

* He retired from business, in full possession of his faculties of mind and body, at the age of ninety-nine, in 1827, twelve years after Dr. Warren's death.

susceptibility, he was very strong in his feelings, and naturally impulsive, though not sanguine. The motto he had chosen, and the manner in which he applied it, showed his plan of life. *Æternitati pingo*—I paint for eternity—meant, as he limited it, the determination not to aim at transient success and rapid emolument, but to lay the solid foundation for permanent eminence.

There is another point of view in which these letters are interesting. We look back upon the men of the Revolution as if their thoughts must have been full of the disturbances and great events of the time, and we feel almost surprised at their thinking of anything else. While these two writers were standing upon the edge of a volcano which might burst out at any time under their feet, they were discussing matters of business, and calculating upon the future, as if there had been no clouds in the horizon. It is certainly very curious to see Joseph Warren at this time—July, 1774—forming a partnership for twenty-one years with a surgeon in his Majesty's Regiment of Foot.

The four brothers, Joseph, Samuel, Ebenezer and John, were summoned from their respective abodes, Boston, Roxbury and Salem, to the Battle of Lexington. John accompanied Colonel Pickering's Regiment, and encamped with it at Cambridge for a fortnight after the fight, after which he returned to Salem. On the 17th of June he was again called from his "beloved Salem" by the sound of the firing of cannon, and by the flames of Charlestown. His journal thus eloquently describes his feelings and acts on that memorable day:

"June 17, 1775.—This day,—a day ever to be remembered by the United American Colonies,—at four o'clock in the afternoon, I was alarmed with the incessant report of cannon, which appeared to be at or near Boston. Towards sunsetting, a very great fire was discovered nearly in a direction from Salem for Boston. At the beginning of the evening, news arrived that a smart engagement had happened in the afternoon, on Bunker Hill, in Charlestown, between the King's regular troops and the Provincials. Soon after, we received intelligence that our troops were repulsed with great loss, and the enemy had taken possession of the ground, which we had broke the night before. I was very anxious, as I was informed that great numbers had fallen on both sides, and that my brother was in all probability in the engagement. I, however, went home, with the determination to take a few hours' sleep, and then go immediately for Cambridge, with my arms.

"Accordingly, in the morning, about two o'clock, I prepared myself, and went off on horseback, and when I arrived at Medford, received the melancholy and distressing tidings that my brother was missing. Upon this dreadful intelligence, I went immediately to Cambridge, and inquired of almost every person I saw whether they could give me any information of him. Some told me he was undoubtedly alive and well; others, that he was wounded; and others, that he fell on the field.

"This perplexed me almost to distraction. I went on inquiring, with a solicitude which was such a mixture of hope and fear as none but one who has felt it can form any conception of. In this manner I passed several days, every day's information diminishing the probability of his safety.

"It appears that about twenty-five hundred men were sent off from the ministerial quarters in Boston, to dispossess a number, about seven hundred, of our troops, who had, in the course of the night, cast up a small breastwork on the hill. They accordingly attacked them, and, after having retreated three times, carried their point (upon which our men retreated with precipitation), having lost about two hundred dead, and about three hundred wounded, amongst whom were a considerable proportion of officers,—Lieutenant-Colonel Abercrombie, Major Pitcairn, etc.,—a dear purchase to them indeed!"

While endeavoring, on this occasion, to pass a sentinel, in his overwhelming anxiety to ascertain his brother's fate, Dr. Warren received a thrust from a bayonet, the scar of which he bore through life. It was several days before he could ascertain the fact of his brother's death. He was ever accustomed to feel more for others than for himself. The affliction of his mother, the condition of his brother's children, now completely orphaned and destitute, the loss of so many of his countrymen, not only produced the severest grief, but excited his utmost indignation against those in the mother country who had counseled measures of violence and oppression, as well as those who were the submissive instruments of these measures.

Under these feelings he lost no time in offering himself, arms in hand, as a volunteer. It would doubtless have been more agreeable to him to have served in the ranks. At various times afterwards he evinced a smothered but constant desire to let fall the scalpel, and

grasp the musket. But there were those at camp who knew his medical qualifications, and prevailed upon him to accept the honorable post of hospital surgeon, in which his abilities would be of much greater advantage. The distress of his mother, also, at the idea of losing her younger son, as she had the elder, had its influence. He was only twenty-two years old when he received the appointment of senior surgeon of the hospital at Cambridge. His prospects of a quiet and lucrative practice in the town of Salem, among a people to whom he had become fervently attached, and whose respect he had acquired, were now at an end. Suddenly he had become transferred to the service of his country, with an ample field for unremitting labor in aiding the establishment of the new hospital, and in attending the sick and wounded. Dr. Benjamin Church was appointed Director-general of the army hospital, but, having been detected in a treasonable correspondence, he was tried, convicted and confined for a year. He was afterwards allowed to leave the country, but the ship in which he sailed was never heard from again. Doctor Foster was appointed in his place, and Dr. Warren came next on the establishment.

The British troops evacuated Boston on the 17th of March, 1776, and the American army was soon afterwards transferred to New York. Dr. Warren remained at Cambridge, in charge of the sick and wounded, until the 11th of May following, when he set out for New York. In August we find him acting in the capacity of Surgeon of the General Hospital at Long Island. On the twenty-seventh of that month, the disastrous battle of Long Island took place, and Washington made his celebrated retreat. Nearly two thousand of the Americans were among the killed, wounded, or prisoners. He felt severely the defeat, shame and loss; and anxiety and depression, added to fatigue and exposure, brought on a severe and dangerous illness, from which he barely escaped with life. Being recovered, he accompanied the army in its retreat through New Jersey, and was present at the battles of Trenton and Princeton.

About the first of July, 1777, we find him established as senior surgeon of the General Hospital in Boston It was a fortunate period for him. The death of his brother had created a wide chasm in the profession. A strong interest and sympathy was felt towards so near a relative, whose patriotic zeal, as well as his professional talents and industry, had been so amply demonstrated. Dr. Jeffries

had accepted the service of the English commander, and left Boston with him. Dr. Lloyd was considered in the Tory interest. The field was open for a youthful aspirant, already possessed of sufficient experience and ample medical acquirements. On the 4th of November of this year, he married Miss Abby, daughter of John Collins, Governor of Rhode Island. He made the acquaintance of this lady in the camp at Cambridge, when he first joined the army. She is said to have been a favorite *protege* of Washington, and lived in the midst of the *elite* of military and civil life.

Dr. Warren's new-formed ties, his occupations in the hospital, his private practice, which was rapidly becoming important, his disappointment in obtaining a higher position, did not damp his ardent interest in the public cause and the progress of the war. He supported it by conversation, by writing, and by his earnest efforts in behalf of every active measure. In the following summer, when the expedition against Newport was being prepared, and many distinguished citizens were volunteering, he could not be restrained from following their example. The principle so strongly laid down afterwards in his Fourth-of-July oration — that all other claims must yield to love of country — triumphed over private feelings, since neither his professional business, his recent marriage, nor the situation of his youthful wife could restrain him. While absent on this service, his first child, John Collins, (who became the eminent surgeon,) was born on the 1st of August. The expedition proved a failure, and Dr. Warren returned to his hospital duties and his family in Boston.

The enormous depreciation of the Continental paper money caused him and his patients great anxiety on account of the high prices and scarcity of the necessaries of life. His brethren of the profession often assigned to him the duty of presenting their grievances to the authorities. This duty he performed in language as respectful as it was forcible. As an example of the latter quality, we make an extract from a brief manuscript sermon found among his papers, and probably written by himself. It appears to have been intended for the edification of those officers who were inclined to throw up their appointments on account of their wretched pay and consequent impoverished condition. The text is taken from Luke iii: 14: "And the soldiers likewise demanded of him,— saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse

any falsely; and be content with your wages." After expatiating upon his theme at some length, the preacher thus concludes his discourse: "But if you persist in your disposition to oppose the coun try by deserting its service, or taking up arms against it, I will foretell the consequence by a fable which one Agrippa told the people of Rome in one of their civil wars:

"'Upon a time, the hands and belly made war with each other. The hands complained that they did all the drudgery, while the belly lay idle, and sleeping, and lounging. The belly replied laconically (for Monsieur Paunch is not very talkative) that he supplied the hands with blood and animal spirits, by assisting in concoction and digestion. The answer did not please, and to war they went. The hands refused to labor, the belly to grant his usual supplies, and both starved to death.'

"The moral is plain. The Commonwealth is the belly or guts; and the army are the hands. If we proclaim war, we shall all go to hell together."

Dr. Warren's biographer characterizes this language as "sufficiently plain and forcible." It should be remembered, however, that the customs of the time justified the use of many words and phrases which are not now tolerated by ears polite.

In the winter of 1780, Dr. Warren made the first attempt at anatomical instruction by actual demonstrations, in Boston. They were conducted with great privacy, on account of the popular prejudice against dissection. They were attended by a small number of medical students and young practitioners, chiefly attached to the army. Boston had many skillful, well educated physicians, most of whom had obtained their medical education in England. On the breaking out of the Revolution, it was no longer possible for American students to obtain instruction abroad, and they were driven to seek at home all that could be obtained. On the 3d of Nov., 1781, the Boston Medical Society passed a vote, requesting Dr. Warren "to demonstrate a course of Anatomical Lectures the ensuing winter." A course was accordingly delivered at the hospital, which was quite public. Many of the literary and scientific gentlemen of Boston, and some of the students of Harvard College, were permitted to attend. He had so much enthusiasm for his science, and was so full of his subject, that he readily infected others. President Willard and some of the Corporation of the College, who attended these lectures, requested Dr. Warren to draw up the plan of a Medical Institution to be connected with the University. Such a plan was submitted to the Corporation on the 19th of Sept., 1782, and, it having met their approbation, he was elected Professor of Anatomy and Surgery on the 22d of Nov., 1782, and the whole superintendence of the institution was devolved upon him. On the 30th of the same month, a provisional treaty of peace between England and America was signed at Paris, and made definitive on the 30th of November in the succeeding year.

[TO BE CONTINUED.]

Editorial Miscellany.

CHEERING A DYING BROTHER.—The W. Master of Philadelphia Lodge, No. 72, in announcing, at the September meeting, the death of Brother Allen B. Keck, one of its members, gave a very touching account of a visit he made to him in his last hours. We quote from *The Keystone:*

"Though comparatively a young member amongst us, his regular attendance at our meetings caused him to be well known and highly respected by a large number of his Brethren. He was thoroughly imbued with a love for our Fraternity, and was a faithful follower of its precepts. I knew him intimately, and I can truly say, I never, in all my experience among men, encountered one with a nature and disposition more gentle and kind. While possessing a most commanding physique, his kindness of heart rendered his bearing childlike in its gentleness.

"In his death was exemplified the power of Masonry to smooth the dying bed, and bring consolation at that last trying ordeal through which we all must pass. I had been summoned to his bedside at noon of the day on which he died. I lost no time in responding to his call, but when I arrived I was met, before entering his room, with the announcement that he was too low to be seen; that he was weak and his mind wandering in delirium. It was therefore suggested that I should see him on the following morning, when, after a night's rest, his delirium might be dissipated. But discovering, in the course of my conversation with his distressed wife, that in his aberrations he spoke of his Lodge and myself, I deemed it my duty to see him at once. Happy am I now that I so determined, for in a few hours our Brother was no more.

"Immediately on entering his room, he recognized me. His countenance beamed with fraternal regard (reason seeming to be at once restored), and greeting me as a Brother, he expressed relief that I had come, for he desired to arrange for his burial. I endeavored to divert his mind from the thought of death, but he knew too well the near approach of the dread messenger.

His anxiety had been for his helpless wife, for she was among strangers, and without means. On my cheering him with the assurance that his Brethren would see to all that was necessary, he, with a sign of great relief, said, '*Tillie! it's all right now!* I have been delirious, but now *it's all right.*' This confidence in his Brethren, so forcibly expressed, moved me deeply, and I mentally ejaculated, *Thank God for Masonry!*"

MASONS HANGED IN SPAIN.—We have recently met with the first number of a newspaper called the *Pawtucket Chronicle*, published on the 12th of November, 1825. Under the heading —"Latest from Europe"—we find this paragraph: Captain Rich, of the Brig Cherub, arrived at Boston from Gibraltar, brings the following items of intelligence:

* * * * * * * * * *

Grenada, September 10.—Yesterday were hanged the seven Free Masons who were caught in the Lodge in this city, in the act of receiving an apprentice; the latter is sentenced to eight years imprisonment.

HOW GEN. BUTLER GAINED ADMISSION.—Some years since, when the bill to incorporate the Grand Lodge of Massachusetts was on its final passage, it was opposed by a member from the western part of the State, on the ground that, as a charitable association, the private corporation law was sufficient. General Butler replied to him, that he was an humble member of the Fraternity, and gave a strong argument in support of its principles, and in advocacy of the bill. As he sat down, Mr. O———, of Suffolk, arose, a man of sharp tongue and pungent wit, who said that his Brother from Middlesex had surprised him by admitting that he was a member of the Masonic Fraternity, as he had always supposed that virtue and integrity were pre-requisites to admission to its mysteries. Now, inasmuch as he himself had once been blackballed by a Lodge to which he had applied, and his brother had got in, he should believe that admission no longer depended on personal worth, but personal beauty. This was a point-blank shot, but the General made no reply, though he buried his face amid his papers, while the Senate chamber rang with laughter.

NEW MASONIC JOURNAL.—We have received the first numbers of the "Masonic Journal: a Masonic and Family Weekly," published at Greensboro, N. C., by E. A. Wilson. It is a handsomely printed eight-page newspaper, 12 by 18 inches, designed to supply "the great need of an Organ of Freemasonry in the South, whose weekly visits should brighten the firesides of thousands of homes, and make glad the hearts and strong the hands of our declining Brotherhood."

After having been driven almost crazy in the attempt to sort out and arrange the numbers of the various "Masonic Journals" which have been published in different parts of the country during the last forty years, and after having been repeatedly quite heart-broken at the failure of our efforts to find a suitable place on our shelves for Masonic *newspapers*, we refused to be comforted when we received the prospectus of this new trial of the liberality and thirst for knowledge of the Fraternity. We were tempted to cry out, "Take any name, take any shape but that!" But we were too late; the fiat had gone forth. Its form is not so unwieldy as some; indeed, for a single reading is convenient enough, but we have acquired a mania for preserving everything Masonic that we find in print, and we fear that many readers will not take the trouble to place this new serial in the libraries on account of its shape.

As for ourselves, however, the early numbers promise so well, we shall always welcome it to our table, peruse it carefully, bind it handsomely, and then stow it away in a cupboard prepared expressly for such Masonic literary giants, where we can lay our hands upon it at any moment. We wish the editor all the prosperity he hopes for, and trust that his paper may accomplish even more good than he anticipates.

A LODGE ON A HIGH HILL.—The hall of Virginia Lodge, No. 3, Virginia City, Nevada, was destroyed by fire about a year ago, and the Brethren have since been accommodated in the Odd Fellows' hall. This also met the same fate in September last. The Master thereupon determined to imitate the custom of the Brethren of ancient times, and summoned his Lodge to assemble on the top of Mount Davidson, on the 10th of that month. The summit is 7827 feet above the level of the sea, and nearly 1700 feet above Virginia City. The top of the mountain is a mass of broken granite, yet almost upon the very apex a rude altar of stone was erected, and around it gathered over three hundred Masons, who, in the heat of the midday sun, had toiled up the rugged mountain side to join in the interesting ceremonies. On reaching the summit, the Brethren busied themselves in dispensing and partaking of a bounteous collation which had been prepared by the Lodge. The clothing provided proved to be insufficient, and some of the Brethren were compelled to improvise the badge of a Mason by making white aprons of their pocket-handkerchiefs. It being found impracticable to satisfy the presiding officer that all present were Master Masons, the Most Worshipful Grand Master of Nevada, who was present, granted permission to open the Lodge without form. After the singing of an opening ode by the Lodge quartette, and the offering of prayer by the Chaplain, a white flag was run up to the top of the flag-staff, and an enthusiastic Brother, who lent a hand, reports that "as the wind unwrapt its folds and displayed the square, compasses and the letter G emblazoned thereon, it was greeted by three cheers and a tiger, that must have been heard for miles around;" and we will venture to add that such a sound was never before heard in a Masonic Lodge. The Lodge having been opened in this informal way, several ladies and children were admitted, and the M. W. Grand Master, Brother Robert W. Bollen, was invited to preside. On taking the chair, he declared that to be the happiest moment of his life, although he had been twenty-eight years a Mason. He alluded to the custom of our ancient Brethren to meet on high hills and in deep vales, and gave an account of some preliminary meetings held on the Pacific Coast, on the tops of hills. Brother Charles E. De Long, U.S. Minister to Japan, also made an interesting address, in which he told how in that

country he had assisted in welding the link of Masonry which made the chain complete around the world. Up to that time there had been *one* land where the Craft was not known. Now there was none. Masonry belted the globe. He stated that there were now six Lodges in the Empire of Japan, and the Brotherhood was rapidly spreading.

Speeches were made by several other Brethren, Auld Lang Syne was sung in full chorus, and the Lodge was declared closed.

Visitors were present from twenty-four States and Territories, and from England, Scotland, Nova Scotia, Canada West and New Zealand.

MASONRY IN ROUMANIA.—The *London Freemason* gathers from Le Monde Maçounique some very curious and interesting statistics of the labors of the Lodge called "Les Sages d'Heliopolis," under the French Constitution at Bucharest. The Lodge has held in twelve months ending in February, 1875, sixty-five meetings, two Lodges of emergency, a funeral service and eleven conferences of instruction. It has, as is the foreign custom often, a sanitary section composed of medical men; a juridical section composed of lawyers, and a committee of instruction.

The medical section has assisted, with gratuitous advice and medicine, 774 sick persons at the Lodge itself, has visited 111 at their own homes, has placed in the civil hospitals 14 serious cases; so that, in all, 874 sufferers, belonging to all religions and nationalities, have received affectionate and zealous care.

The juridical section has done a good deal of work not usually expected of the Brethren in this part of the world. The lawyers of the Lodge Les Sages have given numerous gratuitous consultations at the Lodge, have pleaded gratuitously in a certain number of suits for some who did not belong to the Lodge and who sued *in forma pauperis*; have rendered signal services to two foreign Freemasons, and have saved the widow of a member of the Lodge from ruin. So it would seem that the old adage does not always hold good, that legal advice given gratis is good for nothing.

The committee of instruction—or the committee on education, as we should call it—has endeavored to establish a Scientific School, and has raised for that purpose $1200, a sum which they hope to materially increase. They have given 456 volumes as prizes at the general examination of the Roumanian schools in 1874. They have also inaugurated a series of "Scientific Conferences," which are described as very remarkable and interesting.

The *Mistria*, a Bucharest Masonic paper, has been established by the same Lodge, and is flourishing, while the Lodge has also laid the foundation of a good library.

The financial position of the Lodge is also very good. It has received, independently of the School Fund to which it has contributed from its formation, in round number $10,000; it has $1300 in its General Fund, and over $1000 in its Fund of Benevolence.

This is the record of work and contribution of one Lodge for a few months more than a year. It is calculated to put to the blush the Brethren of Lodges in more favored localities.

THE

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Old Halls in London Associated with Masonry.

No. 7.

BARBER-SURGEONS' HALL, AND VINTNERS' HALL.

BARBER-SURGEONS' HALL. But once did the Grand Lodge assemble in this place. It was on the occasion of the Assembly and Feast, in 1758. Noorthouck narrates as follows:

"ASSEMBLY and FEAST at Barber-Surgeons' hall, June 1, 1758. Present, the Right Hon. Lord Aberdour, grand master; John Revis, deputy grand master; William Chapman, and the Rev. John Entick, grand wardens; the Earl of Morton, the Duke of Chandos, Lord Ward, and the Marquis of Caernarvon, late grand masters; other grand officers, the twelve stewards, together with many other brethren.

"The grand master and his officers being arrived at the hall, were conducted into a convenient room, where the masters and wardens of the regular lodges were summoned to attend; when his lordship, at their request, was pleased to continue another year.

"Dinner being over, the grand master made the procession round the hall, music playing, in the midst of the joyful acclamations of the brethren. Being returned to Solomon's chair, the grand officers surrendered the jewels of their respective offices, when his lordship was pleased to appoint and invest the following brethren grand officers:

John Revis, Deputy Grand Master.
James Dickson, } Grand Wardens.
Thomas Singleton, }
Samuel Spencer, Grand Secretary.
Mark Adston, Sword-Bearer."

We gather from the "Curiosities of London" the following account of this Company and its Hall:

Barber-Surgeons' Hall, Monkwell Street, has its semi-circular end supported on a bastion of the City wall, and was built a few years after the Great Fire, which destroyed the original Hall. The street entrance had a shell canopy, enriched with the company's arms and festoons of fruits and flowers. This picturesque entrance has been removed. The Theatre of Anatomy, built by Inigo Jones, in 1636, escaped the Great Fire through being detached.

The room contained four degrees of cedar seats, one above another, in elliptical form, adorned with figures of the seven Liberal Sciences, the twelve signs of the Zodiac, and a bust of King Charles I. The roof was an elliptical cupola. This, as Walpole calls it, "one of the best of Jones' works," was repaired in the reign of George I., by the Earl of Burlington, and was pulled down in the latter end of the last century, and sold for the value of the materials. "The designe of the Chirurgeons' Theatre," an oval, dated 1636, is preserved in the portfolio of Jones' drawings, at Worcester College, Oxford.

The United Company of Barbers and Surgeons was first incorporated by Edward IV., in 1461–2, and it would even seem that, of the two professions, that of barber was, at this period, considered the most respectable; at least, if we may judge from their adopting and petitioning to be distinguished by the style and title of the *Mystery of Barbers*. The barber-surgeons, through whose immediate influence the charter was obtained from the King, were Thomas Monestede, sheriff of London in 1436, and chirurgeon to Kings Henry IV., V. and VI.; Jacques Fries, physician to Edward IV.; and William Hobbs, "physician and chirurgeon for the same King's body."

In 1512 an Act was passed to prevent any besides barbers practising surgery within the city and seven miles round, excepting such as were examined by the Bishop of London, or Dean of St. Paul's, or their assistants. In 1540 they were united into one corporate body; but all persons practising shaving were forbidden to intermeddle with surgery, except to draw teeth and let blood; whence Barber-Surgeons.

The Rev. John Ward, vicar of Stratford-upon-Avon, from 1662 to 1681, relates that when he came to London, he lodged at the Bell, in Aldersgate street, "to be near Barber-Chirurgeons' Hall," then the only place in the metropolis where anatomical lectures were publicly delivered.

In the court-room, which has an enriched ceiling, is Holbein's celebrated picture of King Henry VIII., presenting the charter to the Company. This painting is 10 feet 6 inches long, and 7 feet high; contains 18 figures, nearly life-size, and represents a room in the palace hung with tapestry. In the centre, on a throne, sits the King, seemingly thrusting the charter into the hands of Master Thomas Vicay, who receives it kneeling; the King's costume and ornaments are as fine as miniature painting. Around him are the members of the court, kneeling: Sir John Chambre, in a cap and furred gown; the famous Dr. Butts, whose conduct in the scene in the play of *Henry VIII.*, of the degradation of Cranmer, while waiting at the door of the council-chamber, is so well drawn by Shakespeare. All the heads are finely executed; the flowered and embroidered robes, gold chains, jewels, and rings of the chirurgeons, their moustaches and beards, are most carefully painted. Seven of the figures are livery-men of the Company. Every part of the picture is most elaborately and delicately finished; the coloring is chaste, and the care and style of the whole admirable. Pepys tried, after the Great Fire, to buy this picture, by the help of Mr. Pierce (a surgeon), for a little money. "I did think," he adds, "to give 200*l.* for it, it being said to be worth 1000*l.*, but it is so spoiled that I have no mind to it, and is not a pleasant though a good picture."

Next is a whole-length of Sir Charles Scarborough, by Walker, chief physician to Charles II., James II. and William III.; he is lecturing in the doctor's scarlet cap, hood and gown; on the left is the demonstrating surgeon, Anthony Bligh, in the livery-gown, holding up the arm of a dead subject, which lies on a table, partly covered with a sheet. Next are portraits of Dr. Arris and Dr. Thomas Arris and Dr. Nehemiah Grew. Here, too, is a curious portrait of Mr. Lisle, barber to Charles II., and of John Paterson, clerk to the Company, and the projector of several improvements in the city of London after the Great Fire.

Holbein's picture was painted in the 32d of Henry VIII., when were united the Barbers and Surgeons, formerly separate Companies, which they again became in 1745; the Surgeons then removed to their Hall in the Old Bailey, and subsequently into the Royal College in Lincoln's-inn-fields. Holbein's picture has been engraved by Baron, and the minutes of the Company have the following entry concerning the print:

"27th August, 1734. Copper plate of Holbein's picture ordered of Mr. Baron, for 150 guineas,—50 guineas on finishing the drawing, 50 guineas on delivery of the plate, and 50 guineas on 100 prints."

As an evidence of the estimation in which the picture was held by contemporaries, Mr. Pettigrew quotes a letter from King James to the Company, which runs thus:

"James R.—Trusty and well-beloved, we greet you well. Whereas, we are informed of a table of painting in your Hall, wherein is the picture of our predecessor of famous memory, King Henry VIII., together with divers of your Company, *which being very like him, and well done,* we are desirous to have copied: wherefore, our pleasure is, that you presently deliver it unto this bearer, our well-beloved servant, Sir Lionel Craufield, Knight, one of our masters of requests, whom we have commanded to receive it of you, and to see it with all expedition copied and redelivered safely; and so we bid you farewell. —Given at our court at Newmarket, the 13 day of January, 1617."

The original cartoons from which this picture was painted are in existence. The portraits were taken on four portions of paper, which are now in the possession of the Royal College of Surgeons, and have been put together and made to form a picture.

Among the Barber-Surgeons' Plate is: 1. A Silver-gilt Cup, given by Henry VIII. in 1540; it is richly embossed with the rose, fleur-de-lys, and portcullis, and lions' masks, in the style of Holbein; from the bowl hang bells, and inside are the Company's arms. 2. A Silver Cup, with Cover, given in 1678 by Charles II.; the stem and bowl an oak tree, with four pendant acorns, and the lid the Royal Crown; royal badges, the Company's arms, &c. 3. Two Chaplets, with perforated silver oak-foliage borders, the Company's arms, &c.; besides a large chased silver punch-bowl, presented by Queen Anne; several Tankards, &c.

Pepys wrote of the Silver-gilt Cup, 1622--23: "To Chyrurgeons' Hall, where we had a fine dinner and good learned company, many doctors of physique, and we used with extraordinary good respect. Among other observables, we drank the King's health out of a gilt cup given by Henry VIII. to this Company, with bells hanging at it, which every man is to ring by shaking after he hath drank up the whole cup." The Company sold this Cup, with other plate, in the 17th century, to build their Hall; but, as Mr. Pettigrew pointed out, it was purchased by Edward Arris (Master of the Company in 1651), and presented by him again to the Company.

The compiler of the "Curiosities of London" remarks: "The Barber-Surgeons are exempt, as formerly, from serving as constables or on the nightly watch, on juries, inquests, attaints, or recognisances. After the separation of the two professions, the barbers continued to let blood (whence the pole) and draw teeth until our time: the latest we remember of this class, and with pain, was one Middleditch, in Great Suffolk street, Southwark, in whose window were displayed heaps of drawn teeth."

Vintners' Hall. The last Hall to be noticed is that of the Vintners' Company. Here the Grand Lodge assembled three times, namely, on the 3d of May, 1762; the 3d of May, 1763; and on the 8th of May, 1764. The meetings were on the occasion of the Assembly and Feast. None of them was distinguished for anything beyond the celebration of the festival. Noorthouck describes the first in these words:

"ASSEMBLY and FEAST at Vintners' Hall, Thames street, the 3d of May, 1762. Present, the Right Honourable Lord Ward, as grand master; John Revis, Esq., deputy grand master; Casper Schombart and Arthur Beardmore, grand wardens; Washington Shirley, Earl Ferrers, grand master elect; several other grand officers; the twelve stewards, and near three hundred brethren properly cloathed.

"The grand master and his officers, being arrived at the hall, were conducted (music playing before them) by the stewards into a convenient room, where the masters and wardens of the Lodges were ordered to attend; when Lord Ward, in the name of Lord Aberdour, proposed the Right Honourable Washington Shirley, Earl Ferrers, Viscount Tamworth, grand master of masons for the ensuing year; and he was thereupon unanimously elected.

"Dinner being over, the grand master walked round the hall in procession, and took leave of the brethren; and returned to the chair, invested the grand master with the badge of his office, and caused the secretary to proclaim the Right Honourable Washington Shirley, Earl Ferrers, Viscount Tamworth, grand master, who appointed

John Revis, Deputy Grand Master,
Col. John Salter, } Grand Wardens,
Robert Groat, M.D., }
Samuel Spencer, Grand Secretary,
Mark Adston, Sword-Bearer."

The "Curiosities of London" thus describes the Vintners' Company and Hall:

Vintner's Hall, Upper Thames Street, near Southwark Bridge, was rebuilt by Wren, after the Great Fire, when were destroyed the first hall, in a *quadrant*, given by Sir John Stodie, vintner, and Lord Mayor in 1357, and the adjoining almshouses, devised to the Company by Guy Shuldham, in 1446. The present hall has been refronted, and is wainscoted and richly carved. In the court-room are whole-length portraits of Charles II.; James II. and his queen; George, Prince of Denmark, and a picture, attributed to Vandyck, of St. Martin (tutelar saint of the Company), dividing his cloak with the beggar.

The Vintners were incorporated as Wine-Tunners, by Henry VI., in 1437, Edward III. having granted them, in 1365, a charter for the exclusive importation of wines from Gascony; the freemen, or "free Vintners" of the Company, have the privilege of retailing wine without a license. Stow tells us the Vintners were of old called "Merchants Vintners of Gascoyne," and "great Bourdeous Merchants of Gascoyne and French wines." In the reign of Edward III., Gascoyne wines were sold at 4d., and Rhenish at 6d. the gallon.

The Vintry, which gives name to the ward, was part of the north bank of the Thames, where Vintners' Hall and Queen-Street place are now built; it was at the south end of Three Cranes lane, so called from the implements with which the merchants "craned their wines out of lighters and other vessels," and landed them. It was so magnificent a building, that Henry Picard, vintner and Mayor in 1356, entertained therein the Kings of England, Scotland, France and Cyprus, in 1363. After the Great Fire, the Vintners' almshouses were rebuilt in the Mile-End road.

The Dyers and Vintners are the only companies who have the privilege of *keeping swans on the Thames*, to catch and take up which "swan-voyages," termed *swan upping*, are made in August, when the cygnets are marked, and the marks on the old bird renewed. The marks are cut upon the upper mandible, in the presence of the Royal Swanherd. Thus, the swan-mark of the Vintners' is two nicks, probably intended for a demi-lozenge on each side, and V for a chevron reversed. Besides being heraldic, that these swan-marks have the initial of the word "Vintner," and form also the Roman numeral V., is supported by one of the regular stand-up toasts

of the day, being "The Worshipful Company of Vintners, with Five!" The swans are not so numerous as formerly; at one period the Vintners alone possessed 500 birds. The male is called a *Cob*, the female, a *Plu*. The swanherds wear swan feathers in their caps, and the uppings are still held; they were formerly made by the Companies in their state-barges, with much festivity.

The foregoing series of articles contains descriptions of all the Halls of the City Companies where the Assembly and Feast were held. They took place once at the London Tavern, namely, on the 2d of May, 1774. The following notice of this Tavern is taken from the "History of Clubs and Club Life in London:"

The London Tavern, situated about the middle of the western side of Bishopsgate-street-within, presents in its frontage a mezzanine-story, and lofty Venetian windows, reminding one of the old-fashioned assembly-room façade. The sight of the present tavern was previously occupied by the White Lion Tavern, which was destroyed in an extensive fire on the 7th of November, 1765; it broke out at a perukemaker's opposite; the flames were carried by a high wind across the street, to the house immediately adjoining the tavern, the fire speedily reaching the corner; the other angles of Cornhill, Gracechurch street and Leadenhall street were all on fire at the same time, and fifty houses and buildings were destroyed and damaged, including the White Lion and Black Lion Taverns. Upon the site of the former was founded the "London Tavern," on the Tontine principle; it was commenced in 1767, and completed and opened in September, 1768; Richard B. Jupp, architect. The front is more than 80 feet wide, by nearly 70 feet in height.

The Great Dining room, or "Pillar-room," as it is called, is 40 feet by 33 feet, decorated with medallions and garlands, Corinthian columns and pilasters. At the top of the edifice is the ball-room, extending the whole length of the structure, by 33 feet in width, and 30 feet in height, which may be laid out as a banqueting-room for 300 feasters; exclusively of accommodating 150 ladies as spectators in the galleries at each end. The walls are throughout hung with paintings, and the large room has an organ.

The cellars, which consist of the whole basement story, are filled with barrels of porter, pipes of port, butts of sherry, etc. Then there are a labyrinth of walls of bottle ends, and a region of bins six bottles

deep; the catacombs of Johannisberg, Tokay and Burgundy. "Still we glide on through rivers of saw-dust, through embankments of genial wine. There are twelve hundred of champagne down here; there are between six and seven hundred dozen of claret; corked up in these bins is a capital of from eleven to twelve thousand pounds; these bottles absorb, in simple interest at five per cent., an income amounting to some five or six hundred pounds per annum."

"It was not, however, solely for uncovering these floods of mighty wines, nor for luxurious feasting, that the London Tavern was at first erected, nor for which it is still exclusively famous, since it was always designed to provide a spacious and convenient place for public meetings. One of the earliest printed notices concerning the establishment is of this character, it being the account of a meeting for promoting a public subscription for John Wilkes, on the 12th of February, 1769, at which 3,000*l.* were raised and local committees appointed for the provinces. In the spring season such meetings and committees of all sorts are equally numerous and conflicting with each other, for they not unfrequently comprise an interesting charitable election or two; and in addition, the day's entertainments are often concluded with more than one large dinner, and an evening party for the lady spectators.

"Here, too, may be seen the hasty arrivals of persons for the meetings of the Mexican Bond-holders on the second floor; of a Railway assurance 'upstairs, and first to the left;' of an asylum election at the end of the passage; and of the party on the 'first floor to the right,' who had to consider of 'the union of the Gibbleton line to the Great Trunk-Due-Eastern-Junction.'

"For these business meetings the rooms are arranged with benches, and sumptuously Turkey-carpeted; the end being provided with a long table for the directors, with an imposing array of papers and pens.

"'The morn, the noon, the day is pass'd' in the reports, the speeches, the recriminations and defences of these parties, until it is nearly five o'clock. In the very same room the Hooping Cough Asylum Dinner is to take place at six; and the Mexican Bond-holders are stamping and hooting above, on the same floor which in an hour is to support the feast of some Worshipful Company which makes it their hall. The feat appears to be altogether impossible; nevertheless, it must and will be most accurately performed.

"The Secretary has scarcely bound the last piece of red tape around his papers, when four men rush to the four corners of the Turkey carpet, and half of it is rolled up, dust and all. Four other men with the half of a clean carpet bowl it along in the wake of the one displaced. While you are watching the same performance with the remaining half of the floor, a battalion of waiters has fitted up, upon the new half-carpet, a row of dining-tables, and covered them with table-cloths. While in turn you watch them, the entire apartment is tabled and table-clothed. Thirty men are at this work upon a system strictly departmental. Rinse and three of his followers lay the knives; Burrows and three more cause the glasses to sparkle on the board. You express your wonder at this magical celerity. Rinse moderately replies that the same game is going on in other four rooms; and this happens six days out of the seven in the dining-room. For effecting these wonderful evolutions, it will be no matter of surprise that we are told that an army of servants, sixty or seventy strong, is retained on the establishment; taking on auxiliary legions during the dining season. The business of this gigantic establishment is of such extent as to be only carried on by this systematic means."

The London Tavern is noted for its turtle cellars. The turtle is kept in large tanks, which occupy a whole vault, where two tons of turtle may sometimes be seen swimming in one vat. We have to thank Mr. Cunningham for this information, which is noteworthy, independently of its epicurean association,—"that turtles will live in cellars for three months in excellent condition, if kept in the same water in which they were brought to this country. To change the water is to lessen the weight and flavor of the turtle." Turtle does not appear in bills of fare of entertainments given by Lord Mayors and Sheriffs between the years 1761 and 1766; and it is not till 1768 that turtle appears by name, and then in the bill of the banquet at the Mansion house to the King of Denmark. The usual allowance at what is called a turtle dinner, is 6 lbs. live weight per head. At the Spanish dinner, at the City of London Tavern, in 1808, four hundred guests attended, and 2500 lbs. of turtle were consumed. For the banquet at Guildhall, on Lord Mayor's day, 250 tureens of turtle are provided.

Among the more prominent displays of the resources of the London Tavern are the annual banquets of the officers of some twenty-eight different regiments, in the month of May. There are likewise

given here a very large number of the annual entertainments of the different charities of London. Twenty-four of the City Companies hold their banquets here, and transact official business. Several balls take place here annually. Masonic Lodges are held here; and almost innumerable meetings, sales, and elections for charities alternate with the more directly festive business of the London Tavern.

The editor of the "Curiosities" concludes his notice of this famous hostlery with the remark that "upon no portion of the metropolis is more largely enjoyed the luxury of doing good, and the observance of the rights and duties of good-fellowship, than at the London Tavern."

Our wonder is that the Brethren of an hundred years ago should have been content with only *once* holding the Assembly and Feast in such a glorious place.

The annual Masonic Festival was first observed in Freemasons' Hall, Great-Queen street, on the 3d of June, 1776; and continued to be celebrated there, according to Noorthouck, until 1784. It is to this last date only that his Constitutions extend. It is presumed, however, that it has occurred in the same place up to the present time. An account of Freemasons' Hall is given in this Magazine, vol. 2., p. 55.

It is proper to state in this connection that the work entitled the "Curiosities of London," under the head of "Halls of the Minor City Companies," gives this brief mention of Masons' Hall:

"Masons' Hall is in Masons' alley, between Basinghall street and Coleman street. The Masons, with whom are united the Marblers, were incorporated about 1410, as the 'Freemasons,' and received their arms in 1474; incorporated 1677."

This company was purely an operative one. There is no evidence that as a body it ever affiliated, either before or subsequently to 1717, with speculative Masonry.

J. T. H.

Freemasonry is like the Holy Bible—a subject for perpetual study, always opening up to the student of its mysteries, fresh truth and beauty. You may always study it, and yet never know it all.

Dedication of a New Hall at Chicopee, Mass.

A Special Communication of the Most Worshipful Grand Lodge of Massachusetts was held at Chicopee, on the 12th inst., for the purpose of dedicating the new hall, and installing the Officers elect, of Chicopee Lodge. The ceremony was performed by Most Worshipful Grand Master Percival Lowell Everett, assisted by Rt. W. Brothers Abraham H. Howland, Jr., D. D. G. M. of the 14th, and John Wetherbee, D. D. G. M. of the 18th, Masonic Districts, and a full suite of Grand Officers.

The hour appointed for the dedication was 3 P. M., long before which time the hall was thronged, not only with the members of Chicopee Lodge, but also by delegations from nearly all the Lodges in the Tenth Masonic District, who had assembled to congratulate the Brethren of Chicopee Lodge, and rejoice with them on the successful completion of their undertaking. To the experienced eye, it was plainly visible that there was no common interest taken by the visiting Brethren, but that while Chicopee Lodge rejoiced, they were filled with pride, not for that Lodge alone, but also for that as one of the Lodges composing the Tenth Masonic District, whose welfare was so dear to their hearts, and in whose prosperity they so deeply rejoiced.

The ceremonies of dedication having been concluded, the Brethren were called from labor to refreshment, and were all invited to partake of a bounteous collation spread by Chicopee Lodge. The time for installation having been fixed at 6 P. M., the Brethren were given an hour in which to rest and exchange greetings.

The installation was to be public, and long before the appointed hour the ladies began to pour thick and fast into the building, until "there was hurrying to and fro" for seats to accommodate the throng who had pressed and *compressed* themselves into the hall. Punctual to the hour, the Grand Officers entered, and the Officers of the Lodge were duly installed; the Most Worshipful Grand Master performing the ceremony for the Worshipful Master, the Grand Wardens for the Senior and Junior Wardens, and the Deputy Grand Master for the other officers.

The usual proclamation having been made, the Grand Master addressed the Brethren, reminding the Master of the cares and responsibilities devolving upon him, that in a great measure the success and harmony of the Lodge depended upon his efforts, and charging the Brethren to be active and zealous in his support.

The Deputy Grand Master, being called upon, responded in his usual felicitous manner, remarking that, being a lawyer by profession, it was not meet for him to make extended remarks, that being the appropriate duty of the chaplains, who were expected to guide and cheer us on in the right path, and yet who, he feared in some cases, were like finger-boards, set up to point in a direction in which they themselves never travelled.

The Senior Grand Warden being called upon, responded that, as it was his good fortune to have been born, Masonically, in Chicopee Lodge, it was difficult for him to make remarks. To censure he could not, while to praise might seem vanity.

He, with those around him, however, was proud of Chicopee Lodge, proud of the Tenth Masonic District, and proud of the beautiful Connecticut valley in which they resided; proud of Chicopee Lodge for the taste, spirit and liberality which had been displayed in the erection of their beautiful hall; proud of the Tenth Masonic District for its zeal and enthusiasm in Masonry, and for the great interest in and attachment of the Brethren to each other and the Fraternity; proud of the Connecticut valley, which possessed peculiar charms to them; and not to them alone were its beauties visible, for that day he had heard a desire expressed by a Past Grand Master, then present with them, that he might remove to it and spend his declining days in this beautiful region. He reminded the Brother that the whitening locks upon his venerable head were admonishing him that the end was approaching, and that in delay there was danger, and assured him that, should he pass from life in this peaceful valley, all would be well with him. In conclusion, he expressed the hope that nought but harmonious sounds should ever reverberate through that beautiful hall, and that no contention should ever arise among the Brethren of that Lodge, save that noble contention, or rather emulation, of who best can work and best agree.

The Junior Grand Warden responded that a Lodge was supported by three great pillars, called wisdom, strength and beauty. The pillar of wisdom was represented by the Worshipful Master, the pillar of strength by the Senior Warden, while it was his pleasure as Junior Warden to represent the pillar of beauty.

The R. W. Charles H. Titus, as ever, was ready to point out the duties of Masons and give words of encouragement and cheer.

Past Grand Master Coolidge, ever eloquent, was especially so on this occasion, and expressed himself as enraptured with the *syren* voices of the quartette who had so beautifully performed the musical part of the ceremony.

Remarks were also made by Brothers Samuel B. Spooner, of Springfield, and A. H. Howland, of New Bedford; and a sketch of the history of Chicopee Lodge was read by the Chaplain, Rev. Bro. Barrows, which he has kindly abridged for our columns.

Among the many pleasant and valuable decorations of the Lodge room was a marble bust of the late Bro. John Chase, who was a charter member of the Lodge and a pioneer in the town. He was the engineer who first laid out the water privilege at Chicopee Falls, and afterwards that at Chicopee or Cabotville. There was suspended on the wall, also, the portrait of Benning Leavitt, who was installed as Treasurer on this occasion for the twenty-seventh time, and who has been present, with very few exceptions, at all the meetings of the Lodge.

The exercises were interspersed with songs from a quartette, and music by the Germania Band, of Boston. After the conclusion of the exercises, all were invited to partake of another collation; having done ample justice to which, the more sedate departed to their homes, while the younger portion repaired to the Town Hall, there to enjoy the pleasures of the mazy dance.

The Grand Master and suite, after viewing the happy company from a gallery for a season, and fearing perhaps that longer temptation might be irresistible, took their departure. Upon retiring to rest, some were soon locked in the arms of Morpheus, while others discovered, when too late, that five suppers are not conducive to sound sleep.

The following is a condensation of an address, given by the chaplain, Rev. J. S. Barrows, containing a brief and succinct history of the Lodge:

"1849 was a year memorable in the annals of the goodly town of Chicopee, because of many important events, the inception of projects, the organizing of movements which were to give character to the

town, carrying their influence down through the coming ages to the end of time. The great event of the year, overshadowing, in its far-reaching, reformatory and energizing influences, other and, at the time, seemingly superior movements, pregnant with good in a thousand ways, was the organization of the Chicopee Lodge of Free and Accepted Masons. There are some things which, in their magnitude and weight of conceived and confessed importance, grow upon us more and more as we are removed from them. They are too large, far-reaching, multiform in beneficent works, to be grasped by our narrowness of vision all at once. Their virtues rival themselves to us, and sparkle in brilliancy and glory as the stars come out of the sky at night, one by one, one by one, until we cannot count them, and stand gazing in a bewilderment of rapture. * * * *

Whatever has for its foundation principle, true greatness and real goodness, (and these cannot be divorced,) must live and expand. The opposite must ultimately die. Truth and right have inherent life, strength. must triumph and ultimately become universal. Wrong has inherent rottenness, and is finite.

Before I became a Mason I said to myself, "Why has this ancient Order so strong a hold on thinking, high-minded, honorable men all over Christendom? Why is it marching on through the higher orders of society as though destined to fill the whole earth?" I said, "This Temple must stand on solid rock; for storms of hate and rage, full of satanic fury, have beat upon it again and again, but it stands, more a praise and a glory to-day than ever."

I said this much to myself, and knew no more. I am inside to-day, and know a little more than then. I have obtained further light. Then I saw through a glass, darkly; but now face to face. Shall I tell you a great secret of Masonry: *the* secret of its strength, power, perpetuity? Why the gates of hell have not, shall not, cannot prevail against her? Why no weapon formed against her prospers? Because she has laid her corner-stone deep and broad in God's eternal truth and right. Because she acknowledges and reveres God and His Word. Because upon her consecrated altar, in the centre of every Hall she dedicates, there she places the open Bible. Because she has framed her laws, drawn her ritual, her formulas and her vows, so largely from that Book of books, carefully avoiding anything inharmonious therewith! That is the secret I give you.

And so, looking back twenty-six years, we say that was an auspicious year, month, day, when, in the year 1849, in the month of December, on the 26th day, a "Charter" was granted to the petitioners of Chicopee for a Masonic Lodge.

The petitioners were 25 in number. Prominent among these were, John Chase, familiarly called "Uncle John," a bust of whom, through the generosity of Mrs. Eliza Douglass, adorns our Hall; "Father Bliss," Benning Leavitt, alive and with us to-day, who has been a Mason now for 50 years, and has held the office of Treasurer of the Lodge ever since its organization, a portrait of whose noble and happy face, with fatherly benignity, beams down upon us from its place on the wall.

The following is a list of the petitioners in their order on the old record: Jeremy Bliss, Rufus Whittier, Sam'l D. Sizer, Lucius Harthan, Augustus Fowler, H. Hutchings, James M. Smith, Wm. W. Johnson, Daniel Leavitt, Wm. P. Winkley, E. Renney, Daniel R. Perkins, J. W. Belcher, A. Nettleton, G. H. Carpenter, A. W. Quint, A. Alvard, Benning Leavitt, John Chase, David Bemis, James Lyon, J. P. Bridgman, Isaiah Allen, Samuel S. Smith, Jonathan Pease.

Most of these have passed, as we hope, to the purer Lodge above; many of them of blessed memory. But four of the Charter Members, so far as we are aware, are alive to-day: W. W. Johnson, James M. Smith, Benning Leavitt, and William P. Winkley.

The following brethren have served, and in the order named, as masters: Rufus Whittier, while working under dispensation; Wm. W. Johnson, first master after receiving the charter, serving six years in all; Charles Sherman; Rev. C. H. Webster, two years; M. D. Whitaker, two years; Geo. M. Stearns, two years; P. S. Holden, two years; J. P. Woodworth; Nelson Whittier; E. N. Snow; G. D. Williams; Wm. J. Sawin, two years; C. N. Smith, three years; Wm. M. Stebbins, two years.

The present officers are C. N. Smith, W. M.; Richard Danks, S. W.; A. J. Jenks, J. W.; who, with their associates in office, are men of whom we are not ashamed.

The years in which the Lodge has enjoyed the largest prosperity, as would appear from the books, were from '67 to '71, inclusive. In '67–8–9 there were 135 applicants for admission, of whom seventy were accepted, and sixty-five rejected. We do not mention this latter number after the manner in which ladies are said sometimes to boast of discarded lovers, but as evidencing that the Lodge carefully

guarded the door to the Order, not caring so much for members as for men. The whole number that have been before the Lodge in any manner is 543. Present membership, 184.

The Lodge first met in a building then known as "Odd Fellows' Hall," now better known as Capt. McLealond's Hall.

They soon removed to Benning Leavitt's Hall, where they have continued to meet until the present time, nearly a quarter of a century. The rooms were not large, perfectly convenient or richly furnished. Nevertheless, much work and good was done, and many profitable and happy hours were spent therein. Pleasant memories linger about the consecrated spot!

The Brethren had it in their hearts to provide and furnish a larger, more commodious and elegant suite of rooms. After a little free discussion, with remarkable unanimity of judgment, they set about the work. This convenient, well-furnished hall, which has this day been dedicated after the manner of our Order, with its happily arrayed ante-rooms, is the result. The expense of furnishing the rooms has been, in round numbers, $2,000, all of which has been provided for by Chicopee Lodge; no mean evidence, I submit, of appreciation of the benefits to be derived from, and love for, Masonry. It has been done with a cheerfulness and heartiness with which any service is ever rendered, or offering made, which is prompted by deep, abiding love. May those who have so liberally and cheerfully given, with some sacrifice, it may be, in other things, receive back again in sweet enjoyment themselves, or sweeter consciousness of having labored and sacrificed for the good of those to come after them. May its freshness and beauty, and these speaking symbols over and about us, be typical of the purity of our hearts and the rectitude of our lives; and may the glory of this latter Temple be greater than the glory of the former, and this year of 1875 more memorable and auspicious of good to the Order and the town, than the year 1849.

An elaborate Royal Arch regalia, formerly worn by a California Indian chief, by the name of Oso, was exhibited before the Grand Chapter of Kentucky at its last session. It is asserted that he wore the regalia long before he had ever seen a white man. The mystery is—where did he receive the degrees? We would suggest Philadelphia as the place most likely to have had that honor. We are fast progressing to the belief that *everything* great and good had its origin there—even Freemasonry itself.

The Gnostics and their Remains.*

WRITTEN FOR THE NEW ENGLAND FREEMASON, BY BROTHER WILLIAM JAMES HUGHAN, P. M. AND P. S. G. D.

The author of the *Gnostics* refers occasionally to Freemasonry, and on that account we allude to the work now. It is a singular circumstance that no Masonic review of the volume has appeared, at least not that we have seen, and yet the writer makes numerous statements which require and deserve examination.

In the preface, the aim of the author is clearly stated: "The Gnosis in its last and greatest manifestation, the composite religion of *Manes*, remains to be considered; its wonderful revival and diffusion in mediæval Europe, and its supposed connection with the downfall of the Templars. The assigned grounds for this event are adduced; although to give any opinion upon their validity is about the most difficult problem in all history. With their scandal and their fate is coupled that most singular fact of modern times, the retention by their asserted successors, the Freemasons, of so much symbolism unmistakably Gnostic in its origin. For this, however, unfortunately for the lovers of mystery, a very matter-of-fact, but doubtless true, cause, can, without much research, be brought to light. * * * This section is illustrated by all the information that I have been able to glean from various sources, on that curious subject, '*Masons' marks*;' those enigmatical symbols, which, yet existing and in common use amongst ourselves, and amongst the Hindoos in their daily religious usages, can be traced backwards through Gnostic employment and Gothic retention, through old Greek and Etruscan art, to their first source, and thus attest convincingly what country gave birth to the theosophy that made, in Imperial times, so large a use of the same *siglœ*." (p. x.) We need scarcely observe that Mr. King does not clear up the mystery surrounding the origin of Freemasonry, so easily as his Preface shadows forth; but the words of the writer, under the division in question, shall be first quoted. ("Preservation of gnostic symbols by the freemasons.") "At the first sight, it is

*The Gnostics and their Remains, by C. W. King, M. A. Bell and Daldy, London, 8vo. pp. 251, (1864).

altogether startling to recognize so many Gnostic, and primitively Indian, symbols, retaining apparently their original sense, amongst the insignia and illustrated formulæ of our Freemasons; and in itself it gives a color to their claims to the most venerable antiquity. But the pleasing illusion vanishes when we investigate the mode of their descent; and the Order, though claiming them as its legitimate inheritance, turns out at the last a *mere daw in borrowed plumage.* In the first place, it can be easily shown that our Freemasons have no connection, either *actual or traditional,* with the mediæval guilds bearing that name; a *pretence they so zealously maintain.* The latter were corporations of actual workmen, where each, after serving a regular apprenticeship, and, according to the custom still kept up in some countries, producing a trial piece to prove his competency, was admitted 'Free' of the guild, and 'accepted' amongst its members. *The potations accompanying the ceremony are in truth the sole point of affinity between the ancient and the modern Freemasons.*"

"The mediæval guild of Masons was no more a *secret society* than was the guild of Carpenters, or of Tailors, or of Cord Wainers. Every Mason, indeed, and this is the only thing peculiar to the Craft carrying with it an air of mysterious antiquity, had on his admission a *mark* or cypher assigned him, which he was bound to set upon every stone he dressed (still the rule), in order to distinguish his own work from that of his fellows when the dressed stones came to be looked over by the architect, or rather master-mason, who paid him for the approved, but stopped his wages for those spoiled. In fact, in mediæval documents connected with building, the name Freemason signifies merely the worker in hewn stone: the common workman who ran up the body of the wall, usually in rubble or ragstone, was called the 'Rough waller.'" (p. 174.)

In order to carefully examine these statements, we will take them *seriatim.*

(a.) We do not as Masons rest our claims as an ancient society on the preservation of Gnostic symbols, or, indeed, of any symbols, but on veritable documents from about the thirteenth century. It is well to remember this, and also to note the fact that the claim so quietly demolished by Mr. King *was his own creation!*

(b.) The "*daw in borrowed plumage*" we observe is a description inserted by the author applicable to the society claiming Gnostic and other ancient symbols as their own, *without any authority.* The

Masonic Society *not doing so,* the allusion is *pointless,* and, therefore, out of place in a scientific work.

(c.) Mr. King says that the Freemasons of the present day ("our Freemasons") have no connection, actual or traditional, with the mediæval guilds bearing that name, and then cites a few *peculiarities* of the Masonic incorporations of the period mentioned, which actually prove quite the reverse of his statement, e. g. The combinations of operative Masons during the sixteenth and seventeenth centuries (which were the continuation of still earlier organizations) were precisely the Brethren who fostered Freemasonry early in the last century, and who supported the modern Grand Lodges. *Of this there cannot now be a doubt,* as our friend, Bro. D. Murray Lyon, in his History of the "Lodge of Edinburgh," has furnished abundant evidence; the records of one operative Lodge alone dating from 1599, and numerous others are from the seventeenth century. We have also most important extracts from Records not yet published of the "Aberdeen Lodge," Scotland,* in which the trials referred to by Mr. King were also required from the *operative* members of the Lodge even long after its connection with the Grand Lodge of Scotland, just as was the custom prior to that period. As an illustration of the fact, take the following of 24th December, 1739: "The said day upon a petition given in be Peter Forsyth, entered apprentice, craving to be admitted to said lodge as a fellow craft, upon which an essay was prescribed, viz an arch six foot wide and an foot below the semi circle, and to mark moulds for the same, and appointed Alexander Hector and John Murdoch essay masters, and James Bettie, oversman, and to be performed against the twenty-seventh of said month."

These *essays* were peculiar to operative Lodges, and many instances of a similar kind may be found in Lyon's History, already mentioned. The essay or trial piece, now prescribed to each E. A, as a preparation for the F. C, and to each F. C, as a preparation for the *M. M.*, doubtless takes its rise from this old operative custom, and many of the Lodges in existence prior to Grand Lodges which so worked, joined the modern organizations, or, in fact, formed them, as in Scotland.

The answer, then, to Mr. King is complete! We must remember that Mr. King's object is to show that the Gnostic symbols "Treas-

*The early portions from 1670 have been published in the *Voice of Masonry*, and are most valuable.

ured up amongst the dark sectaries of the Lebanon and the sufis of Persia, communicated to the Templars, and transmitted to their heirs, the Brethren of the Rosy Cross, have kept up an unbroken existence," and *he also traces them amongst the Freemasons.*

(d.) Then, as to the mediæval Masons being no more secret than the guilds of Carpenters or Tailors or of Cordwainers, we shall be quite prepared to acknowledge such a statement to be correct on the production of evidence to prove that such guilds possessed *secrets* or *signs*, &c., as the Masons did. We rather incline to the belief that some did. The act of Edward VI., A. D. 1548, speaks of various Societies, Brotherhoods, Companies of the Crafts, mysteries, &c., and in an earlier statute, (Edward III., A. D. 1360,) evidently the oaths and covenants subsisting between Masons and Carpenters were especially singled out for legislation and prohibition. In an old sheet of the Harleian MSS., about A. D. 1650, the "severall words and signs of a free mason" are mentioned as being kept secret by the "said society of free masons" and the members duly sworn accordingly. (Harl. MSS., Vol. 2054, f. 29, British Museum.) There *may* be similar evidence of such esoteric customs amongst the Tailors and Cordwainers; all we ask for is *evidence.* Supposing the Guilds of Tailors and others were as secret as the Masons, what then? Would it follow that neither were *secret?* Surely not! We think the proof, if submitted, would then demonstrate the fact that others, as well as the *Masonic* Guilds, were *secret,* only that the Masons' is the only organization representing the mediæval Guilds which has continued to the present day. It is impossible to disprove the fact of the esoteric character of the Masonic Lodges from the fourteenth century to the present period.

(e.) The *marks* selected by the members of Masonic Lodges were not *always* for *operative* purposes even during the seventeenth century, for on the roll of the "Aberdeen Lodge," A. D. 1670, the Master then being a Tutor, and the majority of the Brethren *speculatives,* (or Geomatic Masons,) the Earls, noblemen and advocates, &c., then connected with that ancient Lodge certainly did not choose their *marks* for the purpose of placing them on the stones they had hewn, for then, as now, the major portion of the members knew nothing practically of Masonry. Brother D. Murray Lyon has in his valuable History made known records of the Lodges comprising *Geomatics* or Speculatives which confirm us in the assertion that the *marks* were

not necessarily for operatives in the seventeenth century. As to previous centuries we have no evidence—no Lodge records dating so early—so the matter must rest as to antiquity. Mr. King says, at p. 176, "Another, and a very important circumstance in this discussion must always be kept in view; our Freemasons (as at present organized in the form of a secret society) derive their title from a mere accidental circumstance connected with their actual establishment. It was in the common Hall of the London Guild of Freemasons (the trade) that their first meetings were held, under Christopher Wren for president, in the time of the Commonwealth. Their real object was political—the restoration of monarchy; hence the necessary exclusion of the public, and the oaths of secrecy enjoined on the members. The pretence of promoting architecture, and the choice of the place where to hold their meetings, suggested by the profession of their president, were no more than blinds to deceive the existing government. * * * * Yet in its true origin it had nothing political in its nature, neither was the meeting in London the commencement of its real existence. The latter was the adaptation to a special purpose of another society, then in its fullest bloom, the Rosicrucians. If we reflect how rankly flourished both astrology and alchemy at that time in England, and that the Rosicrucian sect was essentially of Protestant growth, we may on good grounds suspect that this sect already numbered many members amongst the educated classes and the philosophers of the day. These were, for the most part, royalists, or at least discontented with the existing government, or else ardent republicans impatient under the new despotism of Cromwell."

The statement as to Sir C. Wren is doubtful, but all those who are familiar with Rosicrucian literature will agree as to their Protestant character; and as to the Royalistic proclivities, we are inclined to accept Mr. King's views with very little qualification. The Freemasons of the present day do not derive their title from any *accidental* circumstance, for they are beyond question the lineal descendants of the Freemasons prior to the last century, of which abundant proof exists, and has of late been ably and clearly stated by several writers.

Mr. King *says,* "The London Freemasons also borrowed much of their phraseology from Lord Bacon's essay," but he does not exhibit anything by way of confirmation. At p. 178 we read, "But, setting

aside Andreæ's claim to the creation of the immediate parent of Freemasonry, his famous Rosy Cross was, ages before, the well known badge of the Templars. * * * In fact, the Parisian *Templiers,* a name still borne by the most important division of the French Freemasons, *pretend that they have kept up the succession of Grand Masters* unbroken, and even to have preserved the archives of the Order ever since that date." We do not object to the use of the word "*pretend*" in the foregoing connection. Then, on the next page the author notes the *important fact,* not however understood so to be by *any Masonic students,* "that the Rosicrucians are acknowledged even now amongst the Freemasons as a *degree* or class, although disclaimed as the *parent* stock—a truth which, if allowed, were utterly incompatible with the Fraternity's claim to immemorial antiquity. Yet they professedly trace their descent through the Templars up to the fabulous origin they arrogate to their body." It is easy to *knock down* fanciful creations, and so we are not at all concerned at the demolishment of the foregoing, for that does not affect the history of our Order or its claim to antiquity. Mr. King says that "In our day the admission of an universal religion by the Freemasons, expressed by their requisition from the candidate of nothing more than an acknowledgment of the belief in one God, is regarded with pious horror by the bigots of every variety in the Christian scheme." * * * * "Lessing boldly asserts, the Lodges of the Templars were in the very highest repute in the twelfth and thirteenth centuries; and out of such a Templars Lodge, that *had been constantly kept up* in the middle of London, was the Society of Freemasons established in the seventeenth century by Sir Christopher Wren." (p. 191.) Need we say such a bold assertion is purely apocryphal? After this we need not be surprised at Lessing being quoted to prove that *masson* in German, or the term *mason,* has nothing whatever to do with the English meaning of the term, but comes from the old word *massoney,* or Lodge of the Knights; called also *messoney,* or the "Round Table." This will do to exhibit the unmasonic and unhistoric character of the work, curious as it is, and furnish a fitting conclusion.

St. Bernard, Abbot of Clairvaux.

When we unroll sections of that great panorama, the world's history, now and then the figure of some warrior, sage, hero or saint stands out on the canvas in bold relief, almost hiding the crowd of smaller men in the background; such a figure is that of Bernard of Clairvaux. For more than a quarter of a century his was the leading mind, the dictating will of Christendom. He prompted popes, ordered kings, and controlled emperors. He made rigid rules for monastic communities, and in words of irresistible eloquence declared to the people that it was their duty to join those communities. When he preached, wives trembled for their husbands, mothers hid their sons, and friends held back friends, lest the appeals of "the mellifluous doctor," as he was called, should induce them to embrace death to the world, under the monk's habit.

Bernard was born in 1091, and was the third son of Tesselin, surnamed Sorus, which in Burgundian *patois* meant, reddish or russet haired. He was a "lord of the soil," a brave knight, and a vassal and friend of the Duke of Burgundy. His castle, called, as was the hamlet close by, Les Fontaines, stood upon a slight eminence, about a mile from Dijon, in full view of the beautiful Côte d'Or hills, from whence come the wines of Burgundy. It took its name from the limpid streams which flowed at the base of the eminence. The spot is in what is now the department of Côte d'Or.

To his mother Alitha, or Alice, historians attribute much of Bernard's greatness. She was a pious, God-fearing woman, noted for her charities; a woman who resigned to no dependant or hireling the nursing and early education of her children. She dedicated each of her six sons and her daughter to God at their birth; but Bernard, a gentle, thoughtful, studious and silent boy, gave her the strongest hopes that her desires would be fulfilled. When he had outgrown home teaching, he was sent to a school at Châtillon; from there he went to Paris.

While he was still a youth his mother died. We may think of him as then a handsome, delicate boy of fascinating manners and ardent genius, but saddened by the loss of his much loved mother; as in the habit of practising rigorous self-denial, as hungering for intellectual

food, which the schools of Paris offered in steadily increasing measure, yet nightly disturbed by visions of his mother calling him to the seclusion of a monastery, the monk's coarse robe and hard life. When twenty years old, he decided that his mother's vow must be realized; not content with his own sacrifice, he set about persuading his relatives to follow his example.

His first convert was his uncle, Waldric, a distinguished and powerful warrior; and, one by one, four of his brothers also renounced the world. With Bernard they departed from their ancestral home; as they were passing out, the eldest brother, seeing Nivard, the youngest, a boy at play, said to him, "The inheritance will be all yours, since we have given it up." "It is, then, heaven for you, and earth for me; that is no fair division," was Nivard's reply; after a time he left his father and joined his brothers; then the father followed his sons. Thus the whole family had buried itself in the cloister, with the exception of the sister, Humbeline. Some years later, when Bernard had become abbot of Clairvaux, his only sister, then the wife of a nobleman, came to visit her brothers; she was borne in a litter and attended by a splendid retinue. Bernard, scandalized by the display, refused to see her; she asked for another of the brothers, but they all declined to appear, spurning her as a sinner. She fell upon her knees at the gate of the convent, and, weeping, cried, "If I am a sinner, I am one for whom Christ died, and have the greater need of my brothers' counsel. Command! I am ready to obey." Bernard could not resist this appeal; he came to the gate, advised his sister to go home, lay aside all pomp and luxury, and imitate her mother. She did as he desired, became noted for her devotions, and later in life entered a convent, and is thought by some historians to have been the foundress of the order of Cistercian nuns.

Bernard believed he did God service by urging this wretched waste of the divinely-implanted home affections; but we, in these days, know that he who would walk most steadily heavenward must cultivate Faith, Hope and Charity in the life where Providence has placed him.

When Bernard and his brothers left home they went to a house in Châtillon, where they staid six months, arrranging their earthly affairs; from there they went to the monastery of Citeaux, then under the rule of the celebrated Englishman, Stephen Harding, Bernard's band of followers numbering more than thirty.

The desert spot which Harding found overgrown with weeds and brambles, wholly unfrequented by man, and the habitation of wild beasts, soon became famous after this accession. Colonies were repeatedly sent out, and two years after his arrival Bernard was appointed to lead one of the emigrant bands. He did not hesitate to obey the command, and, when the appointed time came, approached the convent portal bearing a cross, and followed by twelve monks representing the twelve apostles; the gates swung open; the devoted men passed through; the gates closed; Bernard and his brethren must find themselves a home.

The leader turned his face to the north, and, keeping his course for ninety miles, reached La Ferté, on the river Aube. Four miles east of La Ferté was the Valley of Wormwood, noted for gloomy, savage solitude, and for having been the resort of robbers; but a flowing stream promised a supply of pure water and of fish. It was in June, 1115, that the little party halted in this wild valley, and at once commenced preparations for winter. The rude edifice which they raised with their own hands was long preserved, an object of pious reverence.

It consisted of a building covered by a single roof, under which chapel, domitory and refectory were all included. Neither stone nor wood hid the bare earth which served for a floor. Windows scarcely wider than a man's hand admitted a feeble light. In the lower room the monks took their frugal meals. Immediately above was the sleeping apartment, a loft reached by a ladder. The beds were boxes or planks strewed with chaff or dried leaves, and just large enough for a man to lie down upon. At the head of the ladder, under the slanting roof, was the abbot's cell. It was of the most scanty dimensions, a frame-work of boards being placed over the steps so that the space might be used for a bed. Two rough-hewn logs were the pillows. Little openings admitted light and air, and sometimes cold wind, rain and snow. This place, dreary and forbidding enough in the description, Bernard named Clairvaux, Bright Valley.

The first winter of the monks at Clairvaux was one of extreme privation, and they would probably have perished by starvation had not peasants in the vicinity heard of their needs and relieved them. Worn down by labor, anxiety and austerities, the abbot was brought to the brink of the grave; that his life was saved was due in part to the kindly interference of William of Champaux, Bishop of Châlons.

Though Bernard would gladly have remained in his retreat, shar-

ing in the devotions and in the humblest labors of the monks, studying the Scriptures and meditating in the forests with only the noble oaks and beeches for companions, his fame and influence spread so rapidly and widely that he was appealed to on every side. Feudal lords called upon him to decide differences and reconcile enemies; ecclesiastics referred to him religious quarrels and theological questions. His justice and his mildness were equally commanding and persuasive. His was a free and open court, to which all might appeal without cost; a court from which even the defeated retired without dissatisfaction, convinced of his own error, if condemned by Bernard.

In 1127 Hugh de Payens returned from the Holy Land with some of his "Poor Soldiers of the Temple of Solomon," afterward called Knights Templars; St. Bernard, who was nephew of one of the "Soldiers," warmly took up their cause, and wrote an enthusiastic letter to the Commander. The next year Hugh de Payens received the statutes of the Order, drawn up under Bernard's direction.

In 1130 the contest for the papal see arose between Innocent II. and Anacletus II., and Bernard was called to Etampes to meet the King, Archbishops and Bishops in council. He went reluctantly; the decision was referred to him; he pronounced Innocent the rightful Pope, and France ratified the decree. Bernard travelled to meet Henry of England, who was then on the continent; the king not yielding at once to the abbot's representations, Bernard exclaimed, "Are you afraid that you may sin by giving obedience to Innocent? Answer thou for thy other sins; be that upon my head." Henry resisted no longer, but accompanied the bold ecclesiastic to Chartres, and assured Innocent of his support.

Bernard went with the pope from place to place, advising him and mediating for him. In the course of their journey they visited Clairvaux. "His Holiness," with his train of cardinals and other dignitaries, had been received in numerous stately churches thronged by baronial clergy and their attendants, and glittering with the gifts of kings and princes; had lodged in monasteries gorgeous and luxurious with the peace-offerings of frightened sinners, which had been accumulating for centuries. But at Clairvaux he was met by men who were poor in fact as well as in profession, clad in tattered raiment and bearing only a rude stone cross. Not a trumpet sounded, no tumultuous shouts were heard, but the notes of a low chant fell upon the ears of the visitors; no monk raised his eyes from the

earth to gaze curiously upon the ceremony; the pope and prelates were moved to tears; with awe they gazed upon the simple oratory, with its naked walls, the refectory, with its bare earthen floor. With consternation, no doubt, they beheld the hard and scanty fare, the coarse bread and vegetables, a single small fish having been provided for the pope. The dignitaries, unaccustomed to such a style of living, did not care to prolong their stay at Clairvaux.

We pass over Bernard's contest with the renegade cleric Abelard and other theological controversies in which he was engaged; suffice it to say, when the abbot of Clairvaux entered the lists he threw his whole soul into the cause which he had espoused, never faltered, and almost invariably came off conqueror.

In 1146 Bernard was fifty-five years old; the preceding fifteen years had been years of exertion and solicitude; he had made repeated journeys to Rome, been engaged in exciting political and religious controversies, and desired for himself peace and rest. But reports of disasters came from the Holy Land, and at the call of the pope and Louis VII. of France, the abbot came forth to preach the second crusade. Pale, attenuated almost to a shadow, kept alive, as it seemed, by a miracle, he addressed the Knights Templars in a strain that sounded like a "fierce hymn of battle."

Louis summoned all the princes of Gaul to Vezelay at Easter; neither the abbey, church, nor market place would contain the multitude who flocked thither. A sort of pulpit was erected on the side of the hill where the town was built, and from there, with the king sitting beside him, Bernard preached to an almost countless throng. Though his frame was feeble, his voice was loud and clear, and his eloquence "like fire flakes." His listeners were no longer masters of themselves. They interrupted the preacher by cries of "Crosses!" "Crosses!" The sound of their united voices swelled till it was like the roar of the sea before the driving wind. Bernard scattered the sheaves of crosses he had brought; still more were demanded, and the preacher and the king tore up their robes to help supply the demand. The same scene was enacted wherever Bernard preached; crowds enlisted under the crusader's banner; he was urged to lead the army he was gathering, but he refused, saying that fighting soldiers were needed more than chanting monks.

From France, Bernard passed into Germany; at Mentz he encountered Rudolph, a wild monk, who, while preaching the crusade, had

denounced the Jews. Bernard ordered the fanatic to retire to his convent; "God has punished the Jews by their dispersion," said the abbot; "it is not for man to punish them by murder. How can prophecy be fulfilled, and they return to their own land, if Christians destroy them all?" "He had from his heart spoken good for Israel," says a Jewish writer of the fifteenth century. Rudolph, convinced of his error, with shame and sorrow withdrew to a monastery; but the populace were so intoxicated with blood and pillage, that Bernard, notwithstanding his popularity, risked personal injury in attempting to dissuade them. He succeeded in checking this great wrong, and then addressed himself to his mission; though he was obliged to speak with the help of an interpreter, his looks, tones and gestures aroused enthusiasm to its highest pitch.

Conrad, Emperor of Germany, for some time withstood the preacher's persuasions, but Bernard closed one of his sermons with an impassioned personal appeal to the monarch, who was melted to tears and declared himself ready to obey the call; amid loud shouts Bernard took the banner of the cross from the altar and gave it to the emperor, in token of his promise. So successful was the preacher that he wrote, "The castles and cities are empty."

Our readers are familiar with the story of the calamitous second crusade. The eloquent preacher who had swayed the popular will, as the wind sways the flag at the mast-head, became the object of almost universal execration; he had stayed at home studying theology in his cell, while he had sent thousands on thousands to suffer ignominy and death. Bernard replied, that it was their sins that had caused their disasters. "I preached at the command of the pope, or of God through him," he wrote. "If you must murmur against God or against me, I had much rather it should fall on me than on your Lord. The wordy blows of calumniators, the poisoned darts of blasphemers, I willingly receive myself, if I can thus prevent their reaching the Most High." Yet he could not refrain from uttering his disappointment: "The judgments of the Lord are righteous, as each of us knows," he says; "this one is an abyss so deep, that I dare not pronounce him blessed who is not scandalized at it."

Bernard had reached his sixty-third year; his nearly exhausted body refused longer to obey his active mind, and he looked for death as a welcome relief; but the sorrowing monks gathered about his bed, and besought him not to leave them. "Father, have you no pity for this monastery?" they cried; "have you no pity for us whom you have cherished with maternal tenderness, whom you have consoled in your paternal arms? How can you thus abandon the sons whom you have protected to this day?" And they besought God to spare their spiritual father. A slight improvement was visible, and the dying man begged his disciples not to keep him on earth longer by their prayers; but, touched by their renewed lamentations, the wish to continue his work revived, and "in a strait betwixt the desire to depart" and the desire to remain, he said he wished that the will of the Lord might be done, and the Heavenly Father took his tired servant from the scene of his triumphs and mistakes, while the brothers of Citeaux sang the old sacred hymns in voices interrupted by stifling sobs.

When tidings of the abbot's death reached the outside world, "numberless flocks of nobles and people hastened from neighboring places and filled the valley with their lamentations," says Geoffroi of Clairvaux, Bernard's secretary. "His body was preserved at Clairvaux till the French Revolution, when the abbot concealed the skull and placed on it his seal. The bones of the saint were carried off and protected from insult by the inhabitants of the neighborhood, who concealed them at Ville sous la Ferté. There the bones remain to this day, but the skull is in the Cathedral of Troyes."

There is a prison where the monastery of Clairvaux stood, but the cellar and refectory still exist, unless quite recently destroyed.

The secret of Bernard's power over his hearers was in the fact that he had but one aim, the glory of God; that he was thoroughly in earnest. Having refused repeated offers of honors and emoluments, he could preach renunciation of the world with a voice of clear, ringing sincerity, and, moreover, he could enter into the feelings of his associates. He could be a rustic with a ploughman, a scholar with the man of books. He was all things to all men for the sake of his Lord. "If there ever lived on earth a God-fearing monk, it was Bernard of Clairvaux," says Martin Luther.

Bernard was canonized by Alexander III. in 1174. There are many pictures of St. Bernard; he is usually represented clothed in the long, loose, white robe of the Cistercian order, with the sleeves very wide and with a hood or cowl. A book or roll of papers is always in his hand, and often a pen or ink-horn; sometimes a demon is fettered at his feet, or chained to a rock behind him.

Biographical Sketch of John Warren, M. D.,

GRAND MASTER OF THE GRAND LODGE OF MASSACHUSETTS IN 1783, 1784 AND 1787.

(Continued from the October number.)

Up to the conclusion of the war, it had always been the custom to commemorate the anniversary of the Boston Massacre by appropriate ceremonies and an oration, partly with the design of keeping up the resentment of the people against the English government. Dr. Welsh delivered the last of these orations on the fifth of March, 1783, and it was then proposed, that as the object of commemorating this day had ceased, that of the Declaration of Independence should be substituted. In a meeting held upon this subject, James Otis presided, and it was his last public appearance.

Another meeting was held in Faneuil Hall, and it was there announced that Dr. John Warren would deliver an oration in Brattle Street Church, as soon as the General Court had ended its morning session on the Fourth of July. The fact that two of the Fifth-of-March orations had been delivered by Joseph Warren, the last on the sixth of March, 1775, when the pulpit was in possession of British officers, and he entered it by the window, naturally suggested the brother of the slain orator as the proper person for this occasion.

Dr. Warren's reply to the committee, who applied to him for a copy of his "learned and elegant oration," is characteristic and sincere. He says, "On condition that the honesty of my intentions, and the warmth of my feelings on the important event which was the subject of this oration, may be admitted to atone for the imperfections of the performance, I deliver a copy for the press."

He gives a sober and succinct view of the causes which led the British ministry to adopt those measures which excited resistance. He shows from the example of other nations, both ancient and modern, that as soon as the prosperity of a state leads to the acquisition of great wealth, and its citizens become entirely engrossed in the pursuit of arts, commerce, trade and manufactures; when public spirit is no longer regarded a virtue; when patriotism is sneered at as a thing which is not; when the talented and the wealthy are no longer willing to leave more profitable pursuits for public duties—general corruption ensues, offices are bargained for and purchased; the representatives of the people obtain votes by cajolery and bribery, and then sell their influence to reimburse themselves; fraud and embezzlement are resorted to, to make these offices profitable. Government falls into the hands of those whose motto is, "After me the Deluge;" whose highest aim is to temporize, compromise with present evils, and cover over those seeds of destruction and decay, which in due time shall germinate, and bring forth rich fruit after their own ambition has been satisfied.

In conclusion, he says: "If, to the latest ages, we retain the spirit which gave our independence birth; if, taught by the fatal evils that have subverted so many mighty states, we learn to sacrifice our dearest interests in our country's cause, enjoin upon our children a solemn veneration for her laws as, next to adoration of their God, the great concern of man, and seal the precept with our last expiring breath, these STARS, that even now enlighten half the world, shall shine a glorious constellation in the Western Hemisphere, till stars and suns shall cease to shine, and all the kingdoms of this globe shall vanish like a scroll."

The concluding words of this address were no vain oratorical declamation. He had given ample proof that he was ready at all times to give his life for his country if occasion demanded. His great characteristic through life, as described by his biographers, was his utter forgetfulness of self, and the safety and welfare of his country was second only to his duty to God. In this oration he shows that, like all the statesmen and patriots of his time, he had deeply studied the history of the ancient republics, and the writers on modern history and government; and that he had deeply reflected upon their teachings; seeking to ascertain the causes of a people's rise to greatness, as well as those which ultimately lead to their destruction.

The new Medical Institution made great demands upon Dr. Warren's care and labors. The whole burden of making it successful rested upon him. He is reported to have been wonderfully happy in interesting the students, and was wont to hold them in fixed attention during a lecture of two hours' length; for he did not limit himself to a fixed time. All his biographers have attributed to him a rare eloquence. His own warmth and enthusiasm communicated itself to his

hearers. It was not a dry account of bones, muscles and blood vessels. It was an eager description of the structure of a wonderful machine, such as would be given by an enthusiastic artist of a complicated invention in which he was deeply interested.

The infant institution encountered violent opposition at the outset from the Massachusetts and Boston Medical Societies. This opposition was exceedingly annoying to the sensitive nature of Dr. Warren; but he entirely ignored his own feelings, and would not allow any obstacles to retard his efforts for what he was convinced was for the good of his patients and the profession.

The year 1789 was made memorable in Boston by the visit of Washington, who came to view again the scene of his early military labors as commander of the continental forces. This event was ever alluded to by Dr. Warren with the greatest enthusiasm. It was an era in the life of every Bostonian of that period.

Though taking no prominent part in public life, and fully occupied in his profession, he did not feel himself justified in neglecting to inform himself fully upon every subject connected with the welfare and permanence of those institutions for which he had labored and suffered. On important questions of public policy, he occasionally addressed his fellow-citizens, at their meetings in Faneuil Hall, and frequently expressed his opinions upon such subjects through the columns of the newspapers. In both forms his arguments were clearly stated and cogently enforced. He is believed to have been the author of some of the state papers which were given to the world as the productions of John Hancock. The remarkable rapidity with which he made his visits, the rapidity of his ideas, by which he took in at a glance the whole situation of his patient, enabled him to obtain time for other objects,—charitable, scientific and political. He was noted for his rapid driving. On one occasion, Dr. Danforth accompanied him to a consultation. He afterwards declared, in very strong language, that he would never ride with Dr. Warren again. Said he:—"I would sooner ride with the devil." The streets of Boston were not very much crowded in those days; rapid progress was easier. A military company once barred the way, and the captain, who knew him and perceived his rapid approach, gave the order to open to the right and left; either respecting the surgeon's haste, or paying this honor to the brother of General Warren.

When the yellow fever prevailed in Boston, in 1798, and again in

1802, Dr. Warren gained great credit for the intrepidity with which he exposed himself while the fever was supposed to be highly contagious, in earnestly prosecuting dissections in every accessible case, in order to discover the morbid phenomena and the true indications of treatment. It is stated that he was in the habit of inhaling the breath of the fever patients, in order to judge of the effect of the mercury and its progress toward salivation, it being considered necessary to produce salivation in order to check the disease. The result of this devotion to his patients and his profession was, that he acquired a larger practice than any physician in Boston ever had before, or has had since, according to the testimony of his son, Dr. John C. Warren, who was certainly good authority. At home, matters were equally lively. Nineteen children were born to him, of whom nine survived him.

As to his religious views, it may be said that he loved the Scriptures; he received them as the word of God. Yet he investigated the writings of different sectarians, and formed his convictions upon study and research. He read family prayers in the morning, using the "Book of Common Prayer," and had a reading of the Bible after church on Sunday afternoon. The rigid observance of the Sabbath was enforced, but it was never regarded as a gloomy day by the family. It was looked forward to as a day of cheerful relaxation and rest. He was more with his family, and his genial disposition made the day pass pleasantly.

It is said the best of men have their faults. Those of Dr. Warren seem to have leaned to virtue's side. He was keenly alive to any sense of injustice done to others, or even to himself, and was sometimes impulsive in resenting it. He was one day riding in a chaise with his wife in Roxbury, when a truckman drove carelessly against his vehicle. He remonstrated. The truckman replied insolently, and the Dr. descended at once to chastise him, without considering for a moment the difference in strength or in the weight of his own whip compared with that of his adversary. It is needless to say that he had very much the worst of it.

He owned, as part of his paternal estate, a piece of land on Walk Hill. It was not fenced in and its boundaries were not settled. A Dr. ——— claimed a portion of this land, which Dr. Warren considered as belonging to him. This gentleman was one of the projectors of a rival college of physicians, and was bitterly opposed to Dr.

Warren in politics as well as in medical affairs. An interview took place between the two upon the land in question. When the discussion grew warm, the said Dr. ——— drew a knife and threatened to stab Dr. Warren. The interference of a bystander broke off the interview for the time. Dr. Warren's proceeding thereupon was singularly cool and straightforward. He borrowed of his son an elegant pair of French duelling pistols, for he never kept weapons on hand. Thus provided, he sent out his eldest pupil, Mr. M., to Dr. ———, with a verbal challenge. He, himself, followed in his sulky with the pistols. Driving fast, as usual, and probably more than usually absorbed in thought, the sulky was overturned, and the pistols as well as himself thrown out into the road, to the great admiration of the crowd which speedily collected. His vehicle was soon set to rights, and he drove rapidly on to the interview.

In the mean time Mr. M. had found Dr. ——— working in a field, with some laborers at a little distance. He explained his business, and the Dr. entered into earnest conversation, during which he gradually receded toward the laborers. Suspecting his object, M. shifted his ground and eluded all attempts to draw him in that direction. Finding it impossible to get the ambassador committed before witnesses, the Doctor gave a decided refusal to the challenge. This seems to have been the end of the controversy. The boundaries of the land were not settled; but at that period a man who had declined a hostile encounter was not likely to pursue any open course that would draw attention to the subject.

"The personal appearance of Dr. Warren was most prepossessing. He was of about middling stature, and well formed; his deportment was agreeable; his manners, formed in a military school, and polished by intercourse with the officers of the French army, were those of an accomplished gentleman. An elevated forehead, black eyes, aquiline nose, and hair turned off from his forehead, gave him an air of dignity which becomes a person of his profession and character."*

Accustomed as he was to the use of sharp instruments, he could never shave himself. In early times he had a black girl who regularly performed that service for him. Afterwards he had a barber, who came every day to shave him and dress his hair. He wore hair powder and a queue, as was the fashion of the time. His boots came up

*Thacher's *Medical Biography.*

to the knees to meet the breeches, as was then the style. There were no Irish servants in those days. All were either Yankees or blacks. Dr. Warren's establishment consisted largely of the latter class, several of them having come into his wife's possession by the terms of her father's will.

Dr. Warren's sentiments in regard to slavery, and especially against the slave trade, which was then a subject attracting much attention, were very strong; and he undoubtedly employed his strenuous efforts for their abolition. In a conspicuous place in his parlor hung two engravings. One, designated "African Slave Trade," represented husbands, wives and children torn from each others arms, while well-dressed white men fought for their possession; the other, entitled "African Hospitality," represented a group of blacks rescuing and kindly administering to white men who had been shipwrecked on their coast. He looked upon the declaration in the Bill of Rights, that "all men are born free and equal," as meaning what the words imply, and applying as strongly to the blacks as to the whites. Considering the former as an injured race, his sympathies were particularly interested in their behalf, and upon all proper occasions he exerted his influence in their favor, employed them in his service, and gave them his attendance freely in sickness for such return as they were able to make.

An amusing anecdote is related of Cuff, "a man and a brother," who had come into Mrs. Warren's possession under her father's will. At one period Cuff submitted to the common lot of man; he fell in love. A nice room was hired for him and neatly furnished, and he was married. The day after the wedding the bride eloped, taking with her all the furniture of the room and leaving only bare walls. Cuff returned crest-fallen to his former patron, and never ventured to try matrimony again.

Dr. Warren's was not a long life, but it was crowded with events. Its active period began with the breaking out of the Revolutionary War. It was intimately connnected with that War, and the public events succeeding it, to the War of 1812; and his activity and his life terminated together with the celebration of the Peace of 1815. The Treaty was concluded at Ghent, on the 24th of December, 1814. On the 8th of January following, (and, of course, before the news of the Treaty was received,) the battle of New Orleans was fought. The people combined that victory with the Treaty of Peace,

and believed that the latter was somehow the result of the former. In the subsequent rejoicings, bales of cotton were carried in triumphal procession, they having been used as ramparts in the defence at New Orleans.

The 22d of February, Washington's birthday, was selected as a day for the celebration of the great event. In Boston, a triumphal procession was formed, in which all the trades and mechanical occupations joined. Each carried implements, or emblems and banners, designating their trades. The truckmen brought up the rear with an elegant team of seventeen horses, drawing a sled loaded with bales of New Orleans cotton. Public services were held in the Stone Chapel, at which a Te Deum was sung. There was a public dinner at the Exchange Coffee House, a place of a good deal of importance in those days, as the centre of business and the principal public house. [Where all the Masonic Bodies in Boston were accustomed to meet from July 22d, 1817, until its destruction by fire on the night of November 3d, 1818.] In the evening, fire-works were exhibited, and the public buildings, including the State House, were illuminated.

Dr. Warren, then sixty-two years of age, but in feeble health and with a broken down constitution, could not be prevented from walking out to witness the illumination. Accompanied by his youngest son (then a boy of eleven, and afterwards his biographer), he went through the principal streets, finding the transparencies abundant and the signs of rejoicing universal. He was greatly pleased. "Now," said he, on his return home, "now let me depart in peace, for I have seen the salvation of my country."

In this winter he was called upon to attend in consultation Governor Brooks, who was dangerously ill at his residence in Medford. "Notwithstanding the pressure of his business and the state of his health, urged on by friendship for Governor Brooks, and his sense of the value of his life to the community, he contrived to visit him once, and sometimes twice, every day while his severe illness lasted. Governor Brooks' situation was such as to make it necessary to adopt some decisive remedy, and an application of tobacco was made, of which, as the success was uncertain and as it was the last resort, the operation was awaited by Dr. Warren with intense anxiety. His delight was proportionable in finding it take a favorable turn. Governor Brooks recovered.

"About this time, on returning home one day toward evening, he found a letter from Foxborough, about twenty-five miles from Boston, stating that his brother, who resided there, had dislocated his shoulder three days before, and that the neighboring practitioners had not been able to reduce it. He immediately ordered a carriage to carry him there. On his family urging him, on account of his own ill health, to wait till morning and take some rest, he replied, 'It would be like resting on a bed of coals,' and set out without delay.

"As soon as he arrived there he commenced his operations. He made several unsuccessful attempts with the pulleys. After trying an hour or two he desisted, and said he would try again in the morning. On retiring, he expressed to his student, who was with him, his great anxiety about his brother. He neither undressed nor slept that night, but spent it principally in walking about the room in great agitation. Before morning he caused the family to be roused to make another attempt. In this, after an hour or more, he succeeded. For a short time afterwards he was in great spirits, but soon after getting into his sleigh to return home, seemed to sink from exhaustion. He, however, proceeded to Boston, and, without resting, resumed his visits to his patients."*

While he was laboring under severe illness and confined to the house, he was sent for by his friend, Dr. Dexter, who was very ill. Despite of all the remonstrances of his wife and family, he would not refuse the summons, though entirely unfit to go out, and he must have been convinced that he did so at the peril of his life. The result was a severe aggravation of his disease. The period of his compelled inactivity was short. He visited and received patients on the 23d and 24th of March, and died on the 4th of April, at a few minutes after seven o'clock in the morning.

Disease of long standing was found existing in the main vessel of the heart, and there were extensive adhesions of the lungs, which must have been of long duration. Acute inflammation of the latter organs was also discovered, and this was probably the immediate cause of death.

The funeral took place on the 8th of April, and was attended by the Overseers and Faculty of Harvard University, together with the Senior Class, the Fellows of the Massachusetts Medical Society, the Members of the Academy of Arts and Sciences, the Grand Lodge of

*Thacher's *Medical Biography.*

Massachusetts and the Members of the Humane Society. A most eloquent and appreciative eulogy was delivered in the Stone Chapel, by Dr. James Jackson, and the remains were deposited in the family tomb in the burial ground at the foot of the Common, by the side of those of General Warren. On the following Sunday an able funeral sermon was delivered in Brattle Street Church by the Rev. Joseph McKean, of Harvard College.

In a letter to a medical editor, the eminent surgeon, Dr. John C. Warren, testifies: "My father was a much better surgeon than myself." He notices particularly his successful performance of the operation for cataract in many cases—an operation which, when successful, obtains, and deserves, so much gratitude. He also testifies to the great extent of his father's practice,—such that nothing but the extreme rapidity with which he took in at a glance the condition of his patient, and with which he made his visits, could have enabled him to accomplish.

Had his inclination induced him, or his medical occupations permitted, he was forbidden by the rules of his professorship from holding any civil office.

His prominent characteristic, as shown by almost every act in his life, was his utter and entire forgetfulness of self. He was at all times utterly regardless of danger for himself. "Danger for a friend," says one of his biographers, "seemed to shake his whole frame. The idea of pain to any one in whom he took an interest caused him more suffering than the reality did them. His whole soul was open to the feelings of his patients. He felt their afflictions and gave them his warmest sympathy, and his sympathy was repaid by their gratitude and affection. The same susceptibility gave a spring to his exertions in everything he undertook. What he thought his duty he entered upon with all his might, allowing himself no rest, night or day, until it was concluded."

[TO BE CONTINUED.]

[We find in the "Columbian Magazine" for August, 1788, published in Philadelphia, the following jingling rhymes, which are curious and interesting in these days, when certain Brethren (possessed of more zeal than wisdom) are striving to force into full fellowship with us the Colored Lodges, so called. The oration relates to the organization in Boston from which have sprung most of the associations of this sort throughout the country. It would seem that in their origin, as ever since, they have been a source of amusement to the outside world.—EDITOR.]

The African Lodge.

An ORATION *delivered before the* Grand Master, Wardens, *and* Brethren *of the* most Ancient *and* venerable Lodge *of* AFRICAN MASONS.

ADVERTISEMENT.—SOME Readers, perhaps, may need to be informed that, in a certain metropolis, on this continent, there is a fraternity of *Negroes*, who are formed into a LODGE. They celebrate festivals, walk in processions, and wear aprons; but, it is said, are not readily acknowledged as masons by their *white* brethren. Their rights and claims are vindicated in this oration, which was spoken in the *Mandingo* language, at a late meeting of their lodge, by a very learned brother, and is now translated into English doggerel by a gentleman, formerly concerned in the African commerce, who is well versed in that ancient, musical, and sonorous language, but is afraid that he has not been able to express all its beauties in our modern, mixed, and imperfect dialect.

SCENE.—A long room, with a table in the midst, elevated on six voluted columns. The grand master, adorned with the jewels of his order, at the upper end, under an arch, painted with all the colours of the rainbow. The wardens on each side with ivory wands. Before the grand master, on the table, a model of an Egyptian pyramid in ivory. On one side of the arch, a representation of the antediluvian city built by Cain, and on the other of Noah's Ark, in basso-relievo. At the lower end of the table, a model of the ruined tower of Babel, in porcelain. The fraternity ranged on each side of the table according to their respective degrees. Trowels, levels, plumb-lines, bottles, bowls, tankards, and other *necessary* implements of the craft. The orator mounted on a pedestal at the lower end of the table. The grand master strikes with his mallet on the trestle board, and the orator begins:

My sable friends, and brethren dear,
To my instruction lend your ear,
While from the purest source I trace
The ancient story of our race;
And show, by strong and cogent reasons,

Our claim to be accepted masons.
I know the vulgar herd of whites
Deny our ancient sacred rights,
And proudly to themselves confine
The honors of the *rule and line*;
But I intend, before I've done,
To make it clear as noon-day sun,
That ours, tho' bitterly be-curst,
Is justly reckon'd *lodge the first*.

IMPRIMIS, then, I lay it down,
A sacred truth, which all must own,
That he who reckons farthest back
(In case he does not miss the track)
Has the most righteous claim to be
The foremost in antiquity.
This is my major proposition;
Then comes the minor in transition,
As thus—By universal fame
We blacks are call'd "*the seed of Cain*,"
Because on him a mark was set
As black as ebony or jet;
A mark indelible, no doubt,
For water could not wash it out.
Now it is clear, from text of Moses,
(Which every brotherhood supposes
The best of books,) that this said Cain
Built the FIRST city*—Ergo, then.
This ground we safely rest the case on,
That brother Cain was the first mason.

T' invalidate our plea from hence,
I know they make a shrewd pretence
That Adam knew the art and taught it;
But Moses nothing says about it.
Adam, indeed, was somewhat knowing,
And fairly catch'd the art of sewing:
A taylor then he might be reckon'd,
But not a mason first nor second;
And the first lodge, however odd,
Was held within the land of NOD.
There all the arts and sciences
Were cultivated with success.
Music was taught by brother Jubal,

* *Gen.* 4, *v.* 17.

And smithery by brother Tubal.
And in a word, to end the story,
Nod was of arts the lab'ratory.

Thus far we've safely got, I think,
So, brothers, hand about the drink.
Here's to the mem'ry of old Cain!
Hem, ha.—I'll now set off again.

Brethren, 'tis best, whene'er we can,
Our arguments to fairly scan;
And where 'tis short to give it length'ning,
Or where 'tis weak to give it strength'ning;
Thus, hay-cock like, we trim it round,
And make it fairly stand its ground.

There is, I know, a grand objection
Against this stating of the question;
Because, this self-same Moses says,
It rain'd for forty nights and days,
Till ev'ry living thing was drown'd,
Both in the air and on the ground,
Save those which Noah did embark
On board the good ship called THE ARK.
Noah did not of Cain proceed,
But sprang from Seth's more favour'd breed;
And none but Noah's sons and daughters
Escap'd this worst of all disasters.
Therefore they hastily conclude,
As Cain's seed perish'd in the flood,
That none but white folks kept the art,
Which Noah did to them impart.

Thus far th' objectors; but, I trow,
Their vain presumption we'll o'erthrow.
For, not to have recourse to names,
Of Abbè Raynal or Lord Kaimes,
Or others, who have boldly said
Men did not all come from one head;
But other pairs were made beside
Our father Adam and his bride;
Or other folks were sav'd as well
As Noah in his wooden cell—
Setting aside these loose conjectures,
As quite unworthy such grave lectures,
I plump deny there's any force

In th' argument, to say no worse.
For who the deuce has e'er pretended
That Masons, as such, are descended
In ordinary course of nature,
Like pumpkin, melon, or potato?
What author ever has related
That Mason blood is propagated?
If not, then surely we may say,
Tho' Cain's seed all were wash'd away,
A sooty lodge might still be found
On Noah's as on Adam's ground.
And who can this belief refuse,
That *Ham* stood up in Cain's old shoes?
Was cursed Cain of blacks the first?
And was not Ham as sorely cursed?
"Servant of servants" was his doom;
And, turn'd adrift from house and home,
He strait to Afric bent his way,
And pitch'd his tent 'mong beasts of prey;
The plains of Nile he first subdu'd,
And reign'd supreme o'er all his brood.
There mason's art reviv'd as soon,
Or sooner than at Babylon.
There cities, pyramids and tow'rs
Surpassing all the fabled bow'rs
Of Adam's ancient paradise,
Or works of fam'd Semiramis,
Have stood the shocks of hoary time,
To th' honor of their bricks and lime.

Come, brothers, toss about the pot;
The weather's surely very hot;
Besides, there's something in this ale
That wonderfully helps my tale.
And, in my sober way of thinking,
Masons ne'er work the less for drinking.
Here's to old Ham, our second founder!
There never was a mason sounder
In wind and limb.—But to proceed
In tracing our masonic creed.

Our pert objectors make a plea
That masons must be always *free;*
No *slaves*, said they, are e'er allow'd
To rank among the apron'd crowd;
Therefore the sooty sons of Ham
Are ever barr'd the hallowed name.

But, gentlemen, you're all mistaken,
As certainly as eggs are bacon.
For we can prove it firm and true,
That slaves have wrought as well as you.
Here I again call Moses' aid,
Who in his Pentateuch* has said
That Jacob's seed, in Egypt's land,
When under Phar'oh's galling hand,
To slav'ry doom'd and hard oppress'd
With bitter bondage, void of rest,
Did work in brick, and lime, and mortar,
Fetch'd their own straw, and wood, and water.
And built up cities known in story,
Renown'd for treasures and for glory.

From this account we clearly see
Men may be masons, tho' not free;
And masonry will never thrive
Unless its tools be "op'rative;"
For prithee tell me, why the deuce
Should instruments be out of use?
Or why should masons' selves lie still
And to the lodge confine their skill?
Nor ever benefit their neighbors,
By all their boasted acts and labours?
Why should those speculative drones
Claim the sole rights of Hiram's sons,
Who never move a tool to work
Unless, perhaps, their knife and fork?
I understand not such pretences,
The men are surely void of senses:
Workmen there must be, or, I'm certain,
The trade cannot be worth a farthing.

Come, brothers, push about the cann,
For work and drink go hand in hand.
It ought to be a rule, I think,
"He that won't work shall never drink."
I'll move to have this resolution
An article in our constitution.
Here's to the right old standard hive
Of busy masons "operative."

But to the arg'ment from the cup,
'Tis time that I should sum it up.

**Exodus.*

You've heard, this noble art began
As far back as the days of Cain.
In the *black* lodge of ancient Nod
Was taught the science of the Hod.
And in the post-diluvian time
This art so "beauteous and sublime"
Reviv'd in the *black* lodge of Ham;
Where students from all quarters came,
To hear the scientific lecture,
And learn the trade of architecture.
Besides, it must not be forgot
That free or slave, it matters not;
For mason's labour has been wrought
By those who buy and those who're bought;
We then conclude, for weighty reasons,
That SLAVES may be ACCEPTED MASONS.

But *we* have need of no such plea:
Thanks to our country, WE ARE FREE.
Slav'ry, that curse, that false pretence,
By government is banish'd hence.
No slaves in durance here are bound
Save those on Castle William's ground;
But "free and equal" are the terms
By which we hold our lives and farms.
White, brown, and black, and ev'ry shade
Have equal "rights" to them convey'd.

Besides, we see our rightful claim
Acknowledg'd by great EFFINGHAM,
That noble patriot who disdain'd
To have his well-earn'd laurels stain'd
By fighting with his brother freemen,
Columbia's hardy sons and yeomen.
With noble fortitude of mind,
When George commanded, he resign'd;
Nor to America would go,
To gather fame with Gage and Howe;
Nor to the world shew British follies,
Like John Burgoyne and Charles Cornwallis.
From him our charter we derive,
Masons of Afric, operative.
The point being handled thus at large,
I'll close it briefly with a charge.

We all agree the mor part
Of this sublime, mas ic art

Is to be faithful, just and kind,
And serve with freedom all mankind.
Let ev'ry one then live by reason,
And from the halter keep his weazon.
Let ev'ry man his living get,
By his own art, and toil, and sweat.
Seek not to overreach your neighbour,
Nor reap the fruit of others' labour.
Keep within *compass*, act the *square*,
And *rule* your lines out full and fair.
Remember for what end you're made,
And never get above your trade.
Be not the drone, or act the sloven;
But lay a hearth or mend an oven;
Do small jobs well—and then you'll rise,
In art and knowledge grow more wise;
And thus in time you'll build a tow'r
Which storm or earthquake can't devour;
Which shall not like proud Babel fall,
But pyramid-like, firm, and tall,
Shall lift its head above the spheres,
And stand its ground to endless years.

[Plaudit.]

GRAND MASTER.

BRETHREN, our worthy friend has ended
The noble talk that he intended.
Now let us push the liquor round,
And wash the learned lecture down;
For every true masonic soul
Dilutes his knowledge in the bowl.

SONG, BY THE WHOLE BROTHERHOOD.

Let Apollo here preside,
Jolly Bacchus by his side;
Sermons, charges, and orations
Preface all our compotations.
Let's be merry while we're wise,
Banish dulness from our eyes,
Fill our heads with knowledge fine,
And our skins with rosy wine;
Thus we learn the mystic art,
Grace the head, and warm the heart.

Editorial Miscellany.

COLORED MASONS, SO CALLED.—We have received another batch of those pamphlets, "fearfully and wonderfully made," for which the Grand Lodge of Ohio is fast acquiring such a "bad eminence." First comes one of 48 pages, with a clap-trap heading, "1776 New Day—New Duty, 1876," a curious jumble of everything that has ever been said or written as to negro Masonry, by black or white orator or scribe—all being placed on an equality, called Brothers, and styled Grand Masters or what not, without any regard to their being legitimate or illegitimate, regular or clandestine. Next comes another edition, with eight pages added, comprising an angry and hastily written letter from Brother Albert Pike, two kindly and unconsidered trifles from Dr. Lewis (furnished by that industrious and indefatigable Masonic destructive Jacob Norton), copious extracts from Moore's Freemason's Magazine, describing the constitution of Germania Lodge, and having no connection whatever with negro Masonry—and so on to the end of the chapter, hotch-potch, *omnium gatherum*, hash and re-hash, until our stomach fairly rebels against it. Then, to crown all, comes a volume of Proceedings, with the same dose again, and 73 pages of so-called Masonic history, gathered from the four quarters of the globe,—a most astonishing medley of fact and fancy, truth and fiction, strung together without order or connection,—a complete muddle of *non sequiturs*. These publications look to us like the productions of a printer who had received *carte blanche* to print whatever he pleased, and forthwith he prints *anything and everything*. Verily we wish somebody would *hold this crazy Western Brother*.

We have not space to argue this question with him at present, and we doubt if he is not so blind that he will not see. But we have a little evidence to offer as to the legitimacy as a Mason of one whom he quotes approvingly, and whom some of the German Grand Lodges have appointed as their "Representative," namely: Lewis Hayden, who for some years styled himself *Grand Master* of Prince Hall *Grand Lodge*.

At the Quarterly Communication of the Grand Lodge of Massachusetts, held on the 9th of Sept., 1846, the M. W. Grand Master submitted the following statement: "Within a few days past I received information of a clandestine Lodge in this city, called the 'United Brethren,' pretending they were regularly organized and under the jurisdiction of the G. Lodge of this Commonwealth, and that they had succeeded in imposing on a goodly number of innocent and unsuspecting men. The information was first communicated to the G. Secretary by two of the members, who began to suspect they had been imposed upon, and applied to him to ascertain the fact.

"Upon the receipt of this information, I invited some of the principal officers and members of the G. Lodge to meet, and with them held a consultation, which resulted in a recommendation that the most effective measures be adopted to abate the evil and to punish its authors, by the prompt application of the severest penalty known to our laws. To accomplish this, it was deemed advisable to repair to the place of their meeting, for the purpose of

ascertaining all the facts in relation to the subject, by a careful examination of their records and other documents. We accordingly repaired to their hall in West Cedar Street, on the evening of the 31st ult., where were congregated some ten or fifteen colored men, who conducted themselves with great propriety, and afforded us every facility in their power in accomplishing our purpose. They presented certain spurious papers purporting to be a *Dispensation* from the G. Lodge, bearing date Sept., 1845, togetner with their records, which we were allowed to retain, and which are now in the possession of the G. Lodge. They stated to us (and we had no reason to doubt their veracity) that they were honest in their intentions, and supposed these papers to be genuine, and that they were a regular Lodge. To our enquiry how they came in possession of these papers, they answered that they received them from Benajah F. Leonard, who assured them they were in the usual form, and that they would receive a charter in one year from the date thereof.

"The Lodge consisted of about twenty members, most of whom had received the degrees therein, and it is believed were honest and sincere, but the victims of fraud and deception. It was proved to the satisfaction of all present on the occasion referred to, that B. F. Leonard, a white man, but with a reputation infinitely blacker than the skin of his associates, (aided by Philip Ranell, a colored man,) was the principal actor in these infamous proceedings. It was he who devised and matured the plan; prepared, or caused to be prepared, the spurious papers; formed the Lodge, and conferred the degrees upon the six first candidates; received a large portion of the fees and applied the same to his own private use—violating all his Masonic obligations, and approximating so nearly to "*total depravity*" that its advocates may here find plausible arguments in support of the doctrine.

"After we had completed the examination, and possessed ourselves of such information as could be obtained, they were informed that all their papers were spurious, and the whole a cheat; that they could not be recognized as a Lodge, nor could they continue to meet as such; that they had been deceived, and robbed of their money; and we advised them to seek redress before the Grand Jury.

"These are all the material facts in relation to the subject, and I trust will be found sufficient to justify the proceedings which have already taken place, and insure speedy action of the Grand Lodge.

Sept. 9, 1846. S. W. ROBINSON, G. M."

It was voted to lay the communication from the Grand Master on the table.

A petition was presented and read from sundry colored persons referred to in the above statement, praying to be "*healed*" and legalized as Masons. It was laid on the table.

Charges were preferred against Benajah F. Leonard for being accessory to the forming of a clandestine Lodge, and making Masons therein clandestinely, and for other gross, irregular and unmasonic conduct. It was ordered that a copy of the charges be served on him, and that he be summoned to appear and answer. The statement of the Grand Master and the petition were taken from the table and referred to a committee.

At a Special Communication, held on the 29th of Sept., Leonard appeared

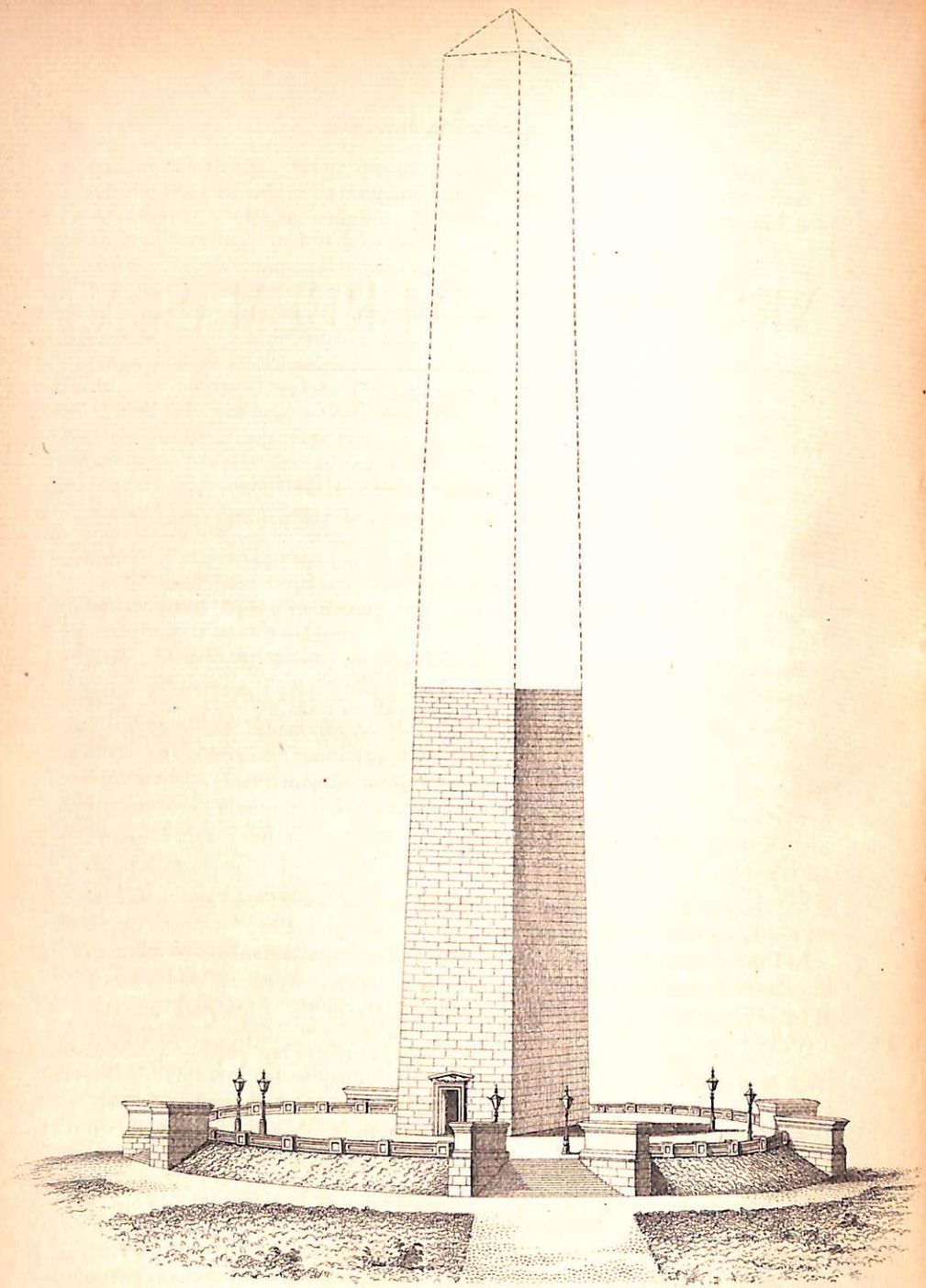
and plead Not Guilty. After the introduction of evidence against him, he asked that the case might be postponed until some time in Oct., to give him an opportunity to employ counsel. His request was complied with, and a committee was appointed to take further testimony.

At a Special Communication held on the 14th of October, the accused was called, but did not appear. The committee on testimony reported, and the defendant was unanimously pronounced guilty, and expelled from all the rights and privileges of Freemasonry.

At the Annual Communication, December 9th, 1846, the committee on the petition of Messrs. Hayden, Thomas and others, presented a report to the effect that they had held several meetings and given the petitioners a patient hearing, but that there were insuperable objections to granting the petition, which it was not necessary to mention, especially as it was understood that the petitioners had concluded to obtain a charter from the African Lodge in Pennsylvania. Accordingly they had leave to withdraw.

Such was the Masonic birth of *Grand Master* Hayden, the "*Grand Representative*" of divers and sundry European Grand Lodges. The ignorance and stupidity manifested in recognizing such a Mason is excusable, perhaps, in these foreigners; it is unpardonable in natives who have ransacked the earth for information on this subject.

ST. BERNARD COMMANDERY OF BOSTON.—On the 10th inst., the retiring Commander, Sir Otis E. Weld, brought his two years of service to a most happy conclusion, by inviting the members to dine with him after the close of the Regular Assembly. About fifty Sir Knights participated in the pleasures of this most delightful occasion, and heartily enjoyed a good dinner, capital speeches and jolly songs, three most notable features of every entertainment of this wideawake Commandery. Some curious incidents in the life of St. Bernard were recounted: "That, on one occasion, he recollected himself at the moment when his eyes had rested with a feeling of pleasure on the face of a beautiful woman, and, shocked at his own weakness, he rushed into a pool of water more than half frozen, and stood there till feeling and life had nearly departed together." "It was said of him (and believed), that when he was writing his famous homilies on 'The Song of Songs, which is Solomon's,' the Holy Virgin herself condescended to appear to him, and moistened his lips with the milk from her bosom; so that ever afterwards his eloquence, whether in speaking or in writing, was persuasive, irresistible, supernatural;" "his lips were from that time forth endowed with a sweet, persuasive eloquence that no rival could gainsay, no audience resist." His writings also were described as "a river of Paradise." "He was the most indefatigable of letter writers. He wrote to persons of all classes, on all subjects, ranging from the most spiritual raptures on the welfare of the soul down to the stealing of pigs." "Studious and retiring, he loved to be alone, and was 'marvellously cogitative.'" His description of his "soldiers of Christ" does not present them in a very attractive light to our eyes: "They are never combed, seldom washed, but appear rather with rough, neglected hair, foul with dust, and with skins browned by the sun and their coats of mail." These items so excited our interest in this remarkable character that we have prepared a sketch of his life for this number of our magazine, which we trust may prove of general interest.



Washington National Monument.

Proposed height in dotted lines, 485 ft
Completed, shown by dark lines, 174 ft
Stone Terrace, 25ft high, diameter 200 ft

THE

NEW ENGLAND FREEMASON.

VOL. II. BOSTON, DECEMBER, 1875. NO. XII.

The Washington Monument.

The frontispiece of the present number is a representation of the great national monument to Washington at the capital of our country, and gives a clear idea of its present condition, and of the appearance which it will present when, if ever, the American people perform the long deferred duty of completing it.

From 1783 down to the present time, the erection of a National Monument to Washington has been recognized as the obvious duty of our country. Even in the depression which followed the Revolution, the Continental Congress acknowledged this duty, and thought it no misapplication of the scanty funds of the nation, to devote a portion of them to an equestrian statue of the great deliverer of his country. The erection of a marble monument over the remains of Washington in the city honored by his name, was voted by Congress in 1799. In 1800 and 1801, the subject was renewed, but without definite result.

In 1833, a voluntary association was formed by residents of Washington, under the auspices of such men as John Marshall and James Madison, which was afterwards incorporated by Congress as the "Washington National Monument Society," and continues its existence under the original charter at the present time. Under the management of this Society the monument was commenced in 1848, and had risen to the height of 174 feet in 1855, when, for want of funds, the work upon it was suspended, and has never since been resumed.

The Washington National Monument Society is composed of many of the best citizens of the District of Columbia and of the country,—men whose names are a guarantee, to all who know them, of the

honorable discharge of the obligations, public or private, which they are willing to assume. The President of the United States is, *ex-officio*, president of the society; General Sherman and Mr. Corcoran are its vice-presidents; J. B. H. Smith, Esq., of Baltimore, is the treasurer, and John Carroll Brent, Esq, secretary. The other members are John B. Blake; James M. Carlisle; James C. Hall; Fitzhugh Coyle, president of the National Bank of the Republic; James G. Berret; Wm. J. McDonald, Chief Clerk United States Senate; Charles H. Nichols, superintendent United States Insane Asylum; D. A. Watterson; John M. Brodhead, Second Comptroller United States Treasury; Edward Clark, Architect United States Capitol; Rear Admiral Levin M. Powell, U. S. N.; Walter S. Cox; Chas. F. Stansbury, Past Grand Master of Masons, District of Columbia; Fred. D. Stuart, Past Grand Sire, I. O. O. F., and the Governors of the several States, *ex-officiis*.

These gentlemen have for many years devoted themselves with persevering earnestness to their work, and have left nothing untried to complete it. They have held regular meetings every month, and often have had many special meetings in the month. They have repeatedly submitted their accounts and all their transactions to the investigation of Congressional committees, and four times at least have these committees reported to the following effect: "It may well be questioned whether any society executing a plan for collecting money so extensively has met with equal success in justifying the integrity of its agents, and it is pleasing to state that not one cent of the funds received by the society has at any time been lost by investment or otherwise."—*Forty-third Cong., 1st Session*; *Report No.* 485, *H. R.*

The reason why the money needed to construct the Monument was not immediately secured is, that the original idea was to make the monument a People's testimonial, by limiting the subscriptions to one dollar for each person. The expense of collecting a subscription in such small sums necessarily absorbed a heavy percentage of the amount, and no doubt some of the money collected may have been dishonestly appropriated by some of the numerous agents employed, and never reached the society. This, however, is mere conjecture. The point of present importance is, that the repeatedly-audited accounts of the society show that every dollar received by it has been faithfully accounted for and applied to the purpose for which it was raised. No portion of the fund has been used for salaries or compensation to the officers of the society.

Without emolument of any kind they have labored for years in this work. The dollar subscriptions having ceased, the society attempted other methods for raising funds. They have frequently and earnestly appealed to the country at large, to the individual States, to the Congress of the United States.

The approach of the Centennial inspired the society with the new hope that the patriotism of the country might be aroused to a sense of the necessity, for its own honor, that this work should not remain in its present condition, to insult the memory of Washington in the midst of the national rejoicings over the fruits of his life-long labors.

An appeal is now in progress, specially directed to all the organized societies of the country, to subscribe to the work, and this effort is meeting with encouraging success. These subscriptions are contingent upon the whole amount necessary to complete the Monument being raised. The Masonic Fraternity and the Odd Fellows' Society are responding nobly to this call, and other organizations are following their lead.

The Grand Lodge of Illinois, at its last Annual Communication, voted a subscription of $1,000 to the work, and recommended its constituent Lodges to give as liberally as their means would allow. This example has been followed by the Grand Lodges of Ohio and Massachusetts; and many Grand Lodges whose financial condition forbade them to make a subscription, have adopted reports and resolutions, commending the appeal to public favor, and recommending it to the liberal support of their subordinates. Such has been the action of Kentucky, Missouri, and Virginia. The last-named Grand Lodge has in its report urged the propriety of the completion of the monument by Congress, and has directed the adopted report and resolutions on the subject to be sent to the Senators and Representatives of the State in Congress.

The record of the action of the Grand Lodge of Massachusetts is given in another place in this number.

It is a matter of course that an enterprise of this character should meet with objection and adverse criticism. The site of the monument, its stability and its design have all been made the subject of unfriendly animadversion.

A word about the site of the monument: It was stated in a recent newspaper article that the monument was in a "reclaimed morass." The fact is, that it is situated on the top of a natural hill. The site

was selected by Washington himself for the location of a monument to the revolutionary heroes. Viewed with reference to the completed plan of the city, it is one of the very finest that could be chosen. This needs no proof to any one who will go upon the ground, and examine the relations of the spot to the other portions of the city, and its great public buildings and avenues.

The design is that of a plain and lofty obelisk of marble, and is open to no objection that is not equally applicable to the monument at Bunker Hill.

The plan may not be the best that might have been adopted, but it is too late to change it now. The monument is 174 feet high, has cost $250,000, and has received in its walls the votive tablets of the country and the world.

The stability of its foundations has been subjected to the scientific examination of a U. S. Officer of Engineers, who reports that, carried to the height proposed, there is no reason to doubt that it will stand for ages. There are no cracks in the structure; the settling is perfectly insignificant, and a slight chipping of the edges of some of the stones is reported as due entirely to the fact that they were not properly beveled, a defect that can easily be remedied in the existing work, and avoided in the future.

The American People undertook to build this monument, and we cannot better conclude our article than in the words of the address to the people by the Monument Society :

" If this shaft remains unfinished and relinquished in 1876, we shall seek in vain to raise the admiration of our visitors by pointing to our vast natural resources and mere material progress. This abandoned Monument will speak, to our shame, of principles dishonored, obligations repudiated, gratitude forgotten, and the purest name in history insulted in the very capital of the country which he saved, and within sight of the spot which his sacred remains have made the holiest shrine of Liberty ! Are we willing to call together the Peoples of the World to witness such a beggarly spectacle as this ? It has been beautifully and eloquently said that ' undoubtedly the proudest of all monuments is that already raised to the fame of Washington in the hearts of his countrymen, in the applause of all mankind, and in a memory which will descend to the latest posterity. But all history shows that the erection of National Monuments in honor of great National benefactors is a form of public gratitude so universal as to

be closely allied to the sentiment itself; and that, when a nation forgets the glory of its great men, it ceases to be worthy of them. The completion of the Monument is far more important to the fame of the American people than to the fame of Washington.'

" In the name of our National honor, in the name of gratitude and patriotism, the Society renews its appeal to the American people to come up and help them to prevent the disgrace and mortification which must forever attach to our Country, if, amidst the glories of the hundredth anniversary of the independence which he achieved for us, shall fall the shadow of an unfinished yet decaying monument to the Father of His Country."

We are glad to learn that encouraging words and liberal subscriptions are coming in from every quarter.

Address by R. W. Bro. Edward Avery,

AT THE SEMI-CENTENNIAL CELEBRATION OF THE INTRODUCTION OF FREE MASONRY INTO WEYMOUTH, MASS., NOV. 17, 1875.

Ladies and Brethren :

Just before the breaking out of the anti-Masonic excitement, which swept over the length and breadth of our country, Orphan's Hope Lodge was chartered. The record of the Grand Lodge of Massachusetts contains the simple statement that, at a Quarterly Communication held March 9, 1825, a petition of nine Brothers was received and referred, asking for the establishment of a Lodge in Weymouth. At the next Quarterly Communication, held June 8, 1825, the record shows that the petition was granted, and the Charter was duly issued, bearing date June 9, 1825. From this it appears that the present system of issuing a dispensation to petitioning Brethren at the discretion of the Most Worshipful Grand Master was not then required, but the application was made directly to the Grand Lodge. The petition I have been unable to find. It was probably destroyed, with many other valuable Masonic documents, at the time of the burning of the Grand Lodge building in 1864. The Brothers named as members in the Charter are John Edson, Ezra W. Sampson, Samuel B. White, Levi Bates, Samuel Vinton, Solomon Ayer, Judah Loring, John Dalrymple, David Welsh. Two of these Brothers,

Ayer and Vinton, do not appear to have signed the By-Laws, and probably never actively participated in the work of the Lodge. It is deeply to be regretted that the first book of records of the Lodge cannot be found.

When, or by whom, the Lodge was constituted, I am unable to say; for, while the records of the Grand Lodge contain accounts of the constitution of other Lodges in 1825, no mention is made of Orphan's Hope. Fortunately, however, the original By-Laws—the little book which I hold in my hand—has been preserved, and from this I learn that a regular Communication of the Lodge was held June 28, 1825, at which the By-Laws were adopted.

The first name signed to these By-Laws, other than the Charter members, is that of Laban Pratt, Jr., followed by Abraham Thayer, Randall Richards, and the respected Chaplain of the Lodge, Alvah Raymond; and I infer from certain figures in the margin that these Brethren were the four first admitted to the Lodge. After them come Timothy Gordon, Josiah Bent, Jr., Richard H Allen, Samuel Norris, Josiah Hayward, Allen Edson, Albert Hersey, Appollos Randall, Lovell Bicknell, Silas Canterbury and Caleb Stetson. Brother Stetson, who was made a Mason in 1827, was probably the last member admitted prior to the surrender of the Charter in 1830.

These By-Laws contain some curious and interesting matter, showing the crude condition of the Craft and the economy they practised. The title of the Master was Right Worshipful. The annual meeting was held on the Tuesday occurring on or before the full moon next before the twenty-fourth of June. The seven first officers were elected by ballot, and all vacancies occurring by death or resignation were filled in the same way. The officers were to be installed at the pleasure of the Lodge. Art. 3 provided that when the members became scattered, or enough to fill the first seven offices neglected to attend for six months, the Charter, records, jewels, furniture and funds were to be turned over to the Grand Lodge. Any member about to leave town might, at his own request, be suspended until he returned, and then resume his connection with the Lodge. Article 5 provided for discipline. The offences were, disclosing the private transactions of the Lodge, and giving information of applications or rejections—a wholesome provision which should be indelibly impressed on the memory of every Mason. With tender solicitude for the Brethren, the first offence called only for a reprimand; the second

offence, expulsion of a member; if not, he was debarred from visiting the Lodge. No refreshments were allowed, except by vote of the Lodge. Candidates for the degrees were voted for, and if accepted were entitled to receive the first degree. The second was to be conferred on the recommendation of the Right Worshipful Master; the third, only by vote of the Lodge, which was to be unanimous. Special meetings called for the accommodation of a candidate were to be paid for by him, unless the expense was remitted by vote. The fee for membership was three dollars. Quarterly dues were twenty-five cents, and any member paying eight dollars could commute his quarterly dues for life. Quarterly dues were to be applied to refreshments and nothing else. Candidates for the degrees were to pay five dollars on making application, and ten dollars on taking the first degree. The Tyler was the only salaried officer, and he received fifty cents a night.

John Edson was the first Master. He was born in Bridgewater, but at the time of his election he lived in Braintree, and was connected with the Cotton Gin Co., which carried on business on the site now occupied by the Boston Flax Mills. He was Master but one year, and was succeeded by Ezra W. Sampson, a lawyer, then having his office in Braintree, occupying the little building now standing on the corner of the Turnpike and Commercial Street. He removed to Dedham when he became Clerk of the Courts, and, after a long and honorable career, died beloved and lamented by all who knew him. He was Master from 1826 to 1830.

The first officers of the Lodge were John Edson, R. W. M.; Ezra W. Sampson, S. W.; Levi B. White, J. W.; Timothy Gordon, Sec'y; David Welsh, Tr. The Senior Warden became R. W. M. in 1826; Levi B. White, S. W.; Judah Loring, J. W.; and they continued in office until 1830. Alvah Raymond became Treasurer in 1826, and continued in that office until 1830. Timothy Gordon was Secretary from the formation of the Lodge until 1830. There have been but two Secretaries since Brother Charles H. Pratt filled the office, from 1856 until the installation of the present incumbent in 1874. The Treasurers of the Lodge have been, David Welsh, Alvah Raymond, James Torrey.

If we could carry our minds back for fifty years, shutting out the gradual changes which have taken place in every department of life, we might be able to picture to ourselves the original Lodge-room and

its surroundings. I have no doubt that a Mason of to-day would be somewhat startled and chagrined at being taken into the old Lodge-room. It was an upper room in the brick building now occupied by the Cowing family at Weymouth Landing. The remainder of the building was used for a dwelling-house. The furniture of the Lodge was plain and simple, its dimensions small. The sacred altar was there, simple as that used by the Brethren in olden times when they assembled under the starry-decked canopy arranged by the Great Architect. The Great Light, the foundation of our Craft, was there; the room was dimly lighted by candles or oil lamps; the regalia and jewels were plain. Indeed, there was nothing in the room to attract or delight the eye; but when the Lodge was assembled, when those Brethren gathered together, there was in that little room that which might well delight the heart. There was the spirit of truth, the holy light of charity, the essence of sturdy faith and undying devotion to principle, the mellow rays of fraternal love; and these diffused through the room a brilliancy equal to that which gilded Sinai, and a sense of peace and rest which brought comfort and consolation to the Brethren.

But this quiet enjoyment was not permitted for a long time. In 1826, about a year after the Lodge was formed, in the little village of Batavia, New York, a spark was lighted that soon convulsed the entire country. One William Morgan, a dissolute and unprincipled fellow, who had been admitted, some years before, a member of the Craft, taking offence at the omission of his name as a Charter member of a Chapter organized in Batavia, and not being able to gain admittance by vote of the Body, from being, as he had before pretended, a warm and zealous friend of the Institution, became its determined foe, and resolved to make a revelation of Masonic secrets. In this resolve he was aided by one Miller, who had been admitted a Fellow-Craft, and by several others who anticipated as a result of their treachery the realization of immense wealth. An idea of the magnificence and value of the scheme may be obtained from the fact that the fifth day of August, 1826, Morgan's three associates placed him under a bond of five hundred thousand dollars to ensure the payment of one-fourth of the proceeds of their undertaking.

"At first," says an intelligent and apparently careful and unbiased writer, "Morgan's scheme was regarded by all alike as a thing of little consequence." But an unfortunate discussion of the subject

occurred in the two village newspapers, which attracted attention to it, and was followed by a proposition to suppress the issuing of the proposed work by force. The considerate portion of the Masonic Fraternity took but little interest in the matter, and supposed it would soon blow over; but a few over-zealous and inconsiderate individual Masons concerted a scheme for suppressing the work, and actually assembled for the avowed purpose of breaking into Miller's office and seizing the manuscript, but dispersed without making the attempt. Two nights after this an attempt was made to burn Miller's office. This was at the time charged on Miller, and a reward for the discovery of the offender was offered by some of the Fraternity.

These events occured early in 1826, and were followed by Morgan's arrest for larceny, and finally for debt. On the morning after his arrest, one Lawson called and paid the debt and procured his discharge. He was taken to a carriage waiting at the door of the jail, and driven to Rochester. From this time his fate was involved in mystery. By some it was asserted that he was taken to Fort Niagara, where he was kept a prisoner under a man by the name of Giddens, who was himself a recusant Mason. What became of him it is impossible to say. Giddens, however, gives an account of a plan for his murder by drowning, in which he, Giddens, figures as the principal actor. On the strength of this statement it was popularly believed at that time that Morgan was drowned, and of course his death was attributed to the Free Masons.

Every Lodge, and the entire body of Masons in the vicinity, denied any connection either with the disturbances or the disappearance of Morgan; and a careful review of all the evidence extant on the subject will satisfy any candid inquirer that, although some of the Brethren were indiscreet and unwise in their talk and conduct, no Mason then in good fellowship with the Craft was guilty of any overt act or violation of law.

But a free citizen of the United States had been subjected to various persecutions, arrested, unlawfully imprisoned, and finally spirited away, no one knew whither, and evidence was produced tending to show his final murder. All these acts were such gross violations of the people's sense of right, justice and personal liberty, that every mind was shocked and justly alarmed. Large rewards were offered for the discovery of Morgan, alive or dead, and for the arrest of those who were in any way instrumental in his abduction. These

rewards were augmented by additional sums offered by Masonic Bodies. The mystery remained unsolved, and naturally made a deep impression on the minds of the people in the neighborhood, and prepared them to lend willing ears to any calumny that unscrupulous or ambitious men saw fit to indulge in, and appealing to some of the best feelings of our nature, to become willing instruments of proscription and persecution.

On the seventh of October, 1827, about thirteen months after Morgan's disappearance, the body of a man was found on the banks of the river, about 40 miles from Fort Niagara. It was at once supposed to be Morgan's. A coroner's inquest was called, and persons who were well acquainted with Morgan were called, and after full examination failed to identify it, and swore it did not resemble Morgan in the least; but that which remained more conclusive than any other fact was, that the pockets of the clothing found on the body were filled with religious tracts, and no one who had known Morgan ever knew him to indulge in any reading of that kind. The jury pronounced it the body of some person unknown, and it was accordingly buried. Shortly after, it was disinterred, and a second inquest held. Mrs. Morgan was called upon, and said it was the body of her husband. A couple of teeth extracted from Morgan's mouth were made to fit into two vacant places in the jaw of the body; the hair, which, when the body was first found, was said by all who saw it to differ in color from Morgan's, was now so colored as to be very like his. The body was some inches longer than Morgan's when living, but that was deemed of no consequence; another jury pronounced it to be the body of Morgan. It was taken to Batavia, a grand procession was formed, an oration delivered, and it was buried in state. A short time afterwards, news came from Canada that one Timothy Monro had been missing since the September before the body was found; and, from the description of the body buried at Batavia, and from the contents of the pockets of the clothing found on it, his widow and children believed it to be that of Monro, and upon its being disinterred a second time, it was conclusively proven so to be, was finally taken to Canada and buried.

But the excitement had spread, and, like everything in this country, from the reading of the Bible to the hanging of the murderer, got into politics. Anti-Masonic Conventions were held all over the land. The pulpit fulminated its anathemas. The rostrum resounded with

denunciations. The forum hurled its logic, and Masons were persecuted for their opinions as the Christians were of old. They were excommunicated from the Church, driven from the witness stand, excluded from serving on juries, declared to be unworthy of public trust, pointed at as murderers of Morgan, stigmatized as assassins, and excluded from social recognition. It spread all over the country, and the little Lodge at Weymouth, with its twenty members, meeting in the upper chamber of a quiet dwelling-house, as the disciples of our blessed Lord did, soon felt the force of the storm.

I can do no better, in describing this part of its history, than to repeat the language of our late lamented W. Brother Lovell Bicknell. From this description it will be seen that he was one of the liveliest Masons made in the Lodge. He says:

"In 1825, I applied to a Lodge, and was accepted and made a member. I remember that it was in a room in the upper part of the building. It was right in the heat of the anti-Masonic excitement. We were all watched as we went in and when we came out. Well, we stayed in that room for a time, and then moved into a hall in a schoolhouse [in N. Weymouth]. There was an ante-room where we packed away our trappings. They broke in, set the building on fire, stole the jewels, the Bible and everything else, stuffed the lock full of oakum, so that we could not get in, and subjected us to all manner of persecution.

"At last this excitement became so violent that we surrendered our Charter, and I took what there was left of our trappings to my house. 'Now,' said I, 'you may come here to get them, but you will have to walk over my body. Come, if you dare!' They didn't come, and the property remained there until we revived our Charter."

Another Brother, standing firm to his obligation, had his business broken up, for no one would deal with him; was watched, tormented to that degree that in 1829 he removed with his family to Boston, which he says was the best move he ever made.

The Lodge was removed from Weymouth Landing to North Weymouth in 1827 or 1828, and the Charter was surrendered in 1830.

The anti-Masonic excitement raged until 1835 or '6, and was, like all such excitements with our New England minds, most violent and bitter with us. Weymouth, like most of the towns in Norfolk County, had its full share of bigots. They refused to elect a most worthy man on the school committee because he was a Mason, and petitions were circulated to purge the jury list of this town of all Masons.

It was during this period that the celebrated Declaration of Masons was made, preceded in 1830 by the laying of the corner-stone of the Temple on Temple Place, by the Grand Lodge, with a public procession and regular Masonic ceremony. For a vivid description of the events of that memorable day, I refer you to the remarks of our lamented R. W. Bro. Charles W. Moore, at the feast of St. John, Dec. 27, 1871, published with the Grand Lodge proceedings of that year, pp. 420 to 425.

The firmness and character of our Brethren affected the public mind, and the excitement in this vicinity gradually subsided, but for twenty years our Fraternity was under a ban.

At length it revived. The blood of the martyrs was the seed of the Church, and the persecutions of Masons attracted the attention of thinking men, and gathered into the Brotherhood many of the strongest and purest minds about us. On the tenth day of September, 1856, the Grand Lodge records show that a petition was received for the restoration of the Charter of Orphan's Hope Lodge. The names of the petitioners appear on the principal list annexed to the By-Laws of the Lodge. This petition was gotten up as the result of a meeting of Brethren held Aug. 6, 1856, at which seventeen Brothers were present. Of these the greater number had been made in other Lodges, subsequent to the surrender of the Charter, and were not therefore added to the list of petitioners. From that time forward the history of the Lodge is carefully written in the records, and it would be a work of supererogation to rehearse it.

The Lodge was born in the hour of trial, but founded on the eternal principles of justice, equality and fraternity; and, having for its aim and object that large and universal charity which recognizes God's hand in the form of every human being, it has lived through that period, and now enjoys with its offspring, Delta Lodge, that quiet peace and prosperity that only those whose aims are just and righteous can experience.

Our founders were men of science and practical skill, and their work was to educate the people of the world to a realization of the benefits and beauties of the builder's Art. But when they had accomplished this great work their labors were not finished. The operative labor of the Craft ceased altogether in 1717, but the world was then in need of just such an institution as ours, for the amelioration, civilization and moral advancement of mankind. It needs it now; and so

long as we adhere to our tenets, so long as we obey the moral law, so long as we live as Masons are taught to live, so long will the world need us and so long shall we endure.

But of all nations in the world, Masonry should commend itself to ours; for every Lodge of Masons may be said to be a true type of a Republic, teaching that morality, that responsibilty to each other and that respect for the rights of others, that entire equality, that respect for law and obedience to delegated authority, upon which the stability of a Republican form of government so largely depends.

The following letters were read on this pleasant occasion, and will prove interesting to our readers:

RANDOLPH, 12 Nov., 1875.

BROTHERS:—I thank you for your cordial invitation to be present at the Semi-Centennial Anniversary Lodge of Free and Accepted Masons, to be holden at the Town Hall at Weymouth, on Wednesday evening, Nov. 17th. It would afford me great pleasure to be present and participate with my Masonic Brethren on this interesting occasion. I fear, however, my state of health will not permit; the will is strong, but the flesh is weak. Though absent in body, I shall be present in spirit.

> "How joyous, my friends, is the cordial greeting
> Which gladdens the heart of a family meeting,
> When Brothers assemble 'round friendship's old shrine,
> And look at the present, and talk of Lang Syne."

The occasion brings forcibly to my mind reminiscences of the past — events relating to the Masonic Institution occurring fifty years ago, and the generation of Masons who have passed away. I am one of the few now living who were present at the birth and participated in the organization of your Lodge in 1825. Among your most attentive members at that time, I well remember Brothers Sampson, Edson, Thayer, White, Randall, and last, not least, *Bicknell*, whose body we recently laid away, and who was well known by you all, as a true, faithful and active Mason to the last. I venerate his memory as a young Mason, for his firm adherence to the Institution in its darkest days, for the resolute firmness manifested by him on all occasions in its defence. I venerate his old age and his grey hairs now moldering in the dust — blessed be his rest!

As an enthusiastic young Mason, I became quite interested in the success of the first Masonic organization in Weymouth. Its early efforts were attended with many discouragements; it had hardly outgrown its swaddling clothes before the sirocco of anti-Masonry came sweeping across the horizon from West to East, and the welkin rang with the report that "Masonry had murdered Morgan." The public sentiment became so intensely excited against the Institution and its members, that the Grand Lodge of Massachusetts in its wisdom refused to extend the Institution, and no more Charters were granted after 1825 for a period of twenty years; so that the charter of Orphan's Hope Lodge and three others granted in 1825, are the last of the ante-Morgan Charters in the State.

Under such discouragements did your Lodge commence her Masonic life; the youngest Lodges were specially selected for persecution, and yours received its full share of attention, and to such an extent was it carried that it required the presence of the Brethren from neighboring Lodges to protect your meetings from open violence. I well remember the zeal with which this service was rendered, and the weapons to be used if personal safety required. I remember, too, the unearthly howls, and hellish yells, and groans, that followed us as we left the hall.

I congratulate Orphan's Hope and Delta Lodges on this memorable occasion. The *one* at fifty years of age finds herself in vigorous health and prosperous in all her surroundings; the *other*, though but six years old, unlike her venerable mother, having passed safely through the ailments incident to childhood, not arrayed in retrospect of the past, cheerfully anticipates with generous pride the future.

Long life and prosperity to Orphan's Hope and Delta Lodges of F. and A. Masons, and to all and every one of their members, at present and in the future, is the earnest hope of your Masonic Brother,

BRADFORD L. WALES.

Bros. Z. L. BICKNELL, LEAVITT BATES, WM. S. WALLACE, Committee.

BOSTON, 14 Nov., 1875.

BRO. Z. L. BICKNELL, *Chairman of the Committee of Invitation for the Semi-Centennial Anniversary of the introduction of Masonry in Weymouth.*

I am obliged for your kind invitation to be present with you on the evening proposed. I was received as a member of Orphan's Hope Lodge in 1827, and, unless Dr. Gordon is alive, I know but one now living, except Judah Loring, who was then a member. The Morgan excitement soon came on: there was then at Weymouth Landing a set of men, who are now nearly all dead, who were very bitter towards any known Mason, and it required some courage to defend ourselves from insult and abuse. The meetings of our Brothers at the Landing were interrupted by hooting and unmanly conduct. I was so indignant that I chose to leave Weymouth in 1829 for Boston, where I was relieved from any interference in my business.

I have always deemed the Institution of Freemasonry a social and beneficial one, and well worthy the attention of all well-wishers of social progress and ties of friendship in the progress of human happiness. The condition of my health will not permit me to be present with you. Please present my regards for the continued prosperity of Orphan's Hope and Delta Lodges.

Yours in fraternal regard,

CALEB STETSON.

Letters were also received from R. W. Brother Enos Loring and W. Brother Royal Whiton, of Old Colony Lodge, Hingham, and Brother Cornelius Pratt, of North Weymouth.

Masons on the Mountains.

The eastern press published at the time of its occurrence, last September, an account of a remarkable meeting of the Masons of Nevada, in the vicinity of Virginia City, on the top of Mount Davidson, eight thousand feet above the level of the sea; but the account was merely a crowded newspaper paragraph, and did not give an adequate idea of the event, which was a most remarkable one, and worthy of commemoration. The Brethren of Virginia Lodge, No. 3, of Nevada, have caused an elegant memorial of the affair to be prepared for preservation by the participants, viz.: a full account of the proceedings, contained in a broadside of the "Virginia Territorial Enterprise," of Sept. 9, 1875, printed upon white silk, bordered with blue,—a beautiful object when framed, as well as being valuable for its Masonic associations. A copy of this has been sent to Brother B. P. Shillaber, of Chelsea, by friends in Nevada, and we have been

permitted to prepare from it an account in detail of that most exalted convocation, of which we gave only a brief notice in our October number.

In May last the Virginia Lodge was "burnt out," and, through the kindness of their neighbors, the Odd Fellows, was sheltered in the apartments of that Order, until, by the great fire early in September, they, with their generous entertainers, were made homeless. Under these circumstances, with no place for meeting, it occurred to the Brethren that they might revive the custom of the ancients, who held their meetings on the tops of hills or in low valleys; and they saw in Mount Davidson, their neighbor, an excellent place for the purpose. The summit, which is but about three-quarters of a mile from the city, is accessible to pedestrians and horses, but the way is tedious. About three hundred Brethren joined the procession, on foot and horseback, seventy from Virginia Lodge, and visitors from Gold Hill, Silver City, Dayton and Carson, including M. W. Robert W. Bollen, Grand Master, J. McGinnis, Grand Marshal, and a suite of Past Grand Officers.

This place of meeting was certainly one that would not have been selected for its facilities as a Lodge, nor its comfort, it being but a jumble of broken and ragged rocks; yet the "Enterprise" launches forth into the most eloquent description of it, which we copy:

"Never, since the morning stars sang their lullaby over the cradled earth, was there a more perfect representation of a Masonic Lodge room than the one in which the members of Virginia, No. 3, and their visiting Brethren, held their communication yesterday. This existed not only in the Charter, the Greater and Lesser Lights, and the number requisite to compose a Lodge, but it was literally bounded by the extreme points of the compass. Its dimensions from east to west, and from north to south, embraced every clime. Its covering was no less than the clouded canopy; and it is only where this is wanting that the literal supports—the three great pillars of Wisdom, Strength and Beauty—are needed. But, metaphorically, they were all there; for where, in a Lodge-room, was ever seen such wisdom to contrive, strength to support, and beauty to adorn? Verily, it was a meeting in the temple of Deity, and the wisdom, strength and beauty which are about His throne were present in the symmetry, order and grandeur of this primitive Lodge-room. It was a Lodge, the dimensions of which, like the universal chain of friendship of the Order, included

the entire human family. Upon the brow of the mountain, and a little south of the flag-staff, an altar of rough ashlar had been improvised, whereon rested the three Great Lights of Masonry. Beside them stood the representatives of the three lesser lights. Rude chairs had also been built of rough granite for the W. M., S. and J. W., while the Deacons found ample accommodations among the boulders around. A large G had been cut from sheet metal, and nailed to the flag staff. The Tyler was indeed in trouble; for in such a place how could the Lodge be securely tyled in accordance with Masonic usage? But under direction of the W. M., a row of pickets, designated by white badges on their left arms, was stationed all around the summit. They were near each other, so that none could pass or repass without permission."

The Lodge came to order at the sound of the gavel, when, as among so many as were in attendance, it was impossible to find vouchers for all, the M.W. G. M., present, granted a dispensation to open without form. An opening ode was sung by the Lodge quartette, a prayer offered by Rev. G. D. Hammond; then the white Masonic flag, emblazoned with the square and compasses and the letter G, was flung to the breezes, greeted by cheers, and the work began. The jewels worn, made from Ophir gold and valued at $500, had passed through both fires; and though warped, and some portions melted, but one was missing.

W. Albert Hires then called M. W. G. M. Bollen to the East, who presided in a very happy manner. In taking the position, he said he had been a Mason for twenty-eight years, and this was the happiest moment of his life. He alluded pleasantly to the old custom of holding meetings on hills, and recalled several instances where meetings had thus been held in California—one at Ragtown, where the Brethren had thus met to raise money and provisions for suffering emigrants, over which he had the honor to preside; another at Eureka, in 1851, another at Auburn, Cal., and another where the three degrees had been conferred; but gave Virginia Lodge the credit of opening a Lodge higher than any ever opened in the United States.

The Lodge then proceeded to business, under the call of "good of the Order," and closed for social observance of the occasion.

Hon. Brother C. E. DeLong, of Virginia Lodge, was called up and made a brilliant speech, a brief abstract of which we quote from the "Enterprise." He alluded to the fact that "events, however unim-

portant in themselves, and considered trifling at the time, not infrequently marked great epochs in the world's history. The events of the day, although considered but the events of a holiday, would be a marked epoch in Masonry. He pictured forcibly the rise and fall of nations. It was the pride and glory of the Craft that it had survived the fall of governments and all the changes of the moving world. They were assembled beneath the All-Seeing Eye of Him who is the Grand Architect of the Universe, and it behooved each Brother, with that light shining into his heart, to ask himself if he was living true to the tenets of the Order and to the lessons taught in the Lodge-room. He sketched the surroundings within which they had erected their altar. Beneath them was the wealth of Ophir, and around them the tumult of trade. The earth seemed accurst and rendered an unfit dwelling-place for man, but it was to be redeemed through the intelligence of man, and each one had his part to perform in the work. He then told how, in Japan, he had assisted in welding the link in Masonry which made the chain complete around the world. Up to that time there had been one land where the Order was not known. Now there was none. Masonry belted the globe. The lights of the altar had been lighted, and now there were six lodges in the empire of Japan."

Col. R. H. Taylor, a visiting Brother, then read the following beautiful and appropriate poem:

The Lord unto the Prophet said:
"Upon the mountain's topmost round,
Far as its breezy limits spread,
Shall be most holy ground."

Neath God's blest dome, on lofty hills,
Whose crests first catch the morning heat,
—Whose light the evening glory fills,—
The Craft was wont to meet.

There, far above the busy mart,
And from its care and turmoil free,
They learned the lesson of the heart,
To "work" and to "agree."

Oh, sacred hills of olden time,
Whose hoary crags resist the gale,
Ye have a history sublime
The ages cannot pale!

Again, to-day, the sons of light,
As did their sires of olden days,
Upon the mountain's dizzy height,
Their mystic banner raise.

Again, above the dizzy marts,
Where human feet have seldom trod,
We raise our voices and our hearts
In reverence to God.

Almighty Father! by whose will
The mountains rise, and worlds do move,
Thy blessing grant; descend and fill
Each Mason's heart with love.

Brother E. A. Sherman made a brief speech, in which he alluded to the significance of the meeting upon Mount Davidson—our Grand Master Solomon being *David's son*. Brother Gen. Williams indulged in reminiscences of past Brethren of the Order. Brother R. M. Daggett made a short speech, ending with: "I have nothing against any Brother here, so help me God;" and Brothers Currie and Hopkins closed the speaking, which was all excellent. A "touching prayer" was offered by Rev. Brother S. P. Kelly, "Auld Lang Syne" was sung by the gathering, and the Lodge closed in "ample form," the Brethren, before they left the mountain, chipping the altar to pieces for relics.

Previous to closing, a vote of thanks was moved by Brother DeLong, to Brother Gen. J. H. Winters, for starting the movement which had given them all such gratification, which vote was carried.

The following States and countries were represented by those present: New York, California, West Virginia, Kansas, Michigan, Utah, Missouri, Iowa, Wisconsin, Maine, Colorado, New Jersey, Washington, D. C., England, Scotland, Minnesota, Massachusetts, Oregon, Washington Ter., Virginia, Nova Scotia, North Carolina, Nebraska, Pennsylvania, Illinois, Canada West, Idaho, New Zealand, Kentucky. Several ladies were present, and a number of children.

A gratuitous paragraph in the "Enterprise" describes an "iceolated" but important feature of the day: "The multitude yesterday upon the mountain were greatly indebted to Mr. Mackey for the thoughtful and timely donation of one hundred and fifty pounds of ice, which he hired toted to the top on the backs of two Chinamen's

mules. These mules were afterwards stationed between the flag-staff and the city, and may have been mistaken by near-sighted individuals for true Masonic goats."

The Lodge has since been rebuilt, and was to have been ready for dedication January 1st, 1876.

Secret Societies.

The world, mankind, will never cease its interest in secret societies; the bare mention of them is a fascination; and any details of their origin, history, and objects, portrayed with the self-assured presumption of a ready book compiler, are seized upon by the uninitiated as positive new light. Indeed, it is to be feared that occasionally new members of the great Masonic family are not unfrequently led by a natural curiosity to peruse publications bearing the attractive title; partly, no doubt, to see unfolded,—as they think,—in a popular form, further or varied narratives of the symbols, mysteries and ritual which has opened upon them in the successive steps of the wondrous work. Upon all such let us once for all endeavor to impress an important fact, namely: that all real knowledge of the Masonic art which ever has been, or can be furnished publicly, or in this popular form of narratives, treatises, allegories, or what not, has already been done fully, ably, together with the seal and token of absolute authenticity, and by authority from high accredited, legitimate, Masonic sources. Moreover, manuals, text-books of the Order, its very trestle-boards themselves, are hand-books of positive knowledge concerning Masonry. To all this must be added the frequent expositions running over the centuries since the invention of printing, in orations, occasional addresses, centennial celebrations, wherein learned and distinguished Freemasons have gathered into eloquent presentation the marvellous story of its antiquity, its progress, its very landmarks, its scope and accomplishments. Verily, can profane hands, instigated by that spirit of persecution which would bring to nought a love of independence, a lofty, heaven-guided aspiration; a spirit, which would smother the dearest longings of humanity, flying in the face of the most precious instincts of our common natures — can such a spirit, we say, be

trusted for light upon an Institution whose purposes, open as the noon-day sun, have been hallowed by the intimate devotion and association of the purest men for ages?

We have been led to this topic from reading one of the most recent works of the "ready book compiler," entitled "The Secret Societies of all Ages and Countries," by Chas. Wm. Heckethorn, London, 1875. From the Magi to the Ku-Klux, the work of course is complete. Where single societies have engaged the patient, unrewarded toil of noted antiquaries, our author has full returns, item upon item; political, civil and religious, all classes of secret societies which have made notable marks illustrative of curious phases in the conduct of men from remote ages, are at length and again laid bare. As no book of this sort can get on without seeking to gratify the traditional intensity of desire to peer more and more into Freemasonry, so the illustrious Order is complimented with a space occupying quite half the volume before us; and, what is noteworthy, whether it be the intention of the compiler or not, he seems to reckon much of its renowned symbolism an emanation from the best of all the other secret societies which he marshals to view.

The great body of this work is drawn from De Castro's History of the Secret World. All this, however, is immaterial, inasmuch as successive books purporting to give a history of secret societies are in nearly every case either a rehash or paraphrasing upon what has been before printed. The reflections in each are apt to be the author's own; in the one before us, we are pleased at any rate to think so, and while he shoots wide, drawing with a long bow, in what he terms facts, but in what are really statements out of the whole cloth, we recognize justness in discrimination; as, for instance, where he declares that, "Every secret society is an act of reflection, therefore of conscience. For reflection accumulated and fixed is conscience. In so far, secret societies are, in a certain manner, the expression of conscience in history."

We have not space nor inclination to refute the tendency of such publications; they dwell upon points which have over and over again been set in their true light and value; and by an audacious assumption of premises wholly unwarrantable, infer conclusions prejudicial to the rights of all confidential associating for any purpose whatever. The closing chapter upon Freemasonry we read twice, taken by the minor headings, as well as by the proper desire to see

what our author, who had dwelt in so many pages upon the career of the Order, could find in his breast to sum up with.

These headings are as follows: "Vain Pretensions of Free Masonry," "Vanity of Masonic Ceremonial," "Masonry Diffuses no Knowledge," "Masonry is Unfitted for the Task," "Decay of Free-Masonry," and lastly, "Masonic Literature."

On these themes, without noticing obviously gratuitous charges, there are, here and there, considerations which a loyal lover of the mystic tie may find suggestions worthy of thought. They are not necessarily attacks upon the principles of the Order or its peculiar organization, but on its mode of meeting the quickened beneficent impulses of the age.

Again, the author finds fault with the growth of the Order, in the view that unworthy admissions must occur, bringing with them all manner of worldliness.

Unwittingly, perhaps, but nevertheless the author in vain conceals under all his thoughts of criticism, the conviction in his own mind that the Order has had a great mission, and been powerfully instrumental for the promotion of human welfare. On the whole, this history of secret societies is entertaining and readable. It evidences painstaking, yea, erudition somewhere, and if the reader has the wit to separate the chaff from the wheat, may be read with profit.

H. W.

Grand Lodge of Massachusetts.

The Annual Communication of the M. W. Grand Lodge of Massachusetts was held at the Masonic Temple, in Boston, on Wednesday, the 8th inst., M. W. Grand Master Everett presiding. There were present 49 Grand Officers, 27 Permanent Members, and the Representatives of 159 Lodges.

R. W. Bro. Thomas A. Doyle, Past Grand Master of Masons in Rhode Island, in behalf of Bro. George H. Smith, now residing in London, presented to the Grand Lodge a most artistic portrait of His Royal Highness the Prince of Wales, arrayed in full regalia as Grand Master. He addressed the Grand Lodge, by invitation of the Grand Master, in the following words:

REMARKS OF R. W. THOMAS A. DOYLE, ON THE PRESENTATION OF THE PORTRAIT OF THE PRINCE OF WALES.

"*Most Worshipful Grand Master:*—

"I am here to-day in obedience to the wish of a Brother of my own Lodge, now residing in London, who desires to express his great respect for this ancient Grand Lodge, and has requested me to speak in his behalf on this occasion.

"The true history of Masonry is unwritten, and the Masonic student believes that it must ever so remain, for the reason that it is so interwoven with the lives of individuals, the history of nations and governments, that it is impossible to trace where the one begins or the other stops.

"The influence that Masonry has exerted upon the lives of individuals, upon the formation, continuance and downfall of governments, and upon the welfare of nations, may be traced, perhaps, by the Mason, as he reads the history of each; but to him who reads not by the light of Masonry, to the *profane*, its influence is unseen, and to him the workings of the Mystic Institution is a sealed book.

"That Masonry is so silent and secret in its operations is not merely accidental, any more than are the operations of nature; for we believe that our Institution is as much a part of the Divine plan as the works of nature so amply and beneficently furnished for the comfort and benefit of man. It is because of this that Freemasonry cannot be destroyed, that it survives the attacks of enemies and flourishes despite the powerful opposition of even Rome itself. As well attempt to stop the light of the sun or of the moon as to blot Freemasonry from the earth.

"Occasionally events have occurred in the history of the Fraternity, the influence of which upon the Institution and mankind is apparent, not only to the initiated, but to those without the Order, and such an event has transpired within the present year. The influence of the event referred to upon Freemasonry and upon the world will be traced for generations to come as easily as the course of a stream is seen in its various windings from its source to the mighty ocean into which it empties.

"I refer to the resignation of the office of Grand Master of Masons of England by the Marquis of Ripon, and the installation of the Prince of Wales as his successor. That this resignation was dictated by

the 'Prisoner of the Vatican,' there can be no doubt; that it was intended as a blow at the only organization that really confronts the powerful Roman Church cannot be doubted, and that the blow has produced an effect directly contrary to what was anticipated is plainly read of all men. It is not the first time in history that Papal decrees have failed in the effects they were intended to secure, and in this instance we have seen Masonry strengthened and given a power that it never possessed before. Already its influence is felt in England, and it will continue to increase in power as the years pass on; and although we may not see the full fruit thereof, yet in future years that installation scene will stand out as one of the great events in history. And what a scene that was, that even the chief actor in it, — accustomed from birth to pageants, to receptions and imposing ceremonials, educated to control his feelings and exercise restraint in public, — even he could not suppress his natural impulses, and in his emotion betrayed the grandeur of the hour.

"As a memorial of his devotion to the Masonic Institution, the Prince of Wales allowed his photograph to be taken in his own room, while arrayed in his official clothing as the Grand Master of Masons. One of these elegantly finished pictures, Bro. George H. Smith, of St. John's Lodge, No. 1, Providence, has forwarded to this Grand Lodge, and in his name I ask you to accept it; and to receive it as a slight testimonial of his veneration for this Body and his regard for the Masonic Institution. He also desires that it may find a place upon your walls as a memorial of the great event of which I have spoken.

"Most Worshipful Grand Master, my task is done; I have performed the duty our Brother assigned to me, but I cannot take my seat without saying a few words of a more personal nature.

"It is many years since I have had the gratification of sitting in this Grand Lodge at a Regular Communication; and to-day, as I have looked over this hall and seen the representatives of the Craft in this jurisdiction gathered in such numbers, and transacting with quiet dignity the business presented for their consideration, I have thought, how through its long history this Body has been distinguished for its fidelity to the principles of Freemasonry, and I feel that here these principles will still continue to be acted upon and preserved.

"I have thought, also, of the long line of great and good men who

have been numbered with this Body, and who in the world at large have been held in high esteem by their fellow-men, winning for themselves honorable names in all the walks of life. With such a record, may I not say that the influence of this Body has been a great power for good, not only in this Commonwealth, but wherever her sons have gone?

"I have recalled to-day the hours of social and fraternal intercourse I have enjoyed with the Masons of this jurisdiction, and the emotions of the hour have well-nigh overpowered me, as I am reminded by the marble on either side of those who so recently have gone out from your number. Their features are here, but their spirits have passed to the Upper Lodge. How vividly I am reminded to-day of their services to Masonry, and of the great loss you sustained in their departure; and not you alone, but all who knew them! They belonged to Masonry, and were loved and honored by a host, not only within, but without, your borders. They were very near and dear to me, and I could not omit this slight tribute to their glorious memory.

"We remain to cherish their memories, and to work for the perpetuation of the Institution they loved so well. May their faithful labors incite us to greater faithfulness; and as we recall the happy hours we have passed with them, and realize that they are waiting for us 'on the farther shore,' let us also remember that those

> . . . . 'we mourn are with us yet,
> And more than ever ours!
> Ours, by the pledge of love and faith;
> By hopes of heaven on high!
> By trust, triumphant over death,
> In immortality.'"

R. W. John T. Heard, Past Grand Master, in response to the foregoing address of Bro. Doyle, submitted the following remarks and accompanying motion:

REMARKS OF R. W. JOHN T. HEARD, ON THE RECEPTION OF THE PORTRAIT OF THE PRINCE OF WALES.

"*Most Worshipful:* —

"I have listened attentively and with pleasure to the appropriate and eloquent remarks of Brother Doyle. He well represents Brother George H. Smith, now residing in London, England, who is the liberal donor to this Grand Lodge of the beautiful and artistic portrait

of the Prince of Wales, the present Grand Master of England. I rise to make a motion, but before doing so would say a few words.

"Allusion has been made to the late Grand Master of England, the Marquis of Ripon. I would not in the least degree censure a man for obeying his religious convictions; but I have felt that the Marquis was not free from blame,—he knowing the benevolent character of Freemasonry as existing in England and the United States,—in not, even while he was taking upon himself Catholicism, making known to the Hierarch at Rome the spirit and objects of our Institution. As an honest and conscientious man he should have done so; and should have had the courage to defend and uphold the noble principles which he had promised to sustain, of a Body of men over whom he had been honored to preside as their chief. But, on the contrary, he yielded ignominiously to the prejudices of the priesthood!

"The Grand Lodge of England were most happy in their selection of a Grand Master to succeed the marquis, namely, EDWARD, the present Prince of Wales, several of whose ancestors were Masons; who did not deem it derogatory to their stations to affiliate with our Brotherhood. I would mention three of them.

"FREDERICK, Prince of Wales, who died in 1751, was the father of GEORGE III. He was initiated in 1737, 'at an occasional Lodge, convened for the purpose, at the palace of Kew, over which Dr. Desaguliers presided as Master.' 'His Royal Highness was advanced to the Second Degree at the same Lodge; and at another Lodge, convened at the same place soon after, was raised to the Degree of a Master Mason.' The record does not show that he ever held any office in Masonry.

"GEORGE, Prince of Wales, afterwards King GEORGE IV. He was born August 12, 1762, and died June 26, 1830. He was the grand-uncle of the present Grand Master of England. His Royal Highness was made a Mason in 1787, at an occasional Lodge, convened for the purpose, at the Star and Garter Tavern, Pall Mall, over which the Duke of Cumberland presided. In 1790 he was elected Grand Master, and on the 2d of May, 1792, he was installed into the office. He was chosen Grand Master of Scotland in 1806, in order that the 'strictest union and most intimate communication should subsist' between the Grand Lodges of England and Scotland. When, in 1811, he became Regent of the United Kingdom, he resigned as Grand Master; but 'soon after graciously condescended to accept the title of GRAND PATRON of the Order.' His accession to the crown occurred in 1820.

"EDWARD, Duke of Kent, the grandfather of the present Grand Master of England, was initiated into Masonry in the Union Lodge, at Geneva, in 1790. He was the third brother of George IV., and died in 1820. His daughter, Queen Victoria, was born in 1819. On the resignation of the Duke of ATHOL as Grand Master, in 1813, of the *Ancient* Grand Lodge, so called, he was elected to that station with the view to bring about a reconciliation, or union, between that Body and the *Modern* Grand Lodge, so called, whose Grand Master was the Duke of Sussex. The union of the two Bodies was, happily, accomplished, and has existed to the present time. To the Dukes of KENT and SUSSEX are the Fraternity of England indebted for harmonizing differences among Masons which should never have existed.

"The consanguinity of the present Grand Master of England to the distinguished Brethren I have named, makes him, also, their proper Masonic representative.

"I move the following vote:—

"*Voted*, That this Grand Lodge would express their warmest thanks to Brother George H. Smith, of Providence, R. I., for the portrait of the Prince of Wales, the present Grand Master of England, which has been in his behalf presented in such felicitous terms by R.W. Hon. Thomas A. Doyle, Past Grand Master of Masons in Rhode Island."

The motion was seconded, and passed by unanimous vote.

We subjoin a few items of general interest from the

ANNUAL ADDRESS OF THE GRAND MASTER.

"*Brethren of the Grand Lodge:*—

"The past year has been one of peculiar interest to the Craft in this jurisdiction, and although our happiness has been shadowed by sorrows, yet the general prosperity of the Fraternity throughout the State is most encouraging.

"Since our last Annual Communication, two of our permanent members have been called from earthly labor to partake of rest and refreshment in that house not made with hands, eternal in the heavens. Fitting memorials of R. W. Past Grand Master, Dr. Winslow Lewis, and R.W. Brother Ithamar F. Conkey, Past Junior Warden, appear in our last printed Proceedings.

"Prominent among the matters of interest to the Fraternity which have transpired during the past year, is the commencement of the centennial celebrations, which promise to engage a large share of public attention for some years to come. In most of these celebrations the Craft cannot fail to feel a warm interest, because, in the events commemorated, the most distinguished actors were at the same time the most active and zealous Masons. I am aware that in some jurisdictions there is a disposition to undervalue these historical associations, and to ridicule the idea of taking pride in the record our forefathers have transmitted to us, and to deny that the Fraternity had any special influence over our revolutionary struggle. I am convinced, however, that the more carefully we study the history and biography of that period, the more we shall be inclined to the opinion that the Masonic tie was a strong bond of union between the heroes of the Revolution, the source of increased confidence in each other, that the form and mode of government of our Fraternity were, to some extent, at least, copied in the plan they framed, and that the teachings of the Institution were conscientiously practised by the best and most influential of their number. It is true that no leading historian has thus far given us any credit in this respect, or indeed made more than a passing allusion to the Masonic connection of the leading men of that time. Such historians have rarely, if ever, been of our Craft, and could not be expected to know much of the power of our secret ties and mysteries. The attention of the Fraternity has, however, now been strongly drawn to this subject, and I am satisfied that the more it is studied the more general and the stronger will be the opinion that to the influence of Masonry we are largely indebted for the liberty regulated by law which we now enjoy.

"Acting upon the opinion I have expressed, I deemed it fit and proper that the Grand Lodge of Massachusetts should be conspicuously represented at each of the centennial celebrations in which our fellow-citizens of this Commonwealth have been so strongly interested during the past year. Accordingly a committee of the Grand Lodge was present on the 19th of April, at Concord, on the occasion of the commemoration of the first conflict, with which is so closely associated the name of our honored Past Grand Master, Paul Revere. I regretted that I was prevented by sickness from participating personally in these ceremonies. I was present, in person, and on each occasion accompanied by a large delegation of Grand Lodge officers,

at the interesting and imposing celebration of the one hundredth anniversary of the battle of Bunker Hill, where our young Grand Master, Joseph Warren, laid down his life so gloriously; and also at Cambridge, on the anniversary of the assumption, by our immortal Brother, George Washington, of the command of the colonial forces.

"The part taken in all these celebrations by your representatives, I trust may contribute in some degree to the honor of the Fraternity in general, and of Massachusetts in particular. It has already been spread before you in our published Proceedings, and I allude to the subject now only as an important item in our record for the year.

RITUAL.

"As is well known to all of you, errors and unwarrantable changes had been creeping into our Ritual for some years past, until there were hardly two Lodges in this jurisdiction working in the same manner. In accordance with the recommendation in the committee's report, as to the best method of preserving the Ritual from alteration, the Grand Lodge, at its last Annual Communication, voted that a committee of thirteen be appointed to determine, in all respects, what is or should be the Ritual of this Grand Lodge. After the most patient, conscientious and careful consideration of every letter, syllable and word, the committee succeeded in restoring our Ritual to its former purity, and their reports to this Grand Lodge have been accepted with hardly a dissenting voice. The vast amount of labor performed by this committee may be inferred when I mention that they held no less than twenty-five meetings, and were in session in all more than eighty-five hours. While they are entitled to our warmest thanks, it cannot but be gratifying to them, as it is to us, to witness the desire on the part of the Brethren to learn the Grand Lodge work, and the wholesome rivalry among the Lodges as to which can exemplify it best.

IMPOSTORS.

"It becomes my duty to caution the Masters of Lodges against impostors and spurious Masons. A man calling himself Professor Charles de Lagarlier, (undoubtedly an assumed name,) has a room here in Essex street, where he confers what he pretends are the Degrees in Freemasonry. It is said that his victims number about fifty, and that he assures them, when the so-called Lodge has seventy members, they will receive a Charter from the Grand Lodge of Scot-

land. Our only safeguard, besides a rigid examination, is to demand that strange visitors show their diplomas. The Master of a Lodge, at his installation, promises that no visitor shall be received into his Lodge without due examination, *and producing proper vouchers* of his having been initiated in a regular Lodge. These vouchers should be critically examined. It is sometimes annoying to a Brother to be refused admission because he has not his diploma with him; but if he has a spark of the true spirit of Masonry in him, he will see the justice of this requirement. The Masters of Lodges are therefore hereby directed not to admit visitors unless they produce their diploma, and pass a thorough examination, or can be vouched for by a Brother who has sat in a Lodge with them.

MASONIC TRIALS.

"The subject of Masonic trials has engaged the attention of the Grand Lodge during the past year, and I deem it my duty to refer to it at this Annual Communication. A special committee, to whom a proposition to consider the propriety of appointing a Board of Commissioners before whom all trials involving expulsion or suspension from the fraternity shall be conducted, having reported favorably upon the proposition at the Quarterly Communication in June last, certain constitutional amendments, necessary to carry the system of trials and commissions into practical effect, have been offered, and await the action of the Grand Lodge. Some misapprehension has arisen in the minds of certain Brethren as to the nature and probable effect of the proposed change in our system of trials. In former years, when Lodges were few, and their members correspondingly so, there were very few cases of crime or moral delinquency which called for the disciplinary intervention of the Fraternity in any form. A trial by a Lodge of one of its members was a rare and exceptional incident in its history; an incident which many of the Lodges in this jurisdiction never knew. The great increase of Lodges and of membership therein which recent years have witnessed, has greatly multiplied the occasions and the necessity for such trials. Indeed, it is a confession which we are bound in conscience to make, that there are now too *few* trials for the good of our Fraternity, and too many of its members remain in the fold to whom its justice and discipline should be applied. Experience has clearly demonstrated the fact that many Lodges hesitate, even in clear cases of obliquity, to bring

the offenders to trial before them, either because such trial is irksome to the members, or because it often involves a knowledge of Masonic Law or methods of trial which they do not possess, or because prejudice or favoritism intervenes. The offender in such cases often escapes an investigation, and remains to burden his Lodge, and to bring the whole Fraternity into disrepute, simply because he has some partial friends, and it is thought unwise to disturb the harmony of the Lodge. The difficulties which often attend a trial by a Lodge, even in clear cases, and the sting which is frequently left behind such trial, have served to show the necessity for a tribunal which shall be fully competent for all the exigencies of a full, fair and impartial investigation of all cases which, in the interests of the whole Fraternity, demand such an investigation, — a tribunal which shall be so far removed from passions and prejudices, that it can present to the Grand Lodge for its final action, a record as just, true and charitable as the lot of humanity will admit. Such a tribunal will take no *right* away from the Lodges, but will simply relieve them of a burden. In the light of all recent experience, and looking to the future interests of the Craft, I commend the proposition for the new system of trials to your candid and favorable consideration."

The M. W. Grand Master reported the whole number of initiates during the year 1875 to be 1,440, and the present number of affiliated members 26,798, being an increase of 1,389.

From the report of the Auditing Committee it appeared that the present indebtedness of the Grand Lodge was, in round numbers, $300,000, being an apparent increase of about $1,400. In view of the facts that the payments include the taxes for two years, the cost of insurance for three years, and some other expenses properly chargeable to a series of years, the actual gain for the year may fairly be reckoned at $7,700.

The election of Grand officers resulted in the almost unanimous choice of the respective candidates, in one instance there being eight scattering votes, and in another three. The following is the list:

M. W. Percival Lowell Everett,	Grand Master.
R. W. Abraham H. Howland, Jr.,	Senior Grand Warden.
R. W. Daniel Upton,	Junior Grand Warden.
R. W. John McClellan,	Grand Treasurer.
R. W. Charles H. Titus,	Recording Grand Sec.

R. W. William S. Gardner, R. W. William Sutton, R. W. Sereno D. Nickerson, R. W. Charles A. Welch,	Directors.
W. Hocum Hosford, R. W. Samuel P. Oliver, W. Otis E. Weld,	Auditing Committee.

The committee on the proposed amendments to the Constitutions, for establishing a Commission for Trials, reported the amendments in a new draft. After a full discussion the report was recommitted and referred for further action to the Quarterly Communication in March next.

The newly organized Grand Lodges of Prince Edward Island, Manitoba and Dakota were duly recognized.

The Committee on Charity reported that they had disbursed during the year $1,900, distributed among 175 applicants, coming from nearly every State in the Union, from England, Scotland, Ireland, Hungary, Poland, Bermuda, Calcutta, British Provinces, New Zealand, and even from Persia.

The committee further say:

"The appeals have, in a large degree, come from a better class of people than ever before.

"Many mechanics, who have heretofore been amply able to provide for themselves, have been obliged to make their poverty known, and ask even for bread.

"To those who understand what pride is, it must be apparent how hard this has been in many cases.

"As an example of how unfortunate a man may become, your committee would cite one case relieved by them, where the applicant had eaten but one meal per day, for two weeks, lest his children should not have enough. This Brother was a M. M., R. A. M., and Knight Templar. He had been one of the Grand Lecturers of the Grand Lodge, and one of its Board of Relief in the State in which he formerly resided, besides holding many minor offices in Masonic Institutions, as was proved by letters from many prominent Masons, to whom your committee applied for information.

"Your committee have exerted themselves to get employment for many Brethren, and in every case but one, so far as we know, the good conduct of the applicant has justified your committee in their exertions.

"Your committee have been solicited to assist in paying mortgages, publishing books, securing patent rights, and introducing a valuable tooth-powder,—in all of which cases, in the opinion of the applicants, great good would follow; but your committee have in no case felt justified in "granting the prayer of the petitioner," but have "given him leave to withdraw."

"Your committee would renew the hope expressed by them in their last report, that the Most Worshipful Grand Lodge will ere long inaugurate some plan by which a larger sum shall be placed at the disposal of your Charity Committee.

"If every Mason within our jurisdiction could be induced to contribute even a very small sum, it would enable your committee to send happiness into many a household, and to encourage many disheartened Brethren, their widows or orphans.

"From present appearances the coming winter is to be a hard one for the poor. Let us hope the Masons of Massachusetts will do all they can to relieve the unfortunate."

An appropriation of $1,000 was voted for charity.

R. W. Sereno D. Nickerson submitted the following remarks and motion:—

It is well known to the Brethren that during the past year a strong effort has been made to interest the organized associations throughout the country in the patriotic work of completing the Washington Monument. To the appeal on this behalf our own Fraternity and the Order of Odd Fellows have responded most liberally. About sixty thousand dollars have already been pledged, principally by those two societies. At their recent Annual Communications, the Grand Lodges of Illinois and Ohio each subscribed the sum of one thousand dollars, and strongly recommended the cause to the generous consideration of the subordinate Lodges. All subscriptions are made contingent upon the pledging of the whole amount estimated to be necessary for the completion of the work, namely, four hundred thousand dollars; fifty per cent. of each subscription to be payable as soon as the full amount shall be promised, and the remainder in two equal instalments, in six and twelve months thereafter. It is confidently believed that, if a liberal amount can be secured in this manner, Congress can be prevailed upon to appropriate whatever may be lacking.

In such a cause the Fraternity of Massachusetts should not be backward. The National Government has invited the people of all foreign

countries to participate in the festivities of our Centennial. The thousands who will accept this invitation would be astonished and shocked at our ingratitude, should they find in its present state a monument to him whom the lovers of liberty and the defenders of human rights have long since canonized. Let them find the work at least in progress, with some prospect of its ultimate completion. To this end let us contribute our mite, poor though we are, yet for that very reason so much the more commendable the effort and the sacrifice.

I would therefore move that the sum of one thousand dollars be subscribed by this Grand Lodge towards the completion of the Washington Monument, upon the terms and conditions I have named, and that the Lodges and Brethren throughout the jurisdiction be earnestly requested to contribute to the same object as liberally as their circumstances will permit.

The motion was seconded and prevailed.

At fifteen minutes past six o'clock, P. M., the Grand Lodge was closed in AMPLE FORM, until the 28th inst, then to meet at the Masonic Temple in this city, at four o'clock, P. M., for the Installation of Grand Officers, and the celebration of the Feast of Saint John the Evangelist.

The Grand Master of England in India.

To the Editor of the Freemason:

Below is a translation of an article in the November number of *La Chaine D'Union*, a most excellent Masonic periodical published in Paris, France. The article is copied from the *Independance Belge*, a newspaper well known to Americans who visit the continent of Europe, for its ability and enterprise.

Believing that whatever is connected with the visit of the Prince of Wales to India, of a Masonic character, will be interesting to your readers, I have ventured to render the French of the *Independance Belge* into English, touching the laying of a corner-stone by the Prince, and the other ceremonies of the occasion, which occurred at Bombay in November last.

J. T. H.

[Extract from the private correspondence of *l'Independance Belge*, dated 15th November.]

A festival which in itself would merit many pages of description is that of the schools, which brought together 10,250 children belonging to all races and all religions of the city; the Mahometans, alone, generally declining to send their daughters. At three o'clock in the afternoon the different schools, with banners and music, began to move towards an enclosure erected on the banks of the river, where, under an immense shed, long tables were loaded with cakes and delicacies. Nothing could be more picturesque than this procession of young Parsee girls, with their skirts of satin and their silk mantillas embroided with gold, followed by a boarding school of charming Anglo-Indian misses uniformly dressed in white, or a school of little Hindoos, exhibiting in their varied costumes that studied elegance with which the natives are accustomed to dress their children—like little rajahs—without doubt with much tinsel, but not without a good deal of brilliancy and effect. When these gay and attractive children had regaled themselves to their satisfaction, they were arranged in order in the uncovered part of the enclosure, where the Prince of Wales passed them in review. The Prince was then conducted to a sort of platform from whence he could contemplate at his leisure one of the most remarkable assemblages in the world, and at the same time gratify the infantile curiosity which his presence elicited. A troop of young girls then approached the platform in order to sing a cantata suitable to the occasion in the local dialect, and to terminate the ceremonies. One of them, coming out of the ranks, threw a garland of flowers, in conformity with a Hindoo custom, upon the shoulders of His Royal Highness, who allowed the act in the most amiable and pleasant manner.

This, certainly, is a day which will be remembered by these young Brittanic subjects as long as they live; and who will gratefully honor those instrumental in planning the festival and carrying it out with so great success. England, however, hesitates not to make any sacrifice to disseminate among the peoples of the Peninsula of Hindostan that instruction which some day must emancipate them from her tutelage. I shall probably again refer to this subject; but now I am to state that the number of schools maintained and assisted in English India exceeds to-day the number of 40,000, giving instruction to nearly one million and a half of children, and costing the

State about twenty millions of francs [four millions of dollars] per annum. It is little, when we think of the number of population; it is enormous, when we reflect upon the late condition of the native society.

Another solemnity worthy to be mentioned, was the laying of the corner-stone of the *Prince's docks*. Bombay has the happiness of possessing one of the safest bays in the world; in spite of, or, perhaps, even because of, its natural advantages, it has not even a wharf from which merchandise and passengers could pass directly on shore. To remedy this defect, the authorities have decided to build a dock large enough and deep enough to accommodate about thirty large vessels. The principal attraction of the ceremony was the part in it taken by Freemasonry, which, among the English, often presides at the laying of corner-stones, especially of works of public utility. There was erected upon the spot of the intended quay a structure with a nave and two aisles. Throughout the length of the nave, the principal Masons of Bombay, with their badges, aprons, gauntlets and banners, formed two rows, where appeared in juxtaposition, fantastical and significant, the round hat of the English, the mitre of the Parsee, the turban of the Mohametan and Hindoo; Catholics only were wanting; His Royal Highness, wearing the costume of Grand Master, and followed by the principal dignitaries with the usual emblems, immediately proceeded between the two files towards the extremity of the hall, where was seen a large cubical ashlar suspended by a pulley at some feet from the earth. The Deputy Grand Chaplain then addressed some words of invocation to the "Grand Architect of the Universe," whom Christians, Parsees, Mohametans and Hindoos equally revere. The secretary of the Grand Lodge placed the account of the ceremony in a cavity prepared for the purpose; and His Royal Highness spread mortar with the trowel of the Order; after which the stone was lowered and placed at the sound of music.

I might pass over the details, purely Masonic, of the festival; but, when the Deputy Grand Master read an address thanking the Prince for the support he brought to Freemasonry, His Royal Highness pronounced in response some words which merit to be reproduced literally, for they reveal at the same time the true spirit of universal Masonry and the secret hate which the Roman church has devoted to that Order throughout the world: "I thank you for your address,"

said the prince. "I have learned with great pleasure of the flourishing condition of the Order in this part of India, as well as the success with which the Lodges, each year more numerous, fulfil the object of their Institution, in uniting men of different castes and religions in the bands of a common Fraternity, and in giving to them, as a motive of action, the extension of a knowledge of our Order, as well as what is necessary to promote the well-being of humanity." It is proper to add that the two aisles of the enclosure were crowded by the official world of Bombay, the governor of the presidency, the commandant-in-chief, judges of the high court, rajahs in all their luxury, Europeans in full dress seated by the side of the principal Parsee ladies,—in one word, the best of the local society. We are happy to see in these distant lands marks of esteem and sympathy publicly lavished on an Institution whose tolerant principles do not exempt it elsewhere from the attacks and calumnies of fanaticism.

A Chapter Burial Service.

Companion Pillans, chairman of the Committee on Foreign Correspondence of the Grand Chapter of Alabama, thus expresses his opinion on this subject: —

"We note that, at this Convocation [Grand Chapter of Massachusetts for 1873], a burial service for Chapter use was reported and adopted, and we fancy that now the pride of what are commonly called the higher degrees will relieve the Lodge of many of its burials and most of its charity. Death, the grand leveller, destroys, we thought, all distinctions, but pride no longer allows even the dead to 'meet upon the level.'"

Companion Wiggin, of California, says: "We are opposed, on general principles, to any other Masonic funeral service than that used at the burial of a Master Mason. All others are innovations, which, until within the last fifteen or twenty years, were never heard of. All the old Masonic works, English and American, provide no place in a funeral procession for any but Master Masons; while on occasions of festivity, such as laying of corner-stones, etc., all Masonic grades are assigned their respective positions.

"Death places all upon the same level; he respects neither rank nor wealth; high-sounding titles with him avail nothing; he places the

Sovereign Inspector General, the Knight Templar and the Royal Arch side by side with the Master Mason, and together they mingle with their 'kindred dust.'

"If a Brother is to be buried as a Knight Templar, or as a Royal Arch Mason, Master Masons would, of course, be debarred from participating, as such, in the funeral ceremony; while, if the funeral is conducted under the auspices of the Lodge, all grades may participate, for all are Master Masons.

"If we recollect rightly, the first attempt at innovation in this direction was made by the Grand Commandery of New York, who adopted a burial service to be used at the funeral of a Knight Templar, which was afterwards adopted by the Grand Encampment of the United States, and its use enjoined upon the Commanderies when one of their members is to be buried *as a Knight Templar*.

"There may be a shadow of an excuse in this case, as Knights Templars are supposed to be Christians, and a Brother might desire to have his remains receive Christian burial; but even this might be, and often is, accomplished without the intervention of a separate Masonic Ceremony, by uniting the services of the church with those of the Lodge, or by holding the church service first and the Masonic afterwards.

"We can see no possible excuse for a separate ceremony for the Royal Arch, except a morbid desire to exhibit to the world our pretty scarlet clothes, and publish the fact that we are *Royal Arch* Masons."

Companion Robertson, of Canada, says of the Massachusetts production: "The service is a very beautiful one, but we fail to see in it anything peculiarly appropriate to the Chapter Degrees."

Companion Corson, of New Jersey, says: "When the time shall arrive for our body to be committed to its last resting-place, let such religious services as our family may wish be performed, and then let the beautiful and impressive Lodge service be read—and *nothing more*. We hope to be in good standing as a Knight Templar at the time of our death, and also in other and higher grades still of Masonry, but we want no other Masonic ceremonies than those of the Lodge performed at our grave. And this we ask because we would not have the humblest Brother prevented from participating therein. If anywhere in this world, then surely at the grave should all meet upon the level—there, at least, should all be equal."

Companion Pierson, of Minnesota, thus expresses his opinion: "Our idea is, that there should be but *one* Burial Service. If you have one for each branch of the system, why not for each degree? We don't believe in a body of Masons standing around the grave of a deceased Brother, like idle spectators, to witness the burial services performed by the Royal Arch Masons or Knights Templars. Let the ceremonies be such that all Master Masons can participate."

Companion Isaacs, of Virginia, expresses his opinion as follows: "A form of Chapter burial service was adopted. It is very beautiful, solemn and appropriate. But had not the Fraternity burial services enough before? There is one provided for the Lodge: again, one prescribed for the Commandery. The first is the only one used in our jurisdiction, supplying the deficiencies in all other rites. The 'profane' do not understand these things, and we apprehend on many occasions they think it farcical, in view of the religious services, then the Pythian, followed by Odd Fellows, Red Men, Sons of Temperance, and all the Fraternal rights to which the deceased may be entitled, winding up with the solemn ritual of the Lodge. Each Fraternity and each branch of each Fraternity, so far as they have a prescribed service, is entitled to use it; and generally they are not backward in coming forward to assert their right."

Biographical Sketch of John Warren, M. D.,

GRAND MASTER OF THE GRAND LODGE OF MASSACHUSETTS IN 1783, 1784 AND 1787.

(Continued from the November number.)

On the 2d of May, 1780, as appears from the records of Massachusetts Lodge, of Boston, Bro. (sic) Warren and others were "proposed for members of the Lodge." In those days it was customary to admit Entered Apprentices to membership. He must, therefore, have been initiated previously; although this is the first time his name is mentioned. On the 6th of June he was unanimously admitted. On the 4th of July it was proposed that he be "crafted and rais'd next Lodge night." On the 1st of August and 5th of September he is recorded as one of the members present. On the last-named date, "Bro. Love proposed Bro. Warren to be raised a Master Mason," which was accordingly done. He was appointed one of a committee "to prepare a flooring for the Lodge" on the 3d of

October, and on the 5th of December was chosen 1st Steward, with Perez Morton as Master. At the Communication of December 18th, it was voted to celebrate the Feast of St. John at the Bunch of Grapes, and a committee was appointed to assist the Stewards in preparing the Feast. It was also voted, "that, should any strange gentlemen, who are Masons, be in this place at the celebration of St. John, it should be at the option of the Stewards and committee to invite them at the expense of the Lodge; that the representatives of this Lodge request of the Grand Lodge that the Grand Martial (sic), who is Master of this Lodge, walk as Master of this Lodge on next St. John's; that Brothers belonging to this Lodge that intend celebrating the Feast, together with those who are invited to dine with the Lodge, attend at the Bunch of Grapes precisely at ten o'clock with their cloathing."

On the 6th of February, 1781, Brother Warren acted as Steward on the occasion of an official visit to Massachusetts Lodge by the Most Worshipful Grand Master, Joseph Webb, and Paul Revere, Deputy Grand Master. At the meeting of July 3d, "The Lodge being told of the distressing circumstances of the family of our late Tyler, deceased, a committee of three was appointed, viz., Brothers Bruce, Warren, and Scollay, to enquire particularly of their situation and make report next Lodge night." At the Annual Meeting, December 4th, 1781, Brother Warren was elected Senior Warden. The Feast of St. John the Evangelist was omitted this year, the Grand Lodge being of opinion that it "ought not to be celebrated, as it can't be done with dignity."

On the 2d of April, 1782, he was appointed on a committee to "look into the Book of Constitutions, and report next night the power a Master has in ruling his Lodge." The committee reported May 7th, "but the Lodge being thin," the subject was deferred until the next Lodge night, and there it appears to have dropped. He was chosen on the 3d of September a member of a committee "to take into consideration the notorious remissness of the members of this Lodge in their attention to the Constitutions of Masonry and By-Laws of the Lodge, to determine who are members of it and who are not, agreeable to the said Constitutions, and to devise such means as may be productive of a general attendance on summonses and a revival of the dignity and usefulness of the Craft, and make a report next Lodge night." There is no record of any report from this committee,

although Brother Warren was its chairman, and must have been deeply interested, as Senior Warden, in the subject referred to them. At the meetings in October and November, the officers of the French fleet are recorded as visitors. We have already recited (pp. 74 and 75 of the present volume) the unusual proceedings as to the election of Master at the December meetings of this year. Brother Warren appears to have been very constant and regular in his attendance upon the Lodge, both before and after his election to the office of Grand Master. These unusual proceedings must have had his entire approval, as his name continues to appear on the list of members present with almost unvarying regularity.

On the 2d of May, 1785, Brother Warren was made one of a committee of six to represent Massachusetts Lodge in the Convention at Charlestown on the 26th of that month, the proceedings of which are given at length in this Magazine, Vol. I., pp. 465–473.

He first appears in Massachusetts Grand Lodge on the 7th of December, 1781, as the Senior Warden of his Lodge, three days after his election to that office. The estimation in which he was held is indicated by the fact that he was added to an important committee previously constituted, although a young Mason, and this his first appearance in Grand Lodge.

At the Communication held March 1st, 1782, he was appointed on a committee "to enquire into the form of making Masons in the Perfect Union Lodge." At the Special Communication of June 10th, 1782, he was chosen on a committee "to draught resolutions explanatory of the powers and authority of this Grand Lodge respecting the extent and meaning of its jurisdiction, and of the exercise of any other Masonic authorities within its jurisdiction." The Festival of St. John the Baptist was celebrated by Massachusetts Grand Lodge that year with more than usual ceremony. "The Lodges under this jurisdiction accompanied the Grand Lodge in a regular procession from the Hall [Faneuil] to the Chapel [Stone], where our Rev^{d} Bro. Eliot delivered a Sermon and our Bro. Warren a Charge worthy to be observ'd by the Brethren present." "A handsome collection was made for the poor, and delivered to the Overseers. Then the Brethren returned to Faneuil Hall and enjoyed themselves upon an elegant dinner."

On the 6th of December, 1782, the committee on the powers and authority of the Grand Lodge submitted a report, which was accepted

and ordered to be recorded. In this celebrated report the committee recite and defend the action of the Grand Lodge on March 8, 1777, in choosing a Grand Master and constituting an independent Grand Lodge—the first on this continent. They declare "that the political head of this country having destroyed all connection and correspondence between the subjects of these States and the country from which the Grand Lodge originally derived its commissioned authority, and the principles of the Craft inculcating on its professors submission to the commands of the civil authority of the country they reside in, the Brethren did assume an elective supremacy, and under it chose a Grand Master and Grand Officers, and erected a Grand Lodge with independent powers and prerogatives, to be exercised, however, on principles consistent with, and subordinate to, the regulations pointed out in the Constitution of Ancient Masonry." Accordingly, the Grand Lodge thus established was declared to be "free and inde pendent in its Government and Official Authority of any other Grand Lodge or Grand Master in the Universe." The report and resolutions were ordered to be printed, and a copy sent to each of the Lodges under the jurisdiction, in order that they might "be kept in and considered as part of the Book of Constitutions." At the same meeting the Grand Master, Joseph Webb, proposed Brother John Warren for his successor, and he was unanimously elected.

Although the election took place on the 6th of December, 1782, and although on the 3d of January, 1783, the Grand Lodge voted unanimously "that the Most Worshipful Grand Master be requested to call a meeting of the Grand Lodge, as soon as may be, for the installation of the Grand Master elect," the ceremony was not performed until the 24th of June following, and after a second vote of the Grand Lodge on the subject.

On the 3d of June, 1784, upon nomination of Brother Warren, Past Grand Master Joseph Webb was re-elected Grand Master, and held the office until his death in April, 1787. At a meeting on the 1st of June following, Dr. Warren was again chosen Grand Master, and was installed on the 24th, at Charlestown. At the next Communication of the Grand Lodge, Sept. 7, 1787, a vote of Hampshire Lodge was reported as follows: "that the names of Daniel Shays, Luke Day and Elijah Day, who are members of that Lodge, be transmitted to the Grand Lodge, to be recorded with INFAMY — in consequence of their conduct in the late rebellion.*

*Known as Shays' Rebellion.

"Voted, That the G. S. write to the respective Lodges under this jurisdiction, informing them of the vote."

On the 6th of June, 1788, Dr. Warren was re-elected; but declined, and Brother Moses Michael Hays was thereupon chosen.

At the last-named meeting it was "voted unanimously, That the thanks of this Grand Lodge be presented to the Most Worshipful John Warren, Esq., G.M., for his faithfull and unremitted services Render'd the Grand Lodge."

Dr. Warren took an active part in the measures for the suppression of Shays' Rebellion before alluded to. In a speech delivered in Faneuil Hall in 1850, Dr. John C. Warren describes the impression which that affair made upon his mind when he was eight years old: "It has been my lot to have lived during a period when there was no Constitution and no Union; when there was no commerce, no manufactures, little of agricultural, or of any of the arts calculated to make a powerful and a happy people. It was a period when there was no sound currency, no confidence between man and man, no harmony in the action of the different States. It was a period when men's hands were turned against their neighbors; when the courts were beset by armed men; when law and justice were trampled under foot; when our best towns and villages were threatened with pillage, fire and the sword; when the soil was polluted with the blood of its own citizens. I remember the unorganized little band of fathers of families, who in that emergency issued from this place, feebly provided with arms or other means calculated to put down a daring and desperate rebellion. What a dark moment was this! What a dreadful foreboding arose in the minds of those who had been expending their labor, their treasure, and their blood for the safety of an unhappy country!"

Dr. Warren assisted in getting up the "little band of fathers of families," and purchased a new sword for the occasion. Notwithstanding his distress at the condition of the country, this expedition is said to have been very exhilarating to him. It renewed the association with old companions, it revived military sensations, and the party left town in high spirits, as if on a pleasure excursion. The expedition was entirely successful. Its weight of character and influence doubtless did much to strike terror into the insurgent body. The rebellion was soon suppressed.

Dr. Warren was present on the 5th of March, 1792, when the

union between Massachusetts and St. John's Grand Lodges was consummated. On the 19th of the same month a meeting was held at Concert Hall, in Boston, "for the Special Purpose of Installing the Grand Master Elect, and establishing the Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the Commonwealth of Massachusetts, Right Worshipful Bro. John Warren in the Chair." "The Records which respect the Union, and the Constitution, were read; after which the Rev^{d} Bro. Walter, in a prayer suitable to the occasion, addressed the Supreme Architect of the Universe. The R. W. Bro. Warren then installed the Grand Master in AMPLE FORM, and, after an animated Address calculated for the happy Event, placed Him in the Chair of Solomon and invested Him with his proper jewel."

At the next Communication, held on the 2d of April, 1792, Brother Warren was appointed chairman of a committee of thirteen "to consider and compile a Book of Constitutions, containing all things necessary for the use of the Fraternity; and that they proceed with all convenient dispatch; and the same be published under the Sanction of the Grand Master and Grand Wardens, attested by the Secretary." Dr. Warren's biographer informs us that—"This work was undertaken and carried through with such diligence that it was ready for publication and received the sanction of the Grand Master and Grand Wardens on the 10th of May following. The Reverend Thaddeus Mason Harris, Librarian of the University of Cambridge, [afterwards Grand Chaplain,] was appointed to superintend the publication." It was "Inscribed and Dedicated To our Illustrious Brother George Washington: The Friend Of Masonry, Of His Country and Of Man." At the Annual Communication, December 10th, 1792, it was "Resolved, That the Grand Master, with the Grand Wardens, present to our Most Beloved Brother, George Washington, the new Book of Constitutions with a suitable Address;" and it was further "Voted, That the Grand Lodge most sincerely thank the Committee appointed to compile the Book of Constitutions, for the very eminent services thereby rendered in that important Work." The correspondence between the Grand Officers and Gen. Washington has been often printed, and is doubtless familiar to our readers.

At the Annual Communication, December 8th, 1794, Dr. Warren was again chosen Grand Master, but declined, and Paul Revere was elected.

From this time his name very rarely appears on the record of those present at the meetings of the Grand Lodge. Undoubtedly his professional duties rendered his attendance exceedingly difficult. But we find his name from time to time as a member of important committees, indicating that the Brethren set a high value on his judgment, and that he was still deeply interested in the prosperity of the Fraternity. On the 9th of December, 1799, he was appointed chairman of a committee "to confer with St. Andrew's Lodge on the propriety of their acknowledging the jurisdiction of this Grand Lodge; a measure which we think at this particular time highly essential to the fair reputation of the Masonic Character in the opinion of our country."

At a Special Communication held on the 8th of January, 1800, it was voted to be inexpedient to attend as a Grand Lodge "in the procession proposed by the citizens of the town in commemoration of the decease of our late illustrious Brother, George Washington." It was, however, "voted—That this Lodge will form a public funeral procession on 11th day of February next, and invite all the Lodges under the jurisdiction of this G^{d} Lodge to join them on that day, and that the invitation extend to St. Andrew's Lodge." A committee of eleven was appointed to make all necessary arrangements, including the selection of an orator. On this committee Dr. Warren's name stands the second—the Grand Master, Samuel Dunn, being chairman.

At the same meeting, Past Grand Masters Warren, Revere, and Bartlett were instructed "to write a letter to the widow of our deceased Brother, George Washington, in behalf of the G^{d} Lodge, condoling with her on her heavy affliction; and to request of her a lock of her deceased husband's hair, to be preserved in a golden urn, with the Jewels and Regalia of the Grand Lodge." The same Brethren were "requested, in behalf of the G^{d} Lodge, to communicate to the several Grand Lodges in the United States a Letter of Condolence, expressive of the irreparable loss the Fraternity at large have recently experienced in the decease of their distinguished Brother, George Washington."

The funeral obsequies were performed with great pomp, as is fully set forth in the records. The eulogy was delivered by the Hon. Timothy Bigelow, of Groton, (afterwards Grand Master,) and R. W. John Warren acted as one of the six "Paul Supporters."

On the 31st of October, 1805, the Grand Lodge attended the funeral

of Past Grand Master John Cutler. Dr. Warren had been appointed one of the pall-bearers, but on the morning of the funeral he informed the Grand Master, Isaiah Thomas, "that by reason of the death of his brother, Mr. Samuel Warren, this morning, he should be unable to attend the funeral of the M. W. Bro. Cutler, as a Pall-Holder."

Under date of November 30, 1807, overtures were received from St. Andrew's Lodge for a union with the Grand Lodge, an object which the latter Body had strenuously labored for ever since the union of the two Grand Lodges in 1792. The composition of the committee to confer with that from St. Andrew's Lodge was considered of so much importance that it was voted to elect the members by ballot. Dr. John Warren was one of the seven thus chosen. The two committees held their conference at the Green Dragon Tavern on the 5th of December following; and the terms of union were satisfactorily settled. Accordingly, St. Andrews Lodge notified the Grand Lodge of Scotland of the termination of its connection with that Body, and on the 11th of December, 1809, came under the jurisdiction of the Grand Lodge of Massachusetts.

A Special Communication of the Grand Lodge was held on the 8th of April, 1815, for the purpose of attending Dr. Warren's funeral; and on the 12th of June following, public funeral services were held by the Grand Lodge, and a eulogy delivered by Past Grand Master Josiah Bartlett.

Editorial Miscellany.

SAVED FROM SLAVERY BY MEANS OF MASONRY.—In the *Columbian Magazine* for August, 1788, from which we copied "The African Lodge" into our November number, we find the following item:

BOSTON, July 29.—The three negroes who were kidnapped and carried away from this town last February returned home. They were decoyed on board a vessel which lay below the castle, under pretence of assisting in removing the ballast; and were promised large wages. The person who conveyed them in his boat delivered them on board, and two of them went down into the hold; the third having been used to the sea, suspected mischief and refused to go down; a pistol was held to his head, and he was thrown down. Being there confined, they were carried to St. Bartholomew's, in the West Indies, and offered for sale. A merchant, coming on board, found one of them to be a *Brother Mason*, and, having heard his story, reported it to the governor, who sent for the blacks and the supercargo; the former told the governor that they were freemen, decoyed and transported as is above related; the latter declared that they were felons condemned by the laws, and that he brought them out of prison. The governor detained them, and the vessel immediately put off.

A gentleman of the island, Mr. Atherton, became their surety for six months, till proper proofs could be obtained from hence; which, being sent, they were permitted to return to their families, and were received here with much pleasure and satisfaction. One of the persons concerned in this nefarious business is here in prison. The principal, it is probable, will never return hither voluntarily. It is supposed he is in some of the Southern States, or passing between them and the West Indies. His name is AVERY; a tall, slim fellow, plausible, loquacious, and affectedly polite, had imposed himself on good company, and obtained recommendations from gentlemen in Philadelphia to others in this place, but is now reprobated as a most vicious and depraved character.

MT. TABOR LODGE, EAST BOSTON.—On the 8th inst. the following-named officers were installed by Past Master William D. Barrett: Martin M. Hancock, W. M.; Charles G. Brooks, S. W.; James H. Bent, J. W.; Samuel McWilliam, Treas., and J. H. S. Pearson, Sec. At the Communication on the 16th inst. Brother Barrett was presented with an elegant Past Master's jewel in massive gold, ornamented with diamonds. This testimonial was the gift of the Lodge, and bears upon the back the inscription: "Mount Tabor Lodge to Worshipful Brother William D. Barrett, Past Master, 1874 and 1875. December 16th, 1875." It was manufactured by Messrs. Guild & Delano, of Boston, and is one of the finest specimens we have seen of the handicraft of those Brethren. It is alike creditable to the skill of the makers, the liberality of the donors, and the zeal and efficiency of the recipient.

MORE GLORY FOR PHILADELPHIA.—The editor of the *Keystone* reiterates the statement that "The hub of Masonry on this continent is located in the City of Brotherly Love, just where every one might have expected to find it, and Boston need not raise any more hub-bub about it." Here is another spoke for his wheel. In the records of Massachusetts Lodge, of Boston, under the date of April 6th, 1772, we find the following entry: "Voted there be provided for the Lodge, three Philadelphia chairs, two pr of Candlesticks and four Silver Ladles." We would suggest to our Brother of the *Keystone* that this is good evidence that *chairs were first made in Philadelphia*, and we are inclined to think it might be made the foundation of an argument that it was in Philadelphia that people *first sat down*.

BROTHER GEORGE H. SMITH.—This zealous Mason is constantly laying Masonic Bodies and Brethren under obligation to him by kind remembrances. Our acquaintance with him commenced during the pilgrimage to Richmond in 1859. His interest in Masonry does not seem to flag, nor his zeal to abate. We give on another page the eloquent speech of Past Grand Master

Doyle in presenting from him to the Grand Lodge of Massachusetts the portrait of the Prince of Wales. The picture represents his Highness in full regalia as Grand Master; a fine-looking, portly man, a great contrast to the thin and meagre boy as we saw him here in 1860. The coloring is most admirably done, and strikingly exhibits the richness of the Masonic clothing. The portrait attracts great attention, and is universally admired. Not content with one generous gift, the donor remembered in the same way his own Grand Lodge and Providence Consistory S. P. R. S., and we are quite sure that both will appreciate it and value it most highly.

We have to acknowledge with many thanks the thoughtful kindness of our absent Brother in forwarding to us at the earliest moment copies of London papers containing reports of important Masonic proceedings, especially those recounting the installation of the Prince of Wales. By this means we have been able to give our readers early and full information on such matters.

Brother Smith has been the Manager, for about four years past, of "The North Metropolitan Tramways Company" of London,—what we should call in this country a Street Railroad Company. Under his care, the corporation has enjoyed a high degree of prosperity. In a letter to his old friend, R. W. Charles H. Titus, Grand Secretary, the generous donor thus accounts for his liberality: "Massachusetts is my native State—I having been born in the town of Marlboro; besides, my wife is a lineal descendant of John Carver, first Governor of Plymouth Colony; my oldest son and youngest daughter were named for the Carver and Bates families. Wishing, therefore, to hold my identity with my native State, and the family connections on my wife's side, I send this picture as a present to the Grand Lodge, thereby including the whole Fraternity in the old Bay State, of which all her sons and daughters feel proud.

"I feel proud also of Rhode Island, as my adopted State and the birthplace of my dear children. At the same time, I can never forget the allegiance I owe my own native State, and take pride in the prosperity of both. Although residing in England, I do not, and shall not, forget I am an American, and belong to the finest and first country in the world. I hope, God being willing, to be with you at some future day. I consider myself only a sojourner here, and nothing could tempt me to remain for the rest of my life.

"I should like very much to have any of my Massachusetts Brethren, who may visit London, call upon me. My office is at the disposal of my American friends at any time when they may wish to avail themselves of its privileges."

His Masonic Brethren wish Brother Smith continued prosperity in his business affairs, and will welcome him most heartily on his return, which we hope may be not far distant.

Our Index. — We have so often had to regret the want of a good Index to volumes we have had occasion to consult, especially Masonic periodicals, that we have bestowed much labor in the preparation of a very full Index to each of our volumes.

Lord Campbell, in the preface to one volume of his "Lives of the Chief Justices of England," says: "So essential did I consider an Index to be to every book, that I proposed to bring a bill into parliament to deprive an author who publishes a book without an Index, of the privilege of copyright; and moreover, to subject him for his offence to a pecuniary penalty."

Having a wholesome fear of the wrath of our readers, we have concluded to prepare a full Index, without any "bill."

Valedictory.—With the present number the publication of the New England Freemason will cease. We find it impossible to give to it the time necessary to conduct it as we wish to, or even as our subscribers have a *right* to expect, without neglecting other duties of vastly more importance to us personally. During the past year the Magazine has about paid its actual cost, without reckoning any return for the Editor's labor. This result suggests the following dilemma: either our work is not worthy the support of the Fraternity, or there are not members enough who have sufficient liberality to contribute the paltry sum asked for it. In either case we are not disposed to force our wares upon the Brethren. We never expected or desired to make any money by the enterprise, but we did hope that the support would be sufficiently generous to enable us to produce a Magazine which would be interesting, profitable and creditable, at least to the Fraternity in Massachusetts. This result could not be accomplished by one person unless he gave his whole time to it. This we never intended to do, and the Brethren have not seen fit to furnish us with the means of paying for assistance. We are satisfied that the only way to make a Masonic publication successful is to give the Brethren no peace, but to continually apply the whip and spur, to lash and goad them into the painful process of loosening their purse-strings. This task we have no taste for. We have scrupulously avoided the practice (too common among Masonic journalists) of filling our pages with compliments on our work, with frantic appeals for support, or violent abuse of Brethren who do not see fit to invest in our sheets. We have had the satisfaction of giving to a small portion of the Craft our ideas upon some Masonic subjects for the past two years. The privilege has cost us considerable labor and some money; but we have enjoyed the work, and trust that we shall be found to be the only sufferers.

To each of our subscribers, to the many Brethren who from time to time have addressed to us words of encouragement, and especially to those who have actively aided us, we return our grateful acknowledgments. For the thousands who could and should have given us the paltry contribution asked, we have———no reproaches.